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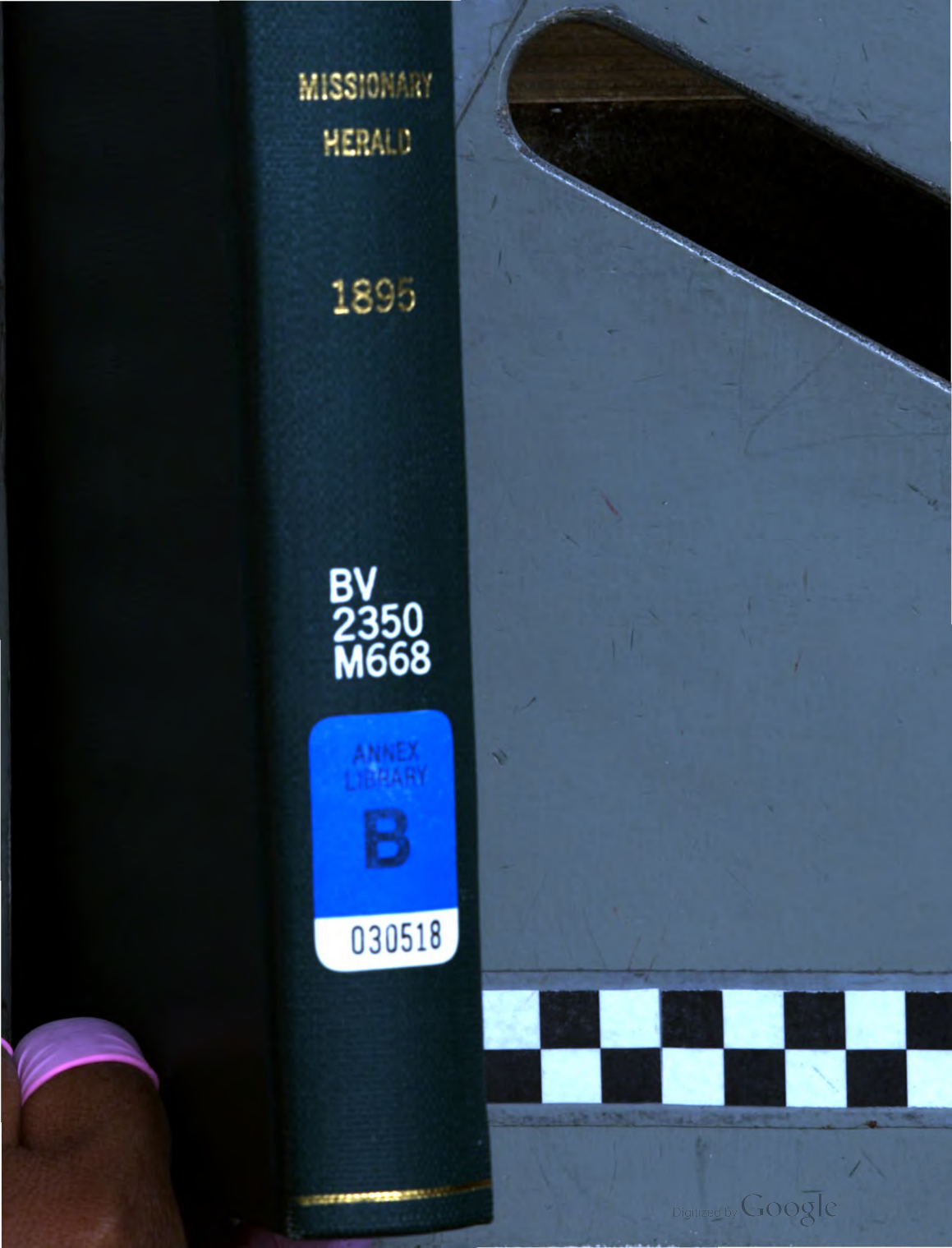

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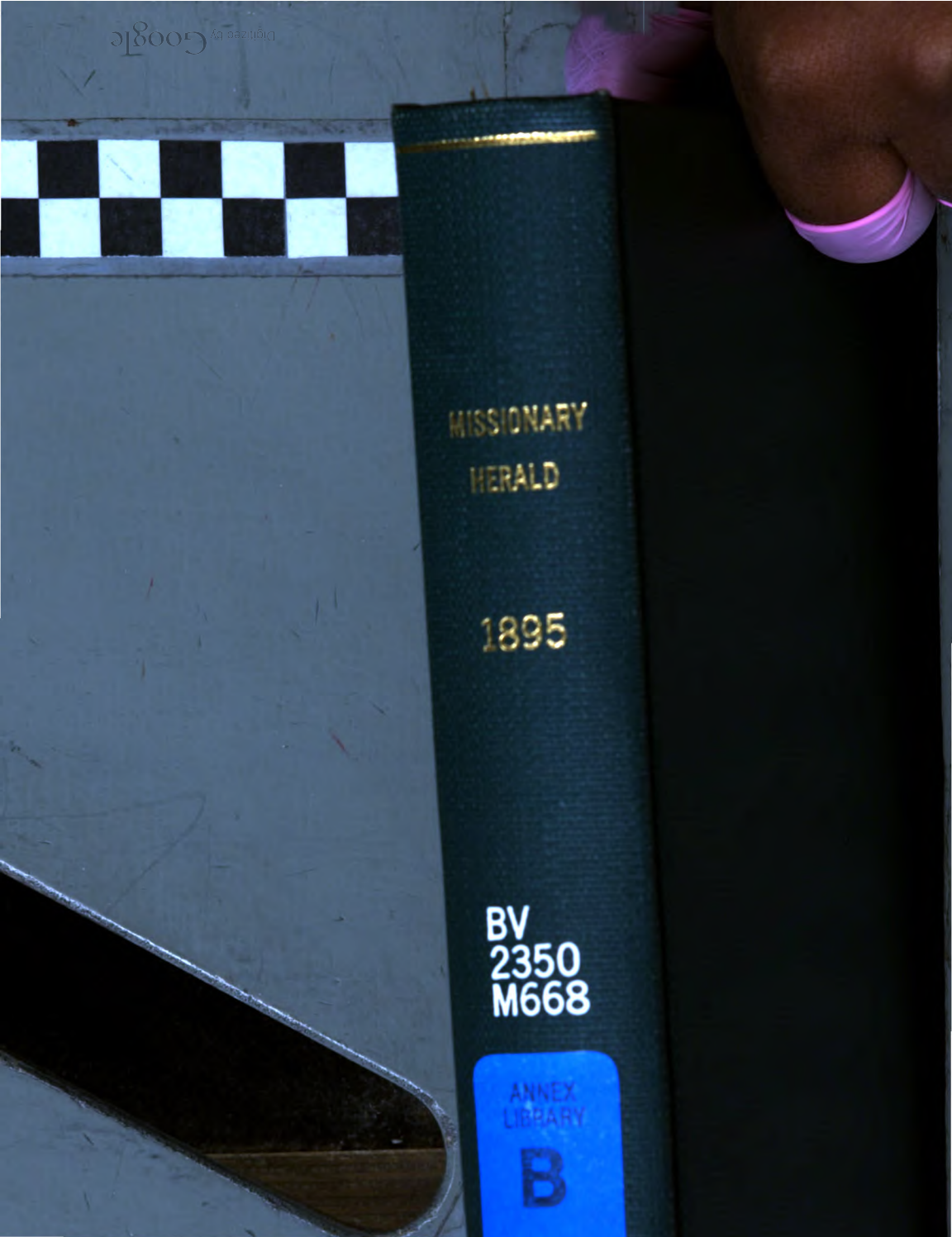
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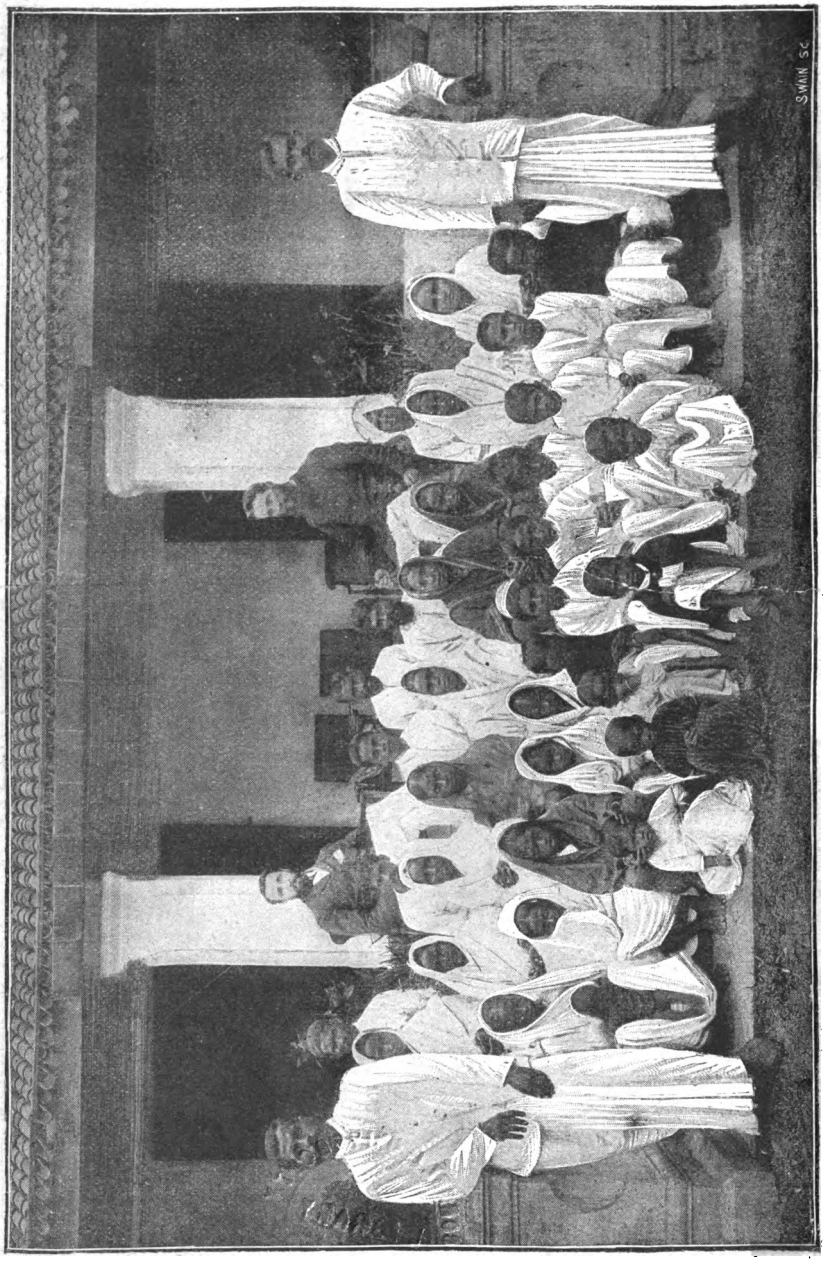

GROUP OF NATIVE CHRISTIANS.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THOUGHTS FOR THE NEW YEAR.

ANOTHER year gone, still further to lengthen the long distance of time since Jesus Christ bade His disciples go and evangelise the nations. What more calculated to arrest attention and to compel solemn inquiry than the amazing fact that, notwithstanding nearly nineteen hundred years have passed away, the Saviour's Great Commission should be to so small an extent obeyed, and by the Christians of to-day be so imperfectly understood, yea, it is to be feared, so very little considered? Why is it that, in nearing the close of the nineteenth century, millions upon millions of our fellow-creatures should not only not have heard "the glad tidings of great joy," but should be denied the opportunity of doing so? Do not let us plead that our missionary societies are but of comparatively modern date, and that time is needed for their operations, lest the plea force the sad rejoinder as to what might have been if only the missionary zeal of the early Christians had been perpetuated—if but the churches of Jesus Christ from their beginning had retained their pristine power and glory. The pathetic regrets which reflection awakens are, however, idle, except as they create a desire for the recovery of the better spirit and truer policy of the primitive era.

It is said we are just now entering upon an age when, the Biblical criticism of recent times having mainly done its intended work, the results of its labours being largely secured, Christian people will be able to see the Personal Christ more clearly, and to hear, no longer deadened by the sound of other voices, *His* voice more distinctly. We devoutly trust this is the case, for the more intimate the communion of the disciple with his Lord, the more certainly His will is known, the more missionary in his sympathies must the Christian necessarily become.

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The evangelisation of the world is no impossible task, or it had never been enjoined; let but the followers of Jesus Christ truly hear in their souls the authoritative and loving voice of their Divine Redeemer calling them to service, and fully realise what the promise of His almighty and all-sufficient presence with His faithful servants means, and the task, great as it is, will be hopefully attempted, and be ultimately and perhaps speedily accomplished.

Now what we wish on the threshold of the New Year to say is this—just this—that it will be in the consideration of this great missionary question, as a question pre-eminently between the believer and his Divine Master, that deliverance will be found for our Society from its present financial embarrassment. Once let the members of our churches seek in prayerful earnestness guidance from the Lord Himself as to their individual obligation; once let them feel that He is bidding them share His joy of ministering mercy, purity, hope to dark and weary heathen hearts, and the present monetary difficulties will speedily vanish.

It seems bitterly sad—lamentable beyond expression—that cause, reasonable cause, should exist for some of the best friends of the Society to be asking in all seriousness whether the present operations of the Mission are not too extensive and too expensive for our churches to maintain; whether retrenchments, involving recall of missionaries, is not the honest, though painful, course for the Committee to pursue? In sorrowful reluctance we are driven to agree with these faithful advisers, if expenditure should continue so seriously to exceed income. But, oh! the welcome relief which the hypothetical *if* admits. Never did New Year open so darkly and so disastrously for our churches at home, and for the missionaries and their work abroad, were the only alternative before us the retirement from fields where "the glorious Gospel of the blessed God" has begun to be, but must soon no longer be, proclaimed.

Are there, we would ask, none in our denomination who from their stored-up wealth could help to avert such a calamity? Are there no treasures laid up on this earth that might be transferred to the heavenly store-house? Is it wise, is it right so to provide for kindred that the divinely appointed law of toil should in their case, and probably to their great hurt, be superseded? Ought those who are heirs of God and joint heirs with Jesus Christ to aim at amassing fortunes when their gifts to God are altogether out of proportion to their circumstances, and this at a time when men whom the Redeemer would have go and preach His Gospel cannot, if sent, be supported, and when souls are perishing for lack of knowledge? And is it true, as we are sometimes told, that there are actually ministers of

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Christ and other leaders in His Kingdom—and these not always connected with our poorest churches—who are afraid to encourage the missionary spirit lest their own church resources should thereby become straitened? If this should be so, no wonder there should be this hindering lack of means.

But how is a reformation to be effected; how can the better, the more Christian sentiments and purposes prevail? *Only in one way.* Special visitation of the churches—improved organisation—appeals for pecuniary help from the Mission House, however important and urgent, are but of secondary moment—but means to an end. What is needed supremely—needed above all else in connection with this missionary enterprise—is for the individual Christian to realise, in fellowship with his Lord and Redeemer, the debt of obligation he personally owes, and to learn in His presence the joy of self-sacrificing love.

As the Lord when on earth took His disciples apart, even so may He take His disciples apart now, that alone with Him the claims of His work amongst the heathen may be duly pondered. Thus will the New Year, from one of dark foreboding and narrowed service, be turned into a year of joyous and larger ministry.

NEW YEAR'S DAY PRAYER-MEETING.

AS this number of the HERALD may reach our readers before Tuesday, New Year's Day, we would again call attention to the Morning Prayer-meeting held in the Library of the Mission House, Furnival Street, Holborn, at eleven o'clock. The Rev. D. J. East, late Principal of Calabar College, Jamaica, will preside.

In our last issue, after referring to the present grave financial position of the Society, the following appeal occurred: "We would venture to ask our friends whether it is not in their power to send us by the first day in the New Year timely assistance in the form of generous donations? During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking? If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the missionaries abroad, and the Executive at home, would be relieved, and inspired with new hope and courage."

FOR sale, for the benefit of the Congo Mission, part of a valuable collection of Butterflies from Central Africa. Any friend desiring to inspect this collection with a view to purchase should kindly communicate with Mr. A. H. Baynes, at the Mission House, Furnival Street, London.

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THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.

THIS Calendar is now ready. Will the secretaries of the Prayer Union Branches, and all members not connected with these branches, apply for copies if they have not yet done so? The Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear. We may add that an alteration has been made as to the supply of the Calendars. Instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

Applications to be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

NEW MISSIONARY BOOK.

WE have much pleasure in calling attention to the publication of the new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a gift-book at this time of the year. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

MISSIONARY LOTO.

NUMEROUS applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the holidays, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Furnival Street, Holborn, E.C.

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IN MEMORIAM.

JOHN CHAMBERLAIN PAGE.

ON Thursday, November 22nd, one of the best of missionaries, and the oldest on the Society's staff, passed peacefully away.

His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past, gloom and loneliness and tears have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what *that* means to *him* of emancipation for heart and brain.

The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his father a Captain in the East India Company's service, and Fort Adjutant at Monghyr.

Captain Page owed his conversion to the faithful friendliness of William Moore, one of the Society's missionaries stationed at Dinapore, to whom he ever afterwards clung with a passionate love. In later years he was the friend of John Chamberlain—perhaps the greatest itinerant evangelist ever sent to India—whose memory he desired to honour in the name and life of his youngest son. He died, aged only forty-five, when this son was only seven years old.

Soon after his father's death John was sent to a school for officers' sons in Clapton, where he remained seven or eight years. On his return to India, he attended the ministry of the Rev. Andrew Leslie, of Monghyr, at the little chapel which his father was chiefly instrumental in building, and to this ministry—coupled with the "tender and earnest entreaties" of one of his sisters—he attributed his saving knowledge of Christ. His baptism took place in August, 1838.

Directly after his baptism, the same sister encouraged him to begin missionary work. "In her own conduct," he says, "she showed me what she wished me to do." They studied the Hindi Testament together, and began to teach the people about their doors. His pastor helped him by private instruction and by taking him with him on his frequent preaching excursions. Subsequently he left Monghyr for Serampore, and was employed as a school assistant under John Mack. A few months later, in April, 1841, he offered himself to the Society for regular mission work, and was immediately accepted. His first charge was that of the village churches south of Calcutta, and there, at the very outset of his career, he manifested that abandon of self-interest, that fervid apostolic zeal, for which he was ever afterwards distinguished. Impatient of the plan then in vogue, by which the missionary resided in

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Calcutta and made occasional journeys thence through the churches, he wrote to the Secretary begging for leave to put up a house and live nearer his flock. "No church can prosper," he avers, "while it is superintended at a distance. Our churches must have their pastor near them, his eye ever on them, and his hand ever ready to defend and befriend them. I have been most anxious, ever since I have had charge, to go and live among my people, and devote my whole time and energies to their spiritual welfare."

In March, 1848, he was requested to remove to Barisal, and to take the oversight of the converts in that district under circumstances of peculiar difficulty. He shrank from the task. The risk of personal obloquy and the certainty of bitter opposition moved him less than the conviction which a first visit stamped upon his mind, that the people were unlovable and unresponsive to the truth. Nevertheless, the persuasions of his brethren prevailed, and he proceeded to the scene of his greatest labour and holiest triumphs. Twenty years later, when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with "agony of mind" at the thought of separation from his "beloved people." It is not possible, in this brief notice, to attempt any review of his work during those twenty years. He found a scattered flock, no churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well-appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greatest weakness was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindliness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

Two deputations from the Home Committee came to India, and visited the district while Mr. Page was there. In each case the brethren of the deputation placed on record their high sense of his value and toil, their entire approval of his method of conducting the Mission. On his return to England, the Committee acknowledged with gratitude to God the services he had rendered and the sacrifices he had made. Those who knew him best among his brethren in the field, loved him with a love which was as beautiful as it was rare. That he was almost morbidly sensitive, that he was petulant under fancied provocation, that he sorely tried and wounded the feelings of his friends, makes it all the more remarkable that he established himself so firmly and fully in their affectionate esteem.

The people for whom he spent the best years of heart and life love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

His restless activity was never seen to better advantage perhaps than when,

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on a visit to Australia, after prostration from small-pox, he kindled so large a flame of missionary zeal, that three separate colonies are now doing missionary work in three separate districts of Eastern Bengal as the result; or when, compelled to leave Barisal, and settle in the hill tracts of Darjeeling, he made long journeys into independent Sikkim, formed both an English and a native church, and set himself down to learn a new language that he might preach to the Lepchas. "My nature leads me," he was wont to say, "if I do a thing, to do it as though there were but that one thing to be done. Even so have I wished to give myself to the work."

On Wednesday, November 28th, "his first birthday in heaven," his body was laid quietly to rest in the Chingford Cemetery, the Rev. J. H. Anderson conducting the ceremony at the grave. Mr. Baynes, the Secretary of the Mission, and a little group of relatives and missionary friends stood around with mingled feelings of sorrow and joy. No record of his sterling worth may ever mark that quiet spot, but, amid the swamps and shifting sands of East Bengal, and in the hearts of hundreds of people whom he taught the way of life, he has left graven an imperishable name.

He leaves a widow whose strength of sympathy cheered him all the years of his so many toils and cares, and who now looks on to renewed fellowship in the land of love.

WILLIAM CAREY.

Barisal, East Bengal.

THE HAMLET OF HOPE, SAMBALPUR, ORISSA.

(*See Frontispiece.*)

"Sambalpur, C.P., July 23rd, 1894.

MY DEAR MR. BAYNES,—"By the kindness of a friend (W. Pasley, Esq.), we are able to send you two photographs recently taken at Sambalpur. The one is our Christian village, and the other a group, including most of the Christian natives resident here.

"The village is called 'Assapoli.' This name, like most in the East, has a meaning. It is, being interpreted, 'Hamlet of Hope.' With us it is still the day of small things, of the 'mustard seed' and the 'little leaven,' things small in themselves, but rich in promise, and big with hope. This village is one of these. It is on the outskirts of the town, within easy reach of our bungalow, the school-house which we use as a chapel, and the railway crossing. In general appearance, save in the matter of cleanliness, it differs little from other villages in the neighbourhood. There are the same mud walls to the houses, and roofs of tiles or thatch; children play in the street, and animals sometimes block up the doorways. But the difference is really great, as great as that between light and darkness, summer and winter. From within its houses the sound of worship, and not brawling, is heard. Under its roofs no heathen rites, 'making hideous the

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darkness of night,' are ever performed. As the village shelters in the lee of a rocky hill, so the inhabitants take refuge in Him who is for them 'a hiding-place from the wind, and as the shadow of a great rock in a weary land.'

"For a fuller acquaintance with the dwellers in the 'Hamlet of Hope,' one must glance at the group arranged before our bungalow. Daniel, our senior preacher, who has lately been greatly owned of God while working in the neighbourhood of Bolangir, stands on the left. He is distressed because his son and heir, owing to too much energy, can scarcely be said to have come out 'with distinction.' His daughter has taken care that a like fate should not befall the second child, for I see that she is firmly holding her head. The figure standing on the right is our junior preacher, John Pal. He has come to us straight from college at Cuttack, and has already done

OUR NATIVE CHRISTIAN VILLAGE.—(*From a Photograph.*)

some good work in our midst. Of the row of women, the one behind John is Pilee (a Bible-woman), and the one in the centre is Paluni, who helps her to make known in the homes of the heathen the story of redeeming love. Behind Paluni sits Simeon, our colporteur. The young man on the left, between Daniel and myself, is the village schoolmaster. My colleague (Brother Heberlet) has no need of an introduction to the readers of the HERALD.

"Hoping that all those who see these photographs will pray earnestly for the workers and work at Sambalpur, with much love, I remain, my dear Mr. Baynes, yours sincerely, "GORDON S. WILKINS.

"A. H. Baynes, Esq."

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LACE MAKING IN CHINA.

" Tsing Chu Fu, Shantung.

MY DEAR MR. BAYNES,—This little photograph represents a group of pillow-lace pupils, which I thought the readers of the MISSIONARY HERALD might like to see.

" On my return to China last year, I began to teach this industry to a few of our Christian girls, having always felt very keenly the crushing poverty in which they live, and a desire to introduce something by which they might help themselves to

LACE MAKING IN CHINA.—(*From a Photograph.*)

make things better. I started in a small way, being uncertain both as to their power of working the lace nicely, and as to the sale it might command ; but the girls proved quick and deft ; and a firm in Shanghai has given us a large order, with promise of more, so I hope we may make something of the venture.

" The owner of the pillow belongs to the sterner sex—the son of one of our native pastors, who had him taught that he might teach others. This pastor has manufactured bobbins from bamboo, and pins from Chinese needles, in the most ingenious way, and is so in earnest about the whole

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thing that my sense of the ludicrous gives way before my appreciation of his motives.

"Just before I left, I was much pleased by the father of one of my girls bringing me word that, during the Chinese New Year holiday time, some hundreds of women and girls had been to his house to see the wonderful pillow and still more wonderful lace. The room where his daughter worked being only small, the visitors went in in batches, while he 'preached the doctrine' to those outside.

"LOTTIE COULING."

THE BIBLE TRANSLATION SOCIETY.

A STATEMENT AND AN APPEAL.

IT seems that considerable misapprehension still exists with regard to the arrangements recently made between the Bible Translation Society and the British and Foreign Bible Society. Not only amongst church members, but even amongst Baptist ministers, an impression prevails that former differences have been settled, and that now the Bible Society, which is so often spoken of on public platforms as the friend of *all* missionary societies, supports the versions by Baptist missionaries in common with those of all other evangelical societies. As this is an entire mistake, a mistake that is operating detrimentally to the interests of the Bible Translation Society, we venture once more to state the real facts of the case, and shall be greatly obliged if all friends of the Society will aid us in endeavouring to correct this mistake, and remove this wrong impression.

In all probability this misapprehension largely arose from the arrangements made with regard to the printing of Mr. Bentley's Congo version. To quote from a paper by Dr. Underhill, which appeared in the *Baptist Magazine* for June last:—

"The proposal of the Bible Society to print the Congo version was hailed as a step towards harmonious co-operation, and was cheerfully acceded to, after consultation with the Baptist Missionary Society, by the Bible Translation Society. The plan adopted was to leave the Congo word signifying 'immersion' in the text, but to follow it with the insertion, in brackets, of the words [*Greek, baptize*]. It was further arranged that the Greek word '*baptizo*' should be accompanied by the grammatical inflections of the Congo tongue. At the same time it was determined that the bracketed words should appear in every case where the words implying immersion might occur. The Greek word was, in fact, to be Congoised.

"It may interest our readers to have before them, as a specimen, a passage from the Congo New Testament. We take the 38th and 39th verses of the tenth chapter of the Gospel of St. Mark. The Congoised word is marked by italics.

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"'Nga lenda Kweno o nu' e mbungwa ina nu' e ? ovo, o vubwa [*e Kingrekia, baptizwa*] e mvubwa [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia mbaptizwa*] ? Bamvooese vo Lenda kweto. O Jizu ubavooese vo, Embungwa ina nua, nua munna yo, e mvubwa mpe [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia, mbaptizwa*], vubwa [*e Kingrekia, baptizwa*] mvubwa yo [*e Kingrekia, mbaptizwa*].'

"This uncouth and awkward transfer of the Greek word was, with some hesitation, accepted by the Bible Translation Society.

"The new departure did not, however, meet with the unanimous approval of the friends of the Bible Society. Dr. Robert Cust, an eminent linguist and scholar in the African languages, entered his protest against it in *The Record* of February 17th, 1893."

Nor has this new departure received the approval of all Baptists. A minister in Cambridgeshire, whose assistance had been solicited on behalf of the Translation Society, under date of November 14th, writes: "I think I have grasped the situation now. The concessions made certainly create a difficulty in pleading the claims of our Society. Baptists are generally more kind to others than wise to themselves. I am afraid I cannot feel so decided and enthusiastic for the work as I thought, and as I like to be in anything I undertake. I will not come to any hasty conclusions, but thoroughly weigh the matter."

Other friends have written and spoken in the same strain, and have regarded it as a great mistake, however good the intention, that the first edition of the New Testament in the Congo language should be marred and mystified by those uncouth, awkward, and unknown words which appear within brackets, and which, it is feared, some of the natives may regard as a kind of fetish connected with the ordinance of baptism.

"For the present (observes Dr. Underhill), the arrangement only concerns the Congo version. The Bible Translation Society is free to pursue its path, and to give in all our missionary fields a true and complete version of the Holy volume. It continues to publish, in various forms, such editions of the Scriptures as, by their adaptation to the circumstances of every nation, will render their perusal intelligent and useful. The need of their labours is not lessened by the 'cumbrous scaffolding,' but rather increased in order to remove such a strange obstacle to the apprehension of Divine truth by simple and uneducated minds. The wants of our missionary brethren are increasing. Everywhere there is a demand for the Scriptures, and we should be ready to meet it. If we must continue to labour apart from the Bible Society, it is a consolation that the fields of operation are so large, and the best exertions of all Christian churches are required to answer the call."

As regards our Indian versions, matters stand just as they did sixty-five years ago. True, the Bible Society uses our versions as it has done from its formation in 1804; but since 1829 it has removed the native terms for baptism signifying immersion, and inserted the Indianised Greek terms similar to those which appear within brackets in the Congo version. Why Dr. Cust should condemn in Africa what he supports in India we fail to understand.

Moreover, it seems strangely inconsistent that the Bible Society should assist Roman Catholic versions, and versions prepared by non-Baptist mis-

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sionaries, and refuse aid to versions by Baptist missionaries simply and solely because they render the terms for baptize and baptism by native words which mean *immerse* and *immersion*.

In one Indian version, a translator, subsidised by the Bible Society, has rendered the terms for baptism by *snän*, a native word which, in its ordinary sense, means to cleanse or wash, but in its religious sense means, and is understood to mean, to purify or to *wash away sin*, and that, not symbolically, but actually. "By bathing in the Ganges a person will remove at once the sins of a thousand births." This is what the natives consider to be the meaning and effect of *snän*—holy washing—in other words, baptismal regeneration.

Then, again, the same translator has rendered the Greek prepositions for *in* and *into* by native words which mean *to*; so the impression is left upon the minds of the people that, in our Saviour's time, the candidates did not go *into* the water, but *to* it.

Further, and worse still, not only have the words for baptism been mistranslated, but the order of the Commission has been tampered with, and our Divine Lord's last command is made to read: Go—baptize—disciple—teach—not as in the original and revised English version, "Go ye therefore and make disciples of all nations, baptizing them," &c. According to this Indian version, they are first to *snän*—that is, wash away their sins—be regenerated, and so made Christ's disciples, Christians. Usually the religious rite of *snän* is observed by dipping in sacred tanks or rivers; when that is impracticable by pouring, but never by sprinkling.

If translators can so wrest the Scriptures, in order to make them square with the ordinances and traditions of men, upon them must rest the responsibility. Thus to tamper with God's Word our missionaries steadfastly declined, and in this decision they were upheld by the churches at home. We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics.

In the meantime we trust that all those who love faithful and complete versions of the Holy Scriptures will be true to their convictions. In the language of Dr. Underhill, "We hope and pray that a work so wonderfully commenced by Dr. Carey and his coadjutors, continued so successfully by their successors, Yates, Wenger, Lewis, Rouse, Sutton, and Buckley, in India; by Saker and Bentley, in Africa, will receive, as it deserves, the ample support of the churches, so that every man in these wide regions may read in *his own tongue* the wonderful words of God."

Contributions for the Bible Translation Society are urgently needed, and should be forwarded to the Secretary, Rev. W. Hill, 9, St. Julian's Road, Kilburn, N.W., or Baptist Mission House, 19, Furnival Street, Holborn, E.C.

Collecting books, boxes, and cards, also copies of the annual report and of occasional papers, may be had on application. W. HILL.

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AN INDIAN IDOL MAKER'S SHOP.

BY THE REV. G. H. ROUSE, M.A., D.D., OF CALCUTTA.

A FEW months ago I visited Kali Ghat, the most important Hindu shrine in Calcutta, from which some derive the name of the city. Close by there I saw a small hut in which idols were being made, and I send a picture of it. It was near the time of the annual worship of Kartick, the Hindu Mars, the god of war. He is always represented as seated on a peacock, as is seen in the images in the picture. It will be observed that each image is without a head; I suppose that important

AN IDOL MAKER'S SHOP.—(*From a Photograph.*)

member was made separately, and stuck on afterwards. The images are made of common earth. It is very sad to think that so many millions of people in the world should be so foolish as to worship images which they may see in the very act of being made. Idolatry is not only something very wrong, which dishonours God; but also something very foolish, so that in some parts of Scripture, such as Isaiah xliv. 12—19, idolatry is held up to ridicule by God's prophets. We see the folly of idolatry well brought out in Psalms cxv. 4-8: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they

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through their throat. They that make them are like unto them," as senseless as the very images themselves. Have any of you ever seen anything which is like the description given in the psalm just quoted? Surely you have; is not the above the exact description of a doll? It has eyes, but cannot see; ears, but cannot hear. I believe the word *doll* is in its root the very same as *idol*. Fancy hundreds of millions of grown-up men and women worshipping dolls, and thinking that dolls can curse or save them! How God is dishonoured when a doll is worshipped instead of Him! Will you not do what you can to send the Gospel to these dark lands, that men may learn to believe in Jesus, and to worship God alone?

THE WORD OF GOD.

THOU, whose Spirit ever plays
On souls of men in many ways,
The working of whose power we trace
In saint and sage of every race,

We read the witness of Thy mind
Wide as the wandering of the wind;
In every truth mankind has known
The presence of Thyself we own.

We give Thee thanks for every light
Thy hand has lit in Nature's night;
But while for all our praises swell,
We thank Thee most for Israel.

Praise for the Prophet-soul that soar'd
O'er time and space, and saw the Lord
Ruler of all, and won for Thee
The children of captivity.

Praise for the Psalmist be, whose sight
Read God eternal Truth and Right,
Who saw man's sin, yet saw above
The sphere of sin a God of love.

Praise for their words ourselves may read
In hours of weariness and need,
For thoughts that fire, and gleams that bless
The darkest season of distress.

But, ah! what praise can e'er be done
For Him, the Living Word, Thy Son,
In whom 'tis given to us below
Thy nature and Thyself to know?

A. M. D. G.

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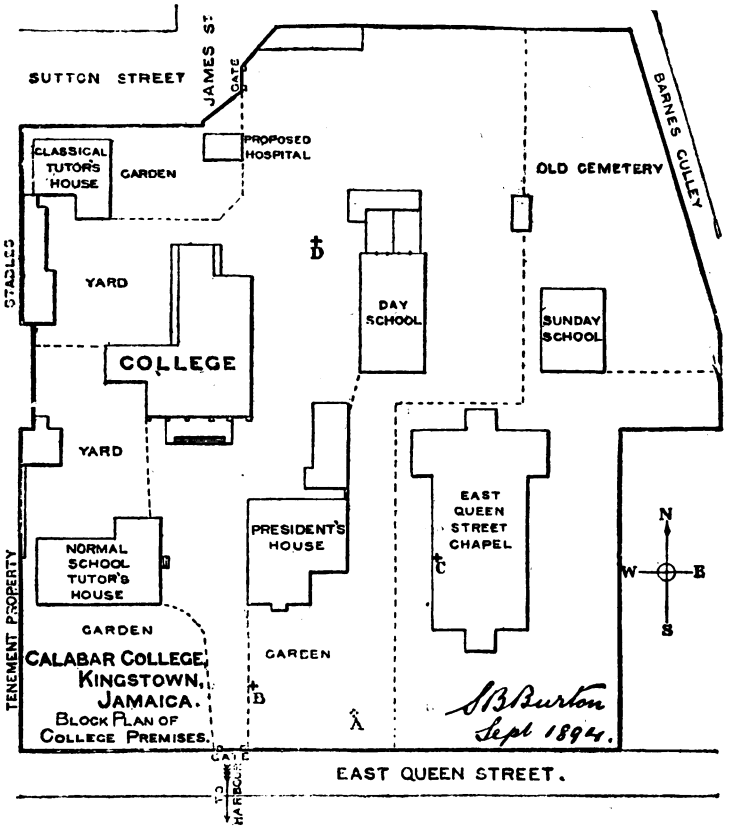
CALABAR COLLEGE, KINGSTON, JAMAICA.

THE following graphic letter from S. B. Burton, Esq., F.R.G.S., of Newcastle-upon-Tyne, will be read with great interest :—

"Newcastle-on-Tyne,
"December, 1894.

"DEAR MR. BAYNES,—The request of the Finance Committee, through you, that I would go to Jamaica and examine and report on the condition of the Calabar College buildings, resulted in my leaving Southampton by Royal Mail s.s. *Elbe* on July 18th last.

"On the twelfth day out we passed through shoals of flying fish, and next day arrived at Barbadoes. At 4 a.m. on the sixteenth day the glimmer of the Plumb Point light indicated that Jamaica was at hand, and as daylight



The accompanying photographs were taken from the following points :—President's House, + A. Normal School Teacher's House, +B. College, from an upper window in the Chapel, + C. Classical Tutor's House, +D.

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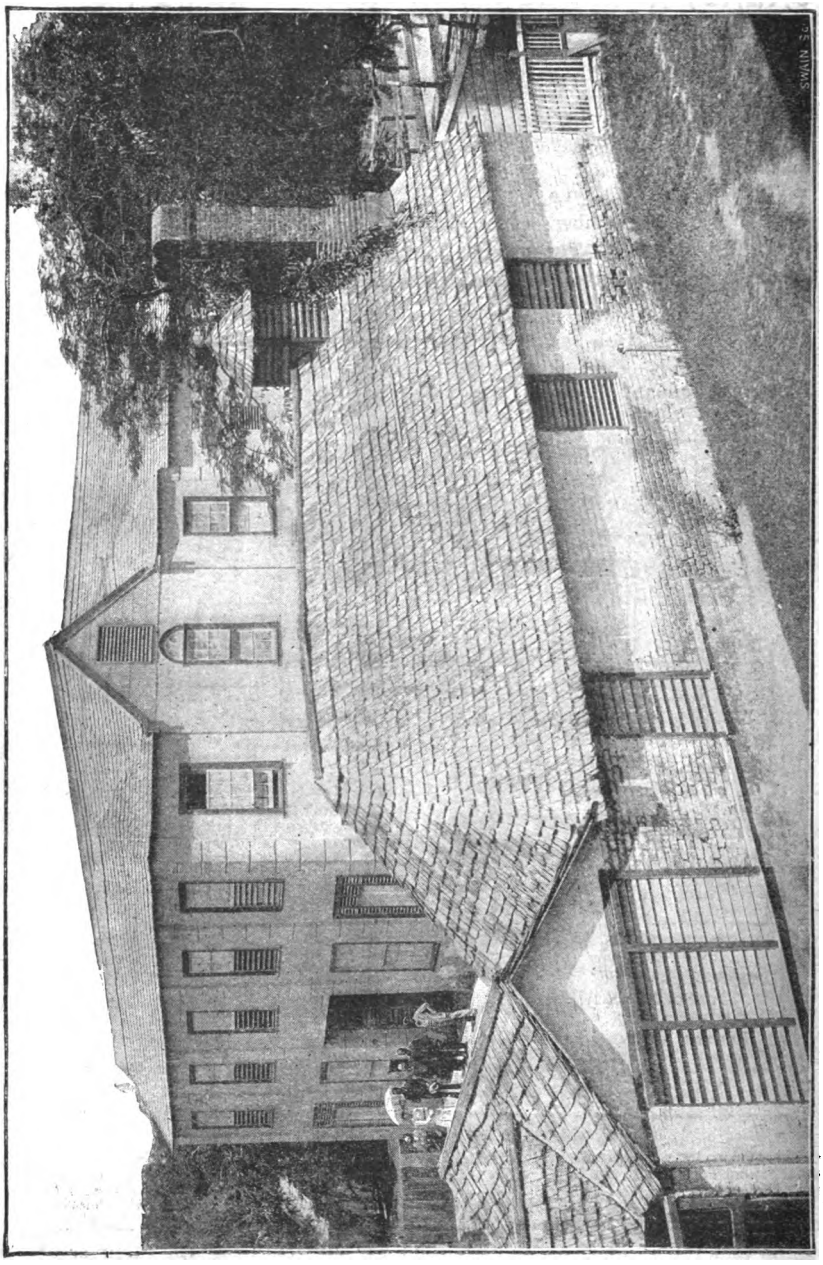

CALABAR COLLEGE: FRONT VIEW.

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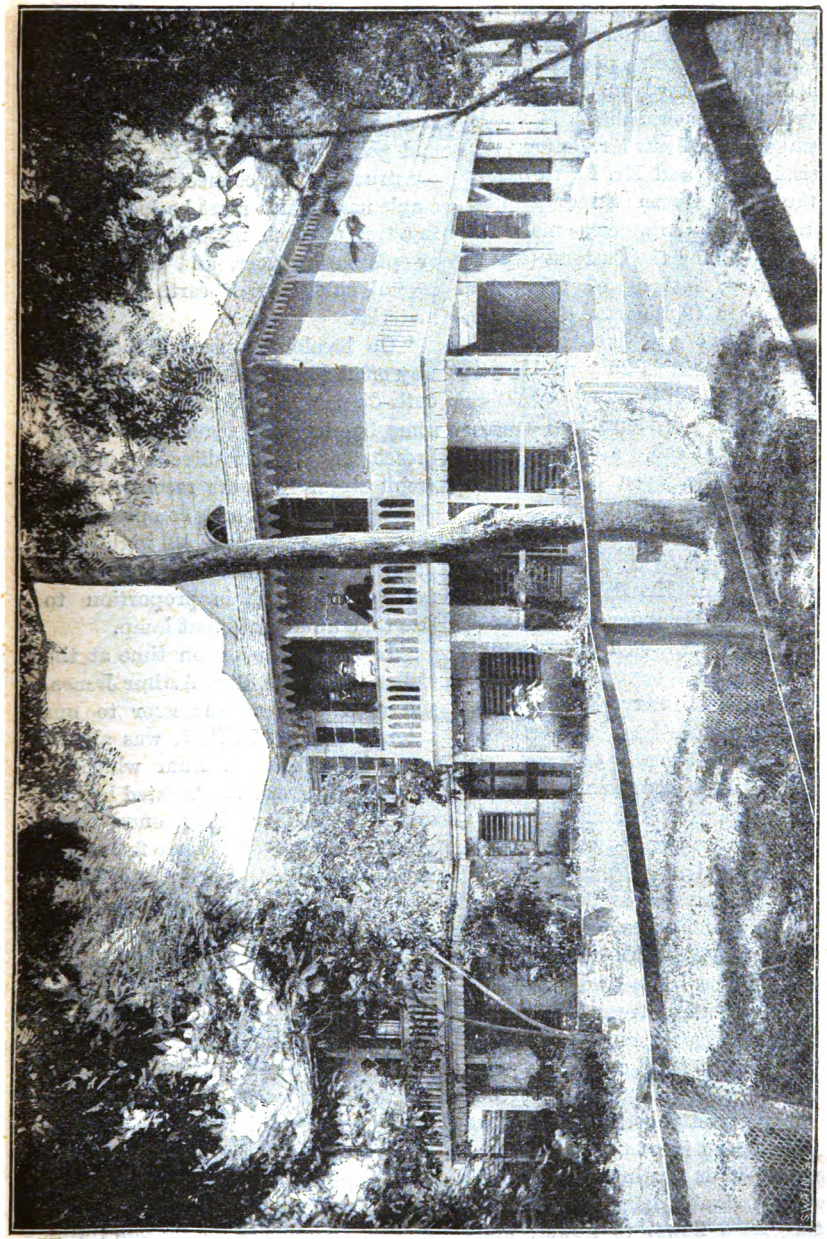

CALABAR COLLEGE: NORMAL SCHOOL TUTOR'S HOUSE.

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came on we saw the grand range of the Blue Mountains, and, sailing alongside the Palisadoes, came into Port Royal, and took a pilot on board. Then, steaming slowly up the harbour, we presently reached the R. M. landing stage, where I saw Mr. Balfour, the classical tutor, and Mr. Pratt, pastor of the East Queen Street Baptist Church, waiting to welcome me.

"After passing the Customs (where the inquiry, instead of being for 'tabac,' as in Continental *douanes*, is for new goods and presents, there being an *ad valorem* duty of 12½ per cent. on nearly all imports), we drove to Mr. Balfour's residence in a buggy, the Jamaican cab, a light four-wheeled vehicle, open on all sides, with leather roof, and curtains to drop in case of rain.

"In consequence of the insanitary surroundings of Mr. Balfour's house in the College Compound, he is living temporarily in Elletson Road, and I thus had a good opportunity of examining the ordinary West Indian dwelling. Like others of its class it is low, and built mostly of wood, and with a spacious verandah; there are no fireplaces. The thermometer in summer reaches ninety-two degrees in the shade, and seventy in the cooler months, so that fire is not required except in the kitchen, which is detached and at a considerable distance from the house. The garden is large, and among other trees and shrubs were the orange, mango, star-apple, calabash, bread-fruit, cocoa-nut palm, ginep, akee, and the gorgeous ponsiana. Pretty green lizards were running about the trees and bushes, humming-birds darting through the flowering shrubs, immense butterflies flitting from flower to flower, while stately 'John Crow' was sitting idly on the fences and outhouses.

"On the trunk of almost every tree, and over brick walls, were the roads of the wood ant. These marvellous insects cover their road with a continuous vaulting of fine earth, in section about ½ in. by ⅜ in. Hundreds, and possibly thousands, of yards are constructed in connection with a single nest, which must be looked for in a tree or bush in some shrubbery or plantation near, and consists of several cubic feet of earth and other material.

"On breaking a piece of the archway off, I found the ants travelling in both directions, and in a few minutes some hundreds of them came to the breach, and, under direction of the architectural staff, the reconstruction was commenced, and completed in six or seven hours. At night the garden was illuminated by fireflies, far more brilliant in proportion to size than an incandescent lamp.

"It was now vacation time at the College, and the Rev. Arthur James, the president, and successor to our veteran friend, Mr. East, was absent on a brief holiday, from which he returned to meet me. Assisted by him and Mr. Balfour, I at once commenced my survey. Some five or six days after I met the College Committee, composed of native pastors, who have been trained in the College, and English pastors of native churches. I found that there was a strong desire to remove to a more spacious site and healthier surroundings outside Kingston; but this was felt to be altogether impracticable at present, and we discussed the problem of how to make the present buildings last some years longer, with the smallest outlay. The Baptist Missionary Society own the College buildings, and pay the salaries of the president and two tutors; all other

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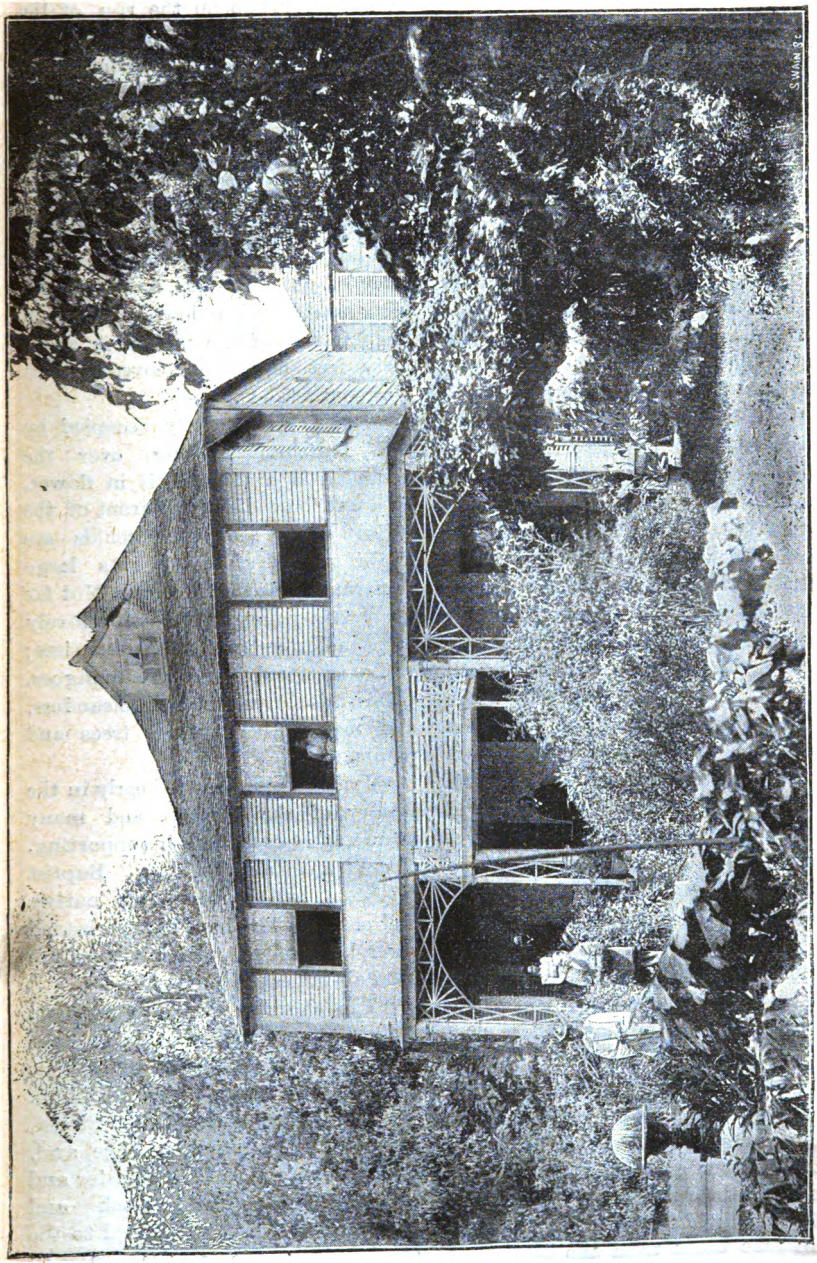

CALABAR COLLEGE: PRESIDENT'S HOUSE.

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expenses are provided for in the island.

"My report has been laid before our Committee in London; and to enable them to better understand the position, I prepared a large plan of the site, including also the adjoining East Queen Street Baptist Church premises, and had photographs taken of the College and houses, reduced copies of which you have.

"I will briefly describe the buildings and surroundings. The site is on the north side of East Queen Street, with not altogether sanitary surroundings, but open to the sea breeze.

"No. 1, the College—this building was erected by Mr. East some twenty-five years since on removal of the institution from the north of the island.

"It has accommodation for about twenty Theological, and the same number of Normal School teacher students, all residential. Until recently there was in front of the hall (see Centenary Volume) an imposing portico of wood, but it came to grief through the industry of the wood ant, and some months since was taken down. It is proposed to erect a smaller one in its place to protect the vestibule and relieve the present bare appearance. I could only get a view from one of the upper windows of the chapel. Standing in front are Mr. and Mrs. James, Mr. Balfour, Rev. Mr. Williams, Mr. Stephenson, the schoolmaster, and the junior student, Mr. Shaw.

"No. 2, the president's house, was erected possibly in the days of slavery. The trees and plants in the garden are of tropical and sub-tropical character. I noticed an alemanda in full flower growing as an ordinary bush. In the centre is a fountain with black and gold fish, so tame that they will take bread from the hand, and nibble the fingers when placed in the water. After sunset you may see a bull-frog or two on the rim of the basin, and late in the evening they commence trumpeting, and their noise can be heard hundreds of yards away.

"No. 3, the Normal School tutor's house, was built, and for some years used, as a higher grade school. It is occupied by Mr. Tucker, is in a somewhat ruinous condition, and much too large for a bachelor; part is occupied as classrooms, and the west wing must be taken down. A tree on the left side of the picture is about forty feet high, and covered with gorgeous scarlet flowers.

"No. 4 was recently occupied by Mr. Balfour. Trailing over the verandah is a stephanotis in flower. In a tree immediately in front of the house some beautiful orchids are growing, and close by is a large tamarind loaded with fruit. Not far away is a pomegranate, with lovely crimson flowers and fruit at one time; while scattered about are mangoes, palms, bread-fruit, calabash, oleanders, and many other strange trees and plants.

"Jamaica was occupied early in the history of the Mission, and many years ago became self-supporting. There are about sixty Baptist ministers, half of whom are native, and many pastors have to superintend several churches. All ministers are total abstainers and non-smokers.

"The churches not only support their pastors, but raise £400 per annum for the College, and about £2,400 for Home and Foreign Mission.

"On Sunday, at East Queen Street, I found the congregation large, and, saving the families of the minister and college staff, entirely black and coloured; five-sixths remained to the Communion; the service on all occasions was bright and hearty.

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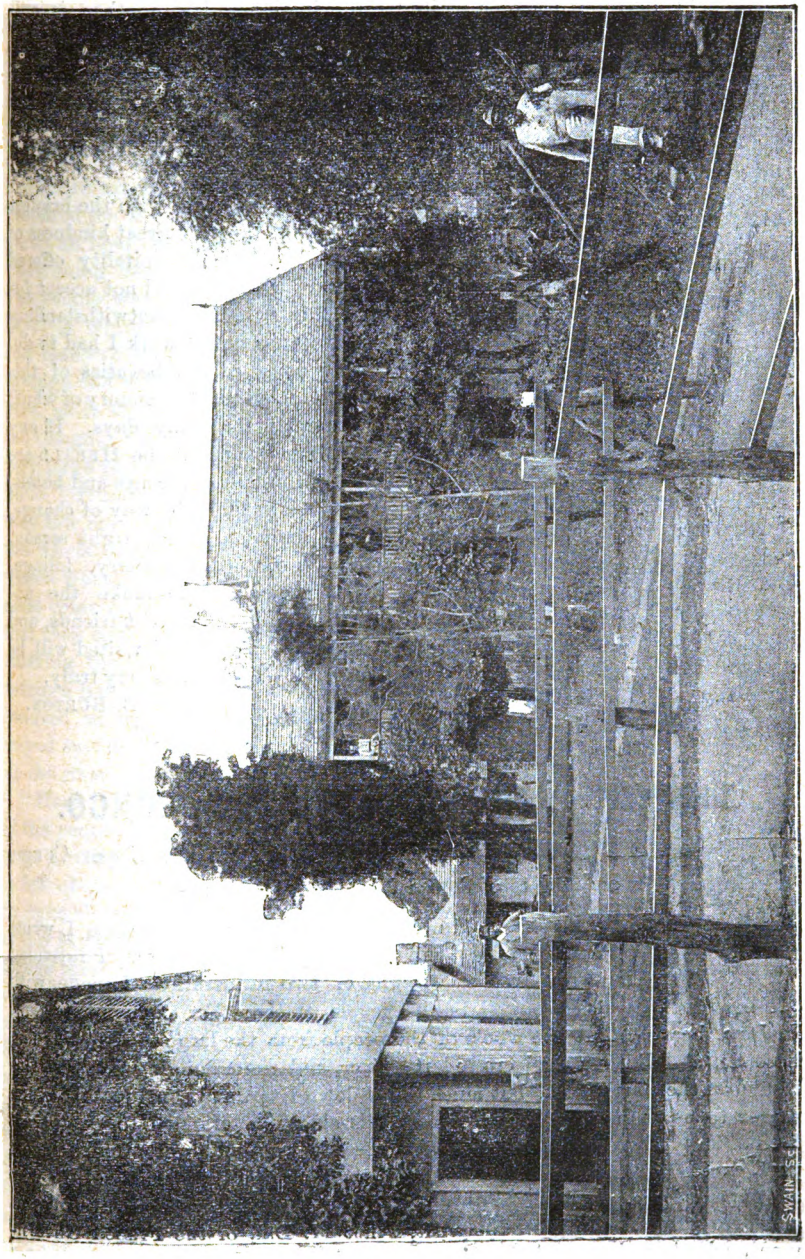

CALABAR COLLEGE; CLASSICAL TUTOR'S HOUSE.

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"Pure-bred negroes, of which there are many, prefer to be called 'blacks'; 'coloured' is anything between white and black.

"Mr. Stephenson, a fine specimen of an African, acts as choirmaster, superintendent of the Sunday-school, and head master of the day-school; he evidently believes in making use of visitors, and at his request I addressed native audiences on three occasions, and, whatever the merits of the speaking may have been, the listening was all that could be desired, and the 'bucra' man had many thanks. The Christian Endeavour movement is acclimatised, a native lady was leading the meeting I attended; she was baptized more than fifty years since.

"Mr. Pratt was chaplain of the State prison at the time of my visit, and, when attending a service with him, I briefly addressed a large audience of coloured convicts. Four or five English prisoners were there through strong drink.

"Many of the readers of the HERALD know the Rev. J. J. Fuller, a native of Jamaica, and whose memory goes back to slave days and emancipation. His mother is still living at Spanish Town, and I called on her with Mr. Tucker, the native pastor. She is blind outwardly, but there is bright light within, and she spoke in a happy way of her loving and beautiful Saviour.

"I must conclude with the briefest reference to the very great kindness of friends, and the hospitality offered (much of which I could not accept for lack of time), so that, notwithstanding the large amount of work I had to do, I saw some of the beauties of this wonderful island, the memory of which will remain for many days. If any travelling readers of the HERALD are tired of Continental scenes and hotels, let me advise them, by way of change, to try Jamaica, at the right season, with its beautiful scenery, foliage, and flowers, and to make the acquaintance of our Baptist friends, and I feel sure visitors and visited will be benefited.—I am, yours very truly,

"S. B. BURTON.

"A. H. Baynes, Esq."

TIDINGS FROM THE UPPER CONGO.

THE Rev. Jas. A. Clark, of Lukolela, on the Upper Congo, under date of September, 1894, writes:—

"MY DEAR MR. BAYNES,—It is some time since I wrote to tell you how our work is progressing here. I intended to write you an account of two intinerations I made with our boat to preach the Gospel to the people on the other side of the river. In June, hearing that the whole of the people from the large towns of Irebu, Bosende, and Botunu had crossed the river, and were building fresh settlements on the north bank, but much lower down river, and consequently much nearer to us than when they were on this side, I determined to go to visit them. They all received me in a very friendly way, and were, for the most part, exceedingly attentive and interested when I, and the Christian lads who accompanied me, preached to them. We had remarkably good meetings at all three places. While on this visit, I met M. Dal, of the French Government, who has charge of the district opposite us. He courteously accorded

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me full permission to cross the river, and conduct meetings for the natives whenever I pleased.

"In July I made another trip, going this time first to Bonga, a large town, or rather collection of towns, on the Sanga, the important tributary which joins the Congo somewhat to the south of Lukolela. Here I had my tent put up and stayed three days, holding frequent meetings, some of which, especially those conducted in the spacious shed of one of the principal chiefs, were attended by crowds of people. From Bonga I went to Likuba, of which I had heard much, but which greatly surprised me in spite of my being partly prepared for it. Entering a narrow creek from the Congo, and ascending for about an hour, we then came out upon a noble river, the Likuba, with towns thick along its banks. We made for one of these towns and put up the tent. The people were most curious, and thronged round and in the tent nearly all day. A white man is almost a novelty to them, so much so that the children and many of the women would run away and hide themselves when I walked through the streets. One would have no idea that there was so fine a river here, as it seems to divide up into narrow creeks and channels, and so reach the Congo. One day I went up some distance, and saw that there must be a very large population indeed upon the banks. The higher I went up the more timid I found the people, almost the whole of them taking to their heels if they saw me about to land. I hope to go again before long, but I am afraid the whole district is extremely swampy most of the year. It was the dry season when I was there, and the river was low, but it seemed as if the water must come up all round the houses at times. The people, in fact, said so, and that they could only go about in canoes at high water. Leaving Likuba, and entering the Congo again, we went down as far as Nronda, about half-way between here and Bolobo, or perhaps nearer Bolobo than here. The people received us with great friendliness, and we had some good meetings. We stayed two days, and then started for home. Getting a good breeze, we sailed up the river very pleasantly. We were away a fortnight.

"Here at Lukolela we have now but a small population. The great majority of the people have at last done what they have long threatened to do, and have gone across the river, preferring the French side to that of the Congo State. A few of the people, however, instead of crossing the river, have only removed to come closer to us. They are building a new village close to the boundary of our station, their desire being to live as near us as possible. Their proximity brings them to our meetings much more regularly than they used to come, and they seem generally to desire to really learn of us how to do aright and live aright. A few days since we understood that two young people were about to be married. We suggested a religious service; they agreed, and accordingly we assembled in our schoolroom, and Mr. Whitehead conducted a very interesting service. The bride was rather coy, and did not at first seem inclined to make the responses, but finally summoned up her courage and went through bravely. After the service the register was signed—that is, we entered a record of the interesting event in a book which we shall keep for similar items—the bride and bridegroom made their respective marks, and two other young natives, who can write, signed as witnesses.

"Our church has commenced a system of monthly offerings, or rather we

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have two in a month. The first offertory is taken after the monthly Communion service, and is specially intended for the members of the church. The second is after the morning service on the third Sunday of each month, and all who like are invited to contribute. The amount contributed last month, which was the first occasion on which a general offertory was taken, was sixty brass rods; and yesterday, which was the second time, sixty-nine. To what special object these contributions are to be devoted has not been definitely decided yet, but most likely they will go to the support of one of our church members as an evangelist. I should add that the missionaries contribute nothing to these collections, as we think it far better that the natives should give what they think right for themselves, and not be at all influenced by the largeness or smallness of the missionaries' donations.

"We hope to baptize two lads, who have given good evidence of a change of heart, in the course of a few weeks.

"I am glad to be able to add that the health of all of us is remarkably good.

"A. H. Baynes, Esq." "JAMES A. CLARK.

"COME AGAIN!"

PUTNAKALI is by no means a barbarous town. Besides its bazaar, it has a weekly market, at which a great crowd of buyers and sellers gather. It has a public dispensary, and a Government opium store. An armed policeman keeps sentry over a yellow-ochred treasury, and a couple of rooms surmounted by a thatch roof, containing a couple of bedsteads, does duty for a hotel. A fine new court-house is being erected, in which the law-loving peasants will delight to disport themselves, and a strong gaol waits to receive for a time those who have shown themselves unworthy of the glorious liberty which England has bestowed upon this country. A daily steamer connects this interesting little town with the rest of the world. Mr. Spurgeon has a great liking for this place, and when, by his kindness, I joined him in the *Zillah*, for a missionary trip to the south, it was no wonder he turned her prow towards Putnakali. My friend's enthusiasm infected me a little, but soon my heart began to burn. As we sailed onward he told me how only once or twice a year any missionary of our Society could reach this place, and that the town and district were without any other means of learning the Gospel. He told me, too, how it formed one of the towns which go to make a circle round Barisal; that Madaripore was the first of these towns in which a missionary had been stationed, and that he hoped the day would soon come when some servant of Christ would take up work in this lonely station. When we had seen the town, we hurried off to find a site for a mission-house. There it was all waiting for us.

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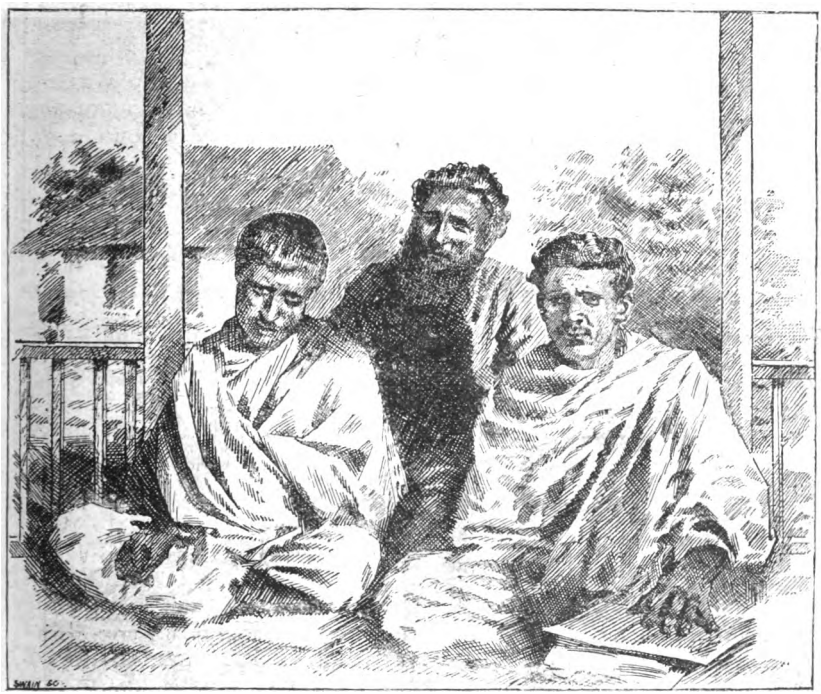
Should we photograph it, and try what could be done at once to fill that photograph with a house, and, best of all, with a living soul in which the Gospel shone? No! it is of no use. We reflected how this place was only a sample of many others in this part. How it must wait, and wait! Are there not in other places houses empty, and boats idle, and work languishing for want of Christian hands to do the work that angels long for? Some day, it may be, a missionary will live in Putnakali. God speed him thitherward!



PUTNAKALI SOLICITORS.—(*From a Photograph*).

The people of the town bought our Gospels and Christian books with eagerness. They listened with attention to the addresses in the morning, and, when we sat in the shade in the afternoon, they lingered to examine our literature, and to hear the conversation and hymns of that little missionary company.

In the evening a crowd of men and boys came to see the magic lantern, and were entranced by the never-failing story of the Prodigal Son; and next day some gentlemen came and asked us if in the evening we would be so good as to make a special discourse to them on the subject of our

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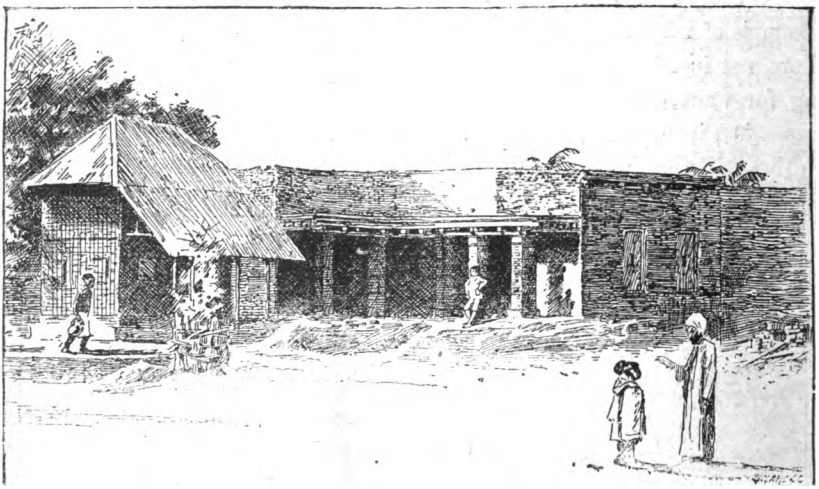
religion. Our pulpit was the steps of the dispensary From that auspicious vantage-place we tried to heal the diseased minds of that people. Mr.



THE GAOL, PUTNAKALI.—(*From a Photograph.*)

Spurgeon took them from the place where we have common ground—viz.,

A CORNER OF THE BAZAAR, PUTNAKALI.—(*From a Photograph.*)

in the common belief that Jesus was the best of men, onward to the point that He must be, according to His claim, the "Lamb of God." The words

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were strange in my ears, but I knew he spoke my heart, and I pray it may result in salvation to some. Many of the native gentlemen could speak English, so I had an opportunity to declare Christ in a language familiar to myself. As we preached, the river rolled on to the sea, the Mohammedan bowed before God, within sound of the name of Jesus, in the name of Mahomet, and the night fell upon us all. A few men accompanied us to the boat, and besought us to come again. We said we would try. But as we left them it was still night.

DAVID DONALD.

ACKNOWLEDGMENTS.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Clothing and toys from Academy Street Church Sewing Meeting, Aberdeen, by Mrs. J. Murray, for the Congo Mission; parcels of cards from Morice Square Chapel, Devonport, by Mr. W. H. Gill, for Rev. H. T. Stonelake, Upper Congo, and Miss Fletcher, India; parcels of scarfs from Mrs. Stock, Churchill, Somerset, and of clothing from the Hillsley Working Party, per Mrs. Goulter, for Rev. H. J. Thomas, Delhi, India; box of dressed dolls from Girls in Acton Lane Sunday School, Harlesden, by Miss Bonell, for Rev. C. E. Wilson, B.A., Jessore; a box of toys from the Junior Section of the King Street, Wigan, Y.P.S.C.E., by Mr. and Mrs. Starr, for the Rev. G. Hughes, of Barisal, India; a box of dolls from Miss Way and Friends, for Mrs. Jordan, for the children in the Orphanage, Calcutta; a camera, clothing, and books from Miss Hallett, Fivehead, for Dr. Mead, India; magazines from Mrs. Johnston, Manchester, for Rev. J. Ellison, Rungpore; a case of clothing and toys from Haddon Hall Sunday School, by Mr. H. K. Olney, and box of toys, &c., from Mr. Elgar's Young Women's Bible Class, Devonshire Square Chapel, Stoke Newington, for Rev. R. Spurgeon, Barisal, India; woollen cuffs from Mrs. Corfield, Bristol, for Mrs. Wall, Rome; and Christmas cards and one shilling from "Little Gilbert, of Coleford, who likes to hear the MISSIONARY HERALD read to him"; some leaflets from the late Miss Elizabeth Lloyd, of Porth, Glamorganshire; a parcel of dolls and native garments from Young People at Friar Lane Chapel, Leicester, through Miss Packer, for Miss Barrass, Cuttack; a parcel of fancy articles and other goods from the Young Women's Christian Association, Twickenham Branch, per Miss Creed, for sale for the Mission funds.

The Committee cordially join with Mr. and Mrs. Forsyth, of Shantung, North China, in acknowledging with warmest thanks the following further gifts:—A quantity of soap from Mothers' Meeting, Shiloh Hall, Glasgow; a box of soap, fancy cards, scrap-books, &c., from Miss Maggie Bell, Glasgow; two lengths of sateen, from Miss A. O. Deacon, Leicester; 5s. from Miss Mercer, Glasgow; two boxes of soap, three dozen handkerchiefs, and a number of fancy articles, scrap-books, &c., from Mrs. Fleming's Sewing Class, Glasgow;

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£5 0s. 4d. from John Street Bible Class, proceeds of lecture by Miss Airlie; 1s. from a Poor Widow earning 3s. 6d. per week.

Mr. R. C. Forsyth also desires to acknowledge with best thanks:—Birds and animals for Museum, from Mr. A. McLean, Greenvale; three half-models of ships from Mr. Barrie, Dundee, for Museum; magic lantern and slides from Friends in Paisley, per Miss Baldwin and Miss Gibb; parcel of magazines for Mr. Whitewright, from Miss A. O. Deacon, Leicester; articles for Museum from Mr. W. L. Ireland, Kirkcaldy; toys, cards, &c., from Blackheath Sunday School, per Mr. Lamb, for Chinese children, and seventy specimens of rock, minerals, &c., from Mr. A. E. Lamb, of Blackheath.

THE LORD LOVETH A CHEERFUL GIVER.

WE are most grateful to donors for the following gifts:—Five small rings from a Christian Endeavourer, at Hay Hill Chapel, Bath; a gold locket from "A. B. C. D., Hereford," for Jesus' sake, to help and clear off the deficit of £4,000; a gold ring and silver brooch from a Friend; a silver knife from a Poor Widow, who "reads the HERALD with the greatest delight"; an old coin from a Sailor, who "thanks God he was converted by a missionary in India"; a few silver trinkets from a School Girl, who feels she "ought to give them up for the good of the heathen"; and a silver bracelet from a Sunday-school Teacher for the Congo Mission. The Committee are also most grateful for the following most welcome and timely contributions:—A Friend, Yarmouth, *Congo*, £80, *China*, £20, and *General Funds*, £5; The William Taylor Trust Fund for Calabar College, £50; Mr. D. Thomas, £50; A Friend, £20; A Friend, £18 5s. 4d.; "Anonymous," London, £10; Miss Carmichael, for Repair of Lal Bazaar Chapel, Calcutta, £10.

RECENT INTELLIGENCE.

DEPARTURE OF MISSIONARIES.—On Friday, the 7th of December, the Rev. William and Mrs. Carey left London by the P. and O. steamship, *Mirzapore*, on their return to Barisal, Eastern Bengal; and on Friday, December 14th, Dr. Vincent Thomas, of the Edinburgh University, left London for Calcutta in the British India steamer, the *Dunera*. Dr. Thomas will work in the Kharrar and Kalka District, in association with the Rev. Geo. Anstie Smith.

Indian Reinforcements.—The Revs. C. E. Wilson, B.A., and Thos. Watson have safely reached the land of their adoption. Mr. Wilson writing from Calcutta, under date of November 19th, says: "MY DEAR MR. BAYNES,—I write to report my safe arrival in India, after a most happy voyage in the *Chusan*. We made a remarkably smooth passage, and, with the pleasant companionship I had on board, it could not be other than a happy time. As

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you have already heard, we spent two days in Colombo on the way, and were privileged to stay on shore with Mr. and Mrs. Waldock and Mr. and Mrs. Stockley. I very much enjoyed those two days, being specially glad to be with my friend MacCallum when he settled in his new home. Mr. and Mrs. Julian, of Circular Road, joined the *Chusan* at Colombo, to return with us to Calcutta, after their holiday, but regretfully enough, Mrs. Julian, for whose sake the trip had been taken, was still an invalid. I have received great kindness from the friends in Calcutta since our arrival, and the first week in India, although crowded to confusion with new sights and sounds, has filled me with a more real and intelligent desire to know the country and the people and their language than I ever felt before; and has given me great joy in the hope that God may, of His grace, permit me to spend all my life in labour for souls in this great land.

"The Triennial Missionary Conference begins to-day. I am very fortunate in having this early opportunity of seeing all the brethren. My first service in India was taken last Sunday evening at Entally, when Mr. Jewson asked me to conduct the Babu's English service. There were about thirty present. I have been out with Mr. Anderson at one of his open-air services, but as it was all conducted in the vernacular, all I could do was to stand there and long for the power of speech. I am in excellent health, and am looking forward to going up to Jessore with Mr. Norledge next Wednesday."

Rev. Alfred T. Teichmann writes also from Calcutta:—"MY DEAR MR. BAYNES,—I hear from Mr. Kerry that he has informed you already of our safe arrival; we are thankful to God for the very happy and prosperous voyage we had, and for His great goodness to bring us back to India in health and strength, and greater love than ever towards the work He has called us to do. It was a great pleasure to us to be present at Mr. MacCallum's recognition service at Colombo. The in itself pleasant break of the voyage there was thereby made pleasanter still. We trust that that dear brother may find all the needful grace for the ardent work at the beginning of his missionary career. Messrs. Wilson and Watson are with us at the Conference, which began this morning, so also Miss Leigh. Miss Oakland was married to Mr. Palgrave Davy last Monday, and will come back with her husband to-night for the Conference. I ran up to Pirojpur last Thursday night, where I found the bungalow, thanks to the care of the brethren, in a very good condition. The memory of our visit home and all the kindness received will long remain with us."

Christmas and New Year's Cards for the Native Preachers and Evangelists' Fund.—The Christmas Cards have now been sent out, and we desire to call the special notice of our friends to this most interesting and important Fund. The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute among them tracts and copies of the Scriptures. We are confident our young friends will put forth earnest and generous efforts to raise

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a good sum for this most important branch of mission work. The amount collected by cards last year was £826 5s. 4d. Will our readers try and increase their gifts so as to raise this year £1,000?

Zenana Mission Appeal.—We gladly insert the following appeal from Miss Elith Angus, Hon. Sec. of the Zenana Mission:—"In the growing medical work at Bhiwani, which is proving so helpful to our Mission generally, several cases of paralysis, both in infants and adults, have lately occurred, and our lady doctor, Miss Farrer, M.B., is very anxious to have a *galvanic battery*, which would greatly assist her in treating these sufferers. Will any kind friend respond to this need, and, by the timely gift of a battery, help on this branch of our work?"

An Appeal for Prayer.—The Rev. A J. McLean, of Chittagong, writes:—"May I ask readers of these lines to remember in their approaches to the Throne of Grace some young Hindus at Chittagong who have asked for baptism? One man has been with us for some time, and we hoped that not only he but his wife and perhaps his children might have accepted Christ, but suddenly a few weeks ago he left us, and has, I understand, taken up the post of teacher in a Brahmo school. It has been a sad disappointment, but I trust and pray that this man may soon be brought to a saving knowledge of the truth. The other two are young men who have been reading the New Testament with me very diligently, both at the Bible-class as well as every morning at my house. They are waiting to be able to support themselves before taking the final step. I would also ask earnest prayer for a young man from Barisal who is working as an apprentice in the Magistrate's Court, who desires to be a Christian, and has even asked for baptism, but who has latterly been kept back through fear of man and persecution. We are cut off from the Christian fellowship at our station which some of our brethren and sisters enjoy, hence I trust that this appeal for the prayers of God's children will not be made in vain."

A Good Season at Kharrar.—The Rev. G. Anstie Smith writes from Kharrar:—"The first mass meeting of the season was held at Korali, an out-station, last Saturday, and in point of power and spiritual results, so far as we are permitted to see, has been the best we have had in the district. The prayers often showed deep spiritual perception, and were marked by faithful pleadings for souls and thanksgiving for God's personal loving-kindness and spiritual enlightenment. The most encouraging feature of the year's work is the starting up of five or six workers into a fuller realisation of the 'exceeding greatness of His power towards us who believe,' and of the possibilities of a life spent day by day in abiding communion with Christ. And this first meeting, in which all the workers in our own and some of the American Presbyterian Mission were present, was just the occasion to show forth the reality of the work of God in their souls by the power and depth of their utterances. I don't think any one could have been present and not have been convinced that a real endowment of power has been given to some of them. Rev. Puran Uppal Chand, of the Presbyterian Mission, afforded us most

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efficient help in speaking; otherwise all the preachers were from amongst ourselves. We had five set sermons, followed in three cases by a fifteen-minute address by three men who have recently received very strong impressions; besides a marriage and the Lord's Supper, between Saturday night and Sunday night. It was a most solemn time, reaching the climax at the Lord's Supper, when nearly the whole congregation, by standing up together, solemnly desired to be re-anointed for service by the power of God. It was a time never to be forgotten. The remark of more than one was, 'We never heard such truths before.' 'We never understood these things before.' May the Master give us many more such times of refreshing from His presence during this season, and grant that the blessing may spread to the uttermost rim of the main body of converts and their families speedily. For this, will the reader pray?"

Tidings from the Congo.—The Rev. G. D. Brown, writing from Bopoto Station, reports:—"MY DEAR MR. BAYNES,—Nearly four months have now elapsed since I left England, and I have only just reached Bopoto. Pending my arrival, Mr. Kirkland had taken up the work here, and happily I found both him and Mr. and Mrs. Forfeitt in excellent health. After passing through the wild waste of the Lower Congo, it was agreeably surprising to find the country so much more fertile and cultivated than it is in that region, and this particularly applies to the station enclosure, for it seemed to me almost a marvel of successful agriculture. Our station, you know, is situated on the north bank of the river, and as a site for mission work seems all that could be desired. Planted in the centre of a large town, the streets of which stretch some distance along the river's bank, we can at any time command a good audience. People in going from one half the town to the other pass through our ground, and while doing so curiosity often prompts them to stay here a while and observe all that goes on, and in this way we are constantly kept in touch with them. Of course, the belief in charms so common on the Congo is strongly prevalent here. The charm is thought to exercise its power not so much by virtue of what it is as by virtue of the faith placed in it; hence, after all, even according to native belief, salvation is by faith, though not the faith that cometh by hearing the Word of God. The roots of this superstition, strengthened by past generations, have struck too deeply in the native mind to be easily supplanted. But the greatness and strength of the evil should be the measure of our effort for its destruction. It has choked every healthy religious sentiment among its adherents, and so overshadowed their mental faculties as to keep out the truths of even natural religion, thus leaving no hope that anything but the Gospel can penetrate the native conscience and heart. Yesterday, being Sunday, the usual service was held on the station, and not only was the building itself full, but numbers peered in through the apertures that serve as windows, listening and gazing intently at our worship of God. Here, then, is an opportunity for preaching the Gospel, and in Bopoto this is done to-day; but what of the hundreds of towns that for miles surround us on every hand? Who shall carry the Gospel to these? If it is to be done—and it certainly must—let more God-sent men, who shall be

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heartily supported by gifts and prayers, come forth from the Church of God. et the work of foreign missions be more vigorously taken in hand, for yet the harvest is great.'"

Proceedings of Committee. — Having to go to press this month much earlier than usual, in consequence of the Christmas holidays, we are compelled to postpone our record of the Committee's proceedings until our next issue.

CONTRIBUTIONS.

From November 13th to December 12th, 1894.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

Baldwin, Mrs. A.	0	10	0
Barker, Miss	0	15	0
Bowman, Rev. W. R., B.A.	0	10	0
Butlin, Rev. J., M.A.	2	2	0
Chapman, Mr. Jas. L.	3	3	0
Ewart, Mr. Wm.	0	10	0
Fergusson, Miss M. M., for *India*	1	1	0
Do., for *China*	1	1	0
Do., for *Congo*	1	1	0
Do., for *Italy*	0	5	0
Gilford, Mr. W., Redhill	2	0	0
Gissing, Mr. S.	0	10	6
Greenstreet, Mrs.	5	0	0
Hicks, Mrs. F.	2	0	0
Do., for *W & O*	0	10	0
Inglis, Mrs.	1	10	0
Inglis, Miss	1	0	0
Knight, Mr. R.	0	10	0
Massey, Mrs. S. E.	1	0	0
Mayo, Rev. W., for *Congo*	0	10	0
Mitchell, Miss C., St. Andrews	3	0	0
Morgan, Mr. R.	3	0	0
Do., for *Congo*	3	0	0
Oldrieve, Mr. W. T.	0	10	0
Self, Mr. Wm.	0	10	0
Severs, Mr. A. E., for *Congo*	0	10	0
Slater, Mr. Jas.	2	2	0
Do., for *Congo*	1	1	0
Taylor, Mr. Benj., Bristol	1	1	0
Wilkinson, Mr. Randle	1	0	0
Winter, Mr. T. B.	2	2	0
Under 10s.	0	11	0

DONATIONS.

A Friend	18	15	4
A Friend	20	0	0
An Old Subscriber	1	0	0
Anon., London	10	0	0
Anon.	0	10	0
A Well-wisher	1	10	0
Bacon, Miss E. R., for *Debt*	5	0	0
Barker, Miss, for *Debt*	1	0	0
Brown, Mrs.	5	0	0
Bull, Mr. B.	0	10	6
Carmichael, Miss, for *Lal Bazaar Chapel*	10	0	0
C. B.	0	10	0
Clifford, Miss E., Cheltenham, for *Congo*	0	10	0
Coutts, Sir Thos. Glen, Bart.	200	0	0
Davy, Mr. E.	1	1	0
F. H. T. O., for *Debt*	1	0	0
Friend, Bedford, for *Debt*	5	0	0
Friend, per Rev. R. Glover, D.D., for *Debt*	5	0	0
Friends, Leicester	3	3	0
G. O., per Colporteur S. Bartlett	0	10	0
Halford, Mr. T. H.	0	10	0
Hine, Miss (Christmas offering)	0	10	0
James, Miss S. B.	1	10	0
Kelsey, Mr. H. R.	5	5	0
Massie, Mr. Robert	1	0	0
McIlvain, Misses, for *Congo*	10	0	0
N. S.	2	0	0
Olney, Mr. T. H., for *Lal Bazaar Chapel*	5	0	0
Overstone, Miss M. S., Newport, for *Mr. Hay's Hall for Young Men's Class*	2	0	0
Parkinson, Mr. W. C., L.C.C., for *Lal Bazaar Chapel*	1	0	0
Poole, Mr. Arthur L., for *Congo*	1	0	0
Porter, Mr. J. G., Oldham, for *Congo*	1	0	0
Reed, Miss S. A.	1	0	0
Scott, Mrs. Jane, Dundee	1	0	0
Smith, Mr. J. J., J.P., for *Lal Bazaar Chapel*	2	0	0
Stokes, Mr. & Mrs. G. I.	2	10	0
The William Taylor Trust Fund, for *Calabar, College*	50	0	0
Thomas, Mr. Daniel	50	0	0
Wade, Mr. Geo.	0	10	0
Under 10s.	2	8	6
Do., for *Mission to Khonds, Orissa*	0	8	0

LEGACIES.

Compton, the late Mr. Robert, of Wolvey, by Mr. J. Newborough	50	0	0
McIntosh, the late Mr. Henry, of Edinburgh, by Mr. Alex. Mackie	90	0	0
Sturge, the late Mr. George, on a/c Residue by Messrs. Bell, Stewards, May, and How	100	0	0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate	1	15	5
Brockley-road Chapel	15	11	3
Chelsea, Lower Sloane-street Sunday-school	4	0	
Childs Hill	0	10	0
Hampstead, Heath-st. Juvenile Association for *support of Congo boys at Wathen Station*	6	1	6
Harlington	4	8	6
Honor Oak	2	16	0
Islington, Salters Hall Sunday School, for *Native School, India*	10	0	0
Maze Pond, Sun.-school	10	0	0
North Finchley	15	0	0
Peckham Rye-lane Sunday-school for *N. P. India, under Mr. Anderson*	15	0	0
Do, for *N. P. China, under Mr. Wills*	15	0	0
Do., for *Barisal Schools*	2	0	0
Do., Sumner-road Sunday-school, for *China Schools*	3	0	0
Stockwell Sun.-school, for *support of N. P. Beni, under G. C. Dutt*	15	0	0
Do., for *Bengali Schools*	2	8	5
Do., for *support of Congo boys*	10	0	0
Stoke Newington, Devonshire-square, for *W & O*	7	7	0
Twickenham-green	2	15	0

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Upper Holloway Chapel	49	3	5
Do., for *India*	0	4	6
Do., for *Congo*	0	4	0
Do., Y.P.S.C.E., for *support of Bindu Nath Sirkar, Dacca*	6	19	0
Vernon-square Chapel Y.M.M.S.	40	0	0
Victoria-park, Grove-road, for *support of Ram Soonder Dey, Barisal*	3	0	6
Do., for *School Books for Ram Soonder Dey's daughter*	0	7	6
Do., Sunday-school Christian Band, for *support of Ram Soonder Dey*	0	10	6
Wandsworth, East-hill	11	19	10
Wandsworth-road, Victoria Chapel	13	0	0
West Green	12	0	0
Wood Green, Sunday-school, for *Bengali School*	2	10	2
Do., for *support of Congo boys*	2	10	0

BEDFORDSHIRE.

Cranfield	2	12	6
Wootton	1	15	0

BERKSHIRE.

Reading, King's-road	28	8	7
Do., for *China*	0	2	0
Do., for *Congo*	0	5	0
Do., Wycliffe Chapel	2	12	10
Sunningdale	0	10	6
Wokingham	3	10	0

BUCKINGHAMSHIRE.

Stony Stratford	2	12	6

CAMBRIDGESHIRE.

Cambridge, St. Andrew's-street, for *Roman Mission*	0	10	0
Mildenhall	6	1	5
Wisbech, Ely-place	26	6	10

CHESHIRE.

Birkenhead, Cathcart-street, Sunday-sch.	5	0	0
Do. for *N.P.*	1	1	6

CORNWALL.

Liskeard, Dean-street	4	16	0
Penzance	5	3	7

CUMBERLAND.

Great Broughton	1	9	3
Maryport	22	8	4
Do., for *Congo*	0	5	0

DEVONSHIRE.

Bampton	2	0	0
Bratton Fleming, for *Congo*	1	10	0
Brayford	0	10	0
Brixham	18	6	3
Chudleigh	2	6	7
Hatherleigh	3	11	2
Kingsbridge Y.P.S.C.E.	1	0	0
Newton Abbott	7	17	0
Plymouth, George-st.	41	10	2
Do., Lower-street Sunday-school, for *support of Congo boy, Charles Harvey*	5	0	0
Do., for *support of Congo girl, Fanny Louisa Freeman*	5	0	0
Thorverton	0	9	0

DORSETSHIRE.

Bridport	2	19	3
Buckland Newton	3	0	0
Dorchester	1	0	6
Pyddletrenthide	1	16	10
Sherborne	0	7	0

DURHAM.

Hamsterley	5	3	1

ESSEX.

Barking-road Tabernacle	0	15	5
Do, Y.P.S.C.E. for *support of Congo boy under Rev. A. E. Scrivener*	1	8	9
Ilford Sunday-school	0	17	9
Rayleigh	0	14	0
South Woodford, George-lane	1	3	0

GLOUCESTERSHIRE.

Avening	11	14	10
Bourton, Shrivenham	0	10	0
Chalford	0	1	2
Cheltenham, Cambray	16	0	0
Maiseyhampton	3	13	10
Stow-on-the-Wold	3	9	2

HAMPSHIRE.

Andover	7	7	0
Brockenhurst	9	10	0
Christchurch, Bible-class, for *Congo*	1	5	0

HERTFORDSHIRE.

Boxmoor	30	0	4
Hitchin, Salem	20	6	0
Kings Langley	0	18	6
St. Albans, Dagnall-st.	37	0	0

KENT.

Blackheath School for Sons of Missionaries	0	10	0
Brasted	1	0	0
Deal	7	0	0
Do., for *Italy*	1	0	0
East Greenwich, Azof-street Sunday-school	5	13	9
Folkestone	9	0	9
Tunbridge Wells	24	0	3

LANCASHIRE.

Accrington	67	5	4
Do., Bethel, Barnes-street	6	11	3
Bacup, South-street	1	0	0
Blackpool, Union Ch.	1	12	0
Briercliffe, Hill-lane	5	14	0
Burnley, Collections	36	1	6
Do., Enon	15	1	6
Do., Briercfield	4	8	3
Do., Haggate and Angle-street	40	6	0
Clayton-le-Moors	18	15	4
Clowbridge	1	14	6
Hollinwood, Beulah	2	4	6
Liverpool, Everton-village Welsh Ch.	11	15	6
Do., Richmond Ch.	7	8	8
Do., Kensington Ch.	12	10	3
Do., Walton	2	11	3
Do., Carisbrooke	2	19	0
Lumb	10	13	2
Nelson, Carr-road	15	0	0
Oldham, King-street	3	8	9
Padiham, Pendle-street	1	14	8
Preston, Pole-street	13	12	0
Royton, Oldham-road	8	3	0
Sabden	20	10	6
Do., for *W & O*	2	0	0
Stalybridge, Wakefield-road	23	16	9
Tottlebank	0	19	8
Ulverston	0	13	8

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	17	12	1
Aylestone	1	4	0
Foxton	5	6	8
Loughborough, Wood-gate, for *W & O*	2	0	0

LINCOLNSHIRE.

Long Sutton	3	10	8

NORFOLK.

Great Yarmouth, St. George's-park	22	10	0
Do., for *Congo*	80	0	0
Do., for *China*	20	0	0

NORTHAMPTONSHIRE.

Bradfield-on-the-Green	7	0	0
Middleton Cheney	9	19	5
Do., for *W & O*	1	1	7
Milton	5	0	0
Moulton and Pitsford	1	16	3

NORTHUMBERLAND.

Alnwick	1	0	0
Newcastle-on-Tyne, Westgate Road Sunday-school	6	13	4
Do., Bible-class	0	4	0
Do., Arthur's Hill Sunday-school	1	15	7

OXFORDSHIRE.

Chadlington	9	12	0
Charlbury	4	17	9
Chipping Norton	21	4	10
Little Tew	0	15	0

SOMERSETSHIRE.

Bristol Aux., per Mr. G. M. Carlile, Treas.	65	8	8
Bridgwater	24	6	8
Fivehead & Isle Abbots	1	16	0
Fivehead, Sunday-sch.	0	12	8
Isle Abbots, Sunday-school	0	7	10
Minehead	13	13	5
Do., for *N.P.*	2	10	5
North Curry and Stoke St. Gregory	3	9	5
Shepton Mallet	1	3	0
Stogumber	13	11	6
Stoke St. Gregory Y.P.S.C.E.	1	2	0

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Taunton, Silver-street	36	18	4
Twerton, Sunday-school for *support of Umbango, Congo*	8	2	0
Watchet	3	1	3
Wells	4	4	9

STAFFORDSHIRE.

Longton	4	0	0
West Bromwich	5	1	9

SURREY.

Balham, Ramsden-road	5	9	7
Do., Y.P.S.C.E.	0	10	0
Cheam	11	13	2
Godalming, for *N.P.*	0	11	0
Lower Norwood, Gipsy-road Sunday-school for *Debt*	0	15	0
Redhill	1	10	0
South Norwood, Holmesdale-road Sunday-school	6	13	7

SUSSEX.

Portslade	0	10	6

WARWICKSHIRE.

Coventry, Gosford-street Sunday-school	3	5	0
Do. St. Michaels	48	19	11
Do. for *W & O*	3	3	0
Leamington, Warwick-street Sunday-school	3	15	6
Longford, Salem	12	7	10
Stratford-on-Avon	33	8	0

WILTSHIRE.

Downton, South-lane	44	18	7
Do., for *support of Congo girl, Akwiya, under Mrs. Harrison*	2	3	3
Do. for *Congo*	0	10	0
Nettleton	1	4	10
Swindon	14	10	0
Trowbridge, Back-st	26	0	0
Westbury, West End	8	0	0
Do. Sunday-school	3	6	0
Winterslow	2	9	0

WORCESTERSHIRE.

Worcester	80	0	0

YORKSHIRE.

Bedale	5	3	0
Bradford Auxiliary per Mr. John G. Best	80	0	0
Do. Y.M.B.M.S. for *support of Congo Missionary*	20	0	0
Bramley, Salem	1	15	2
Huddersfield, Lindley Oakes Chapel	2	16	1
Do., New North-road	21	14	6
Hull, George-street, for *Congo*	1	0	0
Idle	6	3	2
Keighley District	54	18	11
Leeds, South Parade	18	11	9
Do., Burley-road	2	1	7
Do., Hunslet Tab.	17	3	8
	37	17	0
Less Expenses	11	4	0
	26	13	0
Ossett	1	0	0
Redcar	4	15	9
Rodley, Bethel	6	18	0
Shipley	3	18	0
Do., Rosse-street	19	15	5
Do., for *W & O*	2	10	0
Staincliffe	2	5	0
Steep-lane	10	2	0

SOUTH WALES.

BRECONSHIRE.

Llanfrynach	0	14	0

CARMARTHENSHIRE.

St. Clear's	12	2	6

GLAMORGANSHIRE.

Cardiff, Tredegarville	1	6	0

MONMOUTHSHIRE.

Blaenavon, Horeb	1	7	0
Llanvihangel, Crucorney, Zoar	0	12	0
Pontnewydd, Richmond-road	0	5	0
Talywain Junior Boys' Christian Band	0	4	4
Usk	4	14	11
Whitebrook	1	16	0

PEMBROKESHIRE.

Newport	5	0	0
Pembroke Dock, Bethany	22	0	0
Sutton	0	17	3

RADNORSHIRE.

Rock, Penybont	1	11	11

SCOTLAND.

Aberdeen, Academy-street, for *Congo*	0	5	0
Paisley, Victoria-place, for *Congo*	0	2	6
Selkirk, for *Congo*	0	17	0
Do., for *China*	0	10	0

IRELAND.

Athlone, for *Congo*	1	16	0
Belfast, Regent-street	8	7	3
Brannoxtown	1	1	0

FOREIGN.

FRANCE.

Croix	4	0	0

SOUTH AMERICA.

Vron Deg, Chubut, Patagonia	0	10	0
Do., Sunday-school	3	15	0

CONTRIBUTIONS FOR CENTENARY FUND.

Johnson, Rev. C., Falmouth	1	0	0
Phillips, Rev. T., B.A., Kettering	25	0	0
Prickett, Mr. A., Birminghham	4	2	6
Robinson, Mr and Mrs. Edward, Bristol, for *Gotch Robinson College in China*	250	0	0
Upper Holloway Chapel	45	0	0
Birkenhead, Cathcart-street Sunday-school	2	1	8
Bristol Auxiliary	76	0	6

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.

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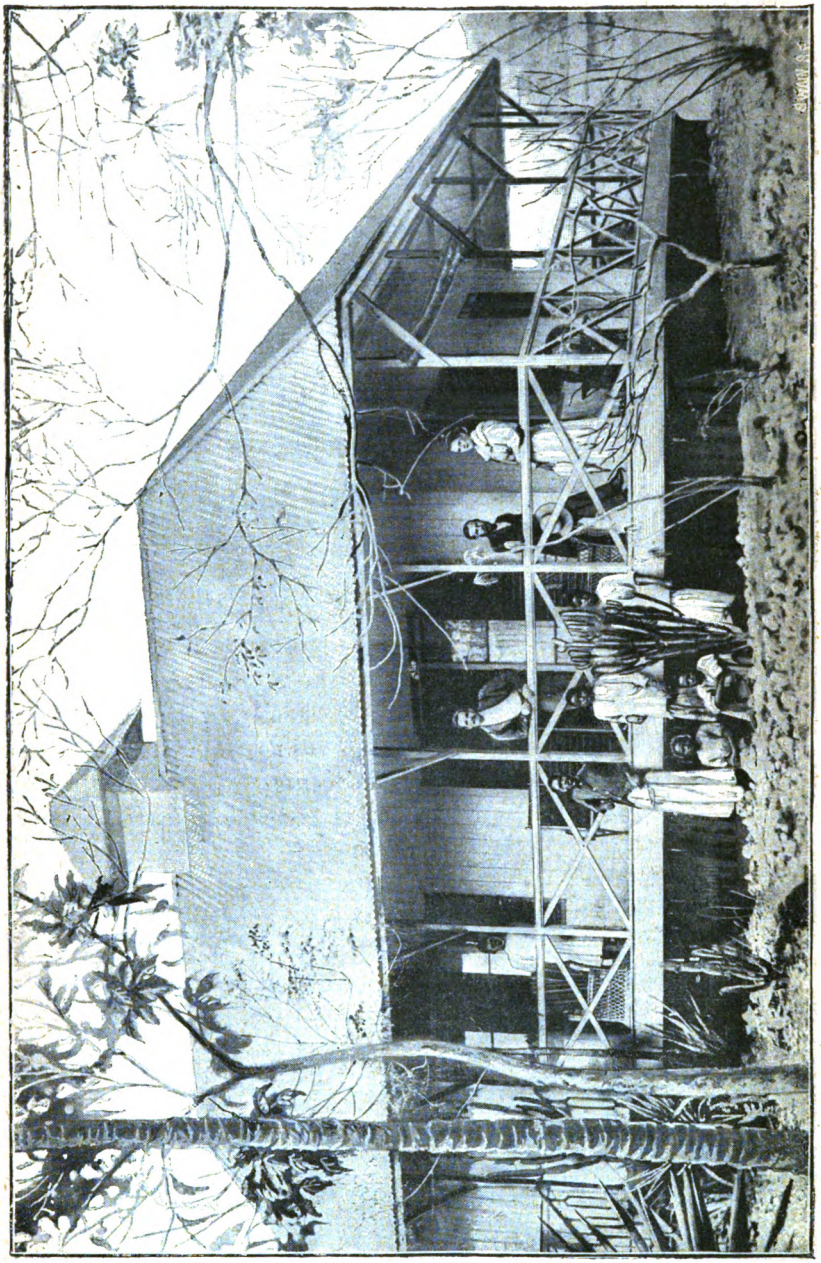

No. 5.

MISSION HOUSE AT UNDERHILL STATION, LOWER CONGO RIVER.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

"THY KINGDOM COME."

IN view of the serious condition of the finances of the Society, the Rev. J. R. Wood, of Upper Holloway, moved the following resolution at the quarterly meeting of the Committee on the 16th ultimo, of which he had given due notice at the previous monthly meeting :—

"That, obeying the Apostolic rule, which blends supplication and thanksgiving, the Committee acknowledge the goodness of God in the past history of the Society, and the generous kindness of its friends and supporters shown in their contributions to the Centenary Fund and to current income. At the same time, in the serious crisis now existing in the Society's financial affairs, the Committee recognise an urgent call to united prayer, that God who has given us the command of 'open doors' abroad, may place at our disposal the income required to enter them. Impressed with the supreme need of appealing to God in present difficulties, we hereby resolve to set apart time for special prayer at our next meeting in February ; and to suggest most affectionately to our brethren, the pastors and deacons of our churches, that Sunday, February 24th, should be observed in all congregations as a day of prayer for this object."

After a very sympathetic discussion, this resolution was unanimously passed, and in pursuance thereof the following letter has been sent to the pastors and deacons of the churches in our denomination :—

"Mission House,
"19, Furnival Street, Holborn, E.C.,
"January, 1895.

"DEAR BRETHREN,—We beg to forward you a resolution of the General Committee of the Baptist Missionary Society, passed at its quarterly meeting on the 16th ultimo. [Here follows the text of the

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resolution as given above.] The grave anxiety which the condition of the Society's finances occasions naturally seeks relief in prayer. It is to 'Our Father in Heaven,' for the coming of whose Kingdom the Lord Jesus hath taught His disciples to pray, in the instinct of the child-heart we would bring our burden. The Committee ask their brethren at home to unite in doing this, and our missionaries abroad, so far as we can reach them in time, will be invited to join us. 'The Lord will hear when we call upon Him.'

"It is not the intention of the Committee to suggest any change in the Sunday services of February 24th other than this:—That the prayers, public and private, should be directed on this day to the urgent financial need of the Society, and at some convenient hour a meeting of the congregation should be held for special prayer.

"We do not think prayer ought to stand alone, but we think that concert in prayer, the union of devout hearts in one appeal to God, is the supreme need of the time. Other things which we all desire to see will assuredly follow.

"We would further add that the Committee have resolved to set apart the morning of their next monthly meeting, on Tuesday, the 19th of February, for special prayer, the necessary business of the Mission usually taken at that time being transacted in the afternoon.

"We have much pleasure in enclosing you a copy of the address delivered by the Rev. D. J. East at our New Year's Day Prayer Meeting, which, through the kindness of a member of the Committee, has been supplied us for distribution.

"Feeling persuaded you will very heartily comply with this request, and humbly but confidently anticipating that, in response to our united supplications, the Lord Himself will appear as our Helper,

"We are, dear Brethren,

"Yours in the Gospel of Jesus Christ,

(Signed) "WILLIAM R. RICKETT, Treasurer.
"ALFRED HENRY BAYNES, General Secretary.
"JOHN BROWN MYERS, Association Secretary.

"P.S.—We should be pleased to receive a reply intimating your readiness to comply with this appeal."

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NEW YEAR'S DAY PRAYER MEETING.

AN unusually large number of friends gathered at this deeply interesting meeting. The Rev. D. J. East, late President of Calabar College, Kingston, Jamaica, presided. As by the kindness of a member of the Committee his address has been printed and sent to the pastors of our churches, there is no occasion to reproduce it in these pages. We would earnestly suggest that it might, with much propriety, especially in view of the appeal for united prayer, be read at a week evening service. The devotions were led by Revs. Daniel Jones, of Patna, North India; W. Major Paull, of the British and Foreign Bible Society; B. La Trobe, of the Moravian Mission; E. H. Jones, of the London Missionary Society, and Mr. Hugh Matheson, of the Presbyterian Mission; Dr. Underhill offered the concluding prayer.

THE NEW MISSIONARY BOOK.

"INDIAN AND SINGHALESE MISSIONARY PICTURES."

A SUGGESTION.

MY DEAR MR. BAYNES,—Will you kindly permit me, through the pages of the HERALD, to say a few words in favour of the volume entitled "Indian and Singhalese Missionary Pictures," which has been recently issued by the Baptist Missionary Society? I think I may say, without fear of contradiction, that, for young people, it is the most interesting and instructive book that has ever been sent forth from the Mission House. Its "get-up" is quite artistic; its pictures are true to the originals; and its descriptive accounts of the illustrations are both clear and correct. If I were a missionary inspector, against these and other qualities I should write—EXCELLENT. As a volume on Indian and Ceylon people, their daily life and religious customs, it is suitable for any drawing-room table; ought to be in every Sunday-school library; and, as a birthday present, or reward for good conduct, it can scarcely be surpassed.

There is, however, another way in which I think it may be turned to good account, and I venture to suggest that it be utilised as *a prize for juvenile missionary collectors*. It is not the custom, I know, for the Baptist Missionary Society to give a book to anyone who collects a certain sum of money; and possibly it is better for the Society, and better for the collectors, that they should be taught to work from higher motives; still, I am inclined to think that if, in our Sunday-schools, a copy of this beautiful book were offered as a prize to the boy and girl who collected the largest amount during the year, it would have a most stimulating effect. The cost of the book is only 2s. 6d., with 4½d. extra for postage; and I venture to say there are not many churches or schools where this amount could not be easily raised. I know schools where, by rewards, free teas or picnics, the young people have been thus encouraged, with the most beneficial results, and where

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for years the amount realised has been from £50 to £100 a year, and all by the children and young people of the working-classes. Unfortunately the children of the better-to-do class of our people are not often found in our Sunday-schools, and are not trained to the art and joy of giving and denying themselves for the good of others. If this highly important but sadly neglected part of the education of our well-to-do members could be attended to, I am certain we should have more sympathetic and self-denying men and women. I know a lady who used to send her little girl with her servant, who was a tract distributor, into the poor parts of the town, in order that she might learn to feel and plead for others. That little girl of former days is now a collector for the Missionary Society. AN OLD MISSIONARY.

OPINIONS OF THE PRESS.

The *Freeman* says:—"The volume is beautifully got up, the paper and printing being remarkably good. The pictures are from photographs, and are really excellent. To the Baptist this work is one of the most interesting published for years. It ought to be found in every home in our body, and Sunday-school and church library."

The *Baptist* observes:—"The book is beautifully illustrated throughout. The cover is an elegant one, and altogether the volume—which is published at the very low price of 2s. 6d.—will form an admirable gift. The Rev. G. H. Rouse, of Calcutta, the editor, has within its pages imported a large amount of interesting and profitable information concerning the countries, peoples, and mission work of India and Ceylon."

The *Christian Pictorial* says:—"Few books have been published of late years which have given as interesting an account within so small a compass of the peoples and countries of India and Ceylon as the volume which we have just received from the Baptist Missionary Society. . . . It is a charming book, and is a marvel of cheapness. The Society in publishing it has evidently a far higher object in view than any possible direct profit upon the sale of this book. Much profit there cannot be, save in an intenser interest in, and a warmer love for, missions on the part of all who will read this alluring volume."

The *Christian World* says:—"'Indian Missionary Pictures' has been brought out from the Baptist Mission House to awaken the interest of young people in mission work. It is edited by the Rev. G. H. Rouse, M.A., printed on hot-pressed paper, and profusely illustrated from photographs. Various phases of the work in Ceylon and India are depicted, and the articles have all been brought up to date."

The *British Weekly* says:—"This beautiful volume ought to be in the hands of all who are interested in missions. It is full of interesting information about the countries, people, and mission work of India and Ceylon. At half-a-crown *net* the book is a marvel of cheapness, and the name of Dr. Rouse on the cover guarantees the value of its contents."

The *Baptist Magazine* says:—"A choice and admirably got-up volume. The letterpress is clear and terse, while the illustrations bring vividly before us the physical features of the country, some of its principal buildings, the people in their native costumes, in their ordinary pursuits, at religious services, &c. It

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would be difficult to find any book which, in an equal compass, gives so good an idea of Indian, and especially of missionary, life."

In size the book is crown 4to, and consists of 220 pages, illustrated by nearly 200 pictures, and is bound in an elegant cover. As the object in publishing this work is not to gain profit, but to circulate information, it is issued at the low price of half-a-crown *net*, the postage being fourpence half-penny extra. Application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND ROMAN CATHOLIC VERSIONS.

IN the appeal on behalf of the Bible Translation Society, which appeared in the HERALD for January, there occurred this sentence:—

"We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics."

Since the above appeal was published we have received a tract, entitled "The Case Plainly Put," in which there is the following remark:—

"The only version hitherto circulated by the Society in *English* has been the Authorised Version."

As the tract is without signature, and does not bear the imprint of the Bible Society, we are unable to tell whether it is, or is not, authorised or approved by the Committee; but assuming that the Bible Society does *not* circulate the "Douay," or English version of the Roman Catholic Bible, it does issue and circulate versions authorised by the Pope, or translations of the Papal Latin Vulgate, in France, Germany, Belgium, Switzerland, Poland, Portugal, Canada, South America, and many other countries. Why the Bible Society, being *British* as well as Foreign, should provide Bibles for Roman Catholics in foreign languages, and not for the many millions speaking our mother-tongue, we fail to understand. If it is right to do the former, wherein is it wrong to do the latter? Not to do so is to "strain out the gnat and swallow the camel," and is strangely inconsistent.

Equally inconsistent is the action of the Bible Society with reference to the rendering of the word *baptizo;* for, while it assists versions in Germany, Sweden, Denmark, and other countries, in which it is rendered *immerse*, it refuses aid to print versions in which it is so rendered in India. Surely, what is right in Europe cannot be wrong in Asia.

Considering the above, and other facts that might be mentioned, is it not time that the ill-advised rule of sixty years ago, with regard to Baptist translations, was rescinded? Why should the English Baptists, who, by their versions of the Holy Scriptures and in various other ways, have rendered such signal service to the Bible Society, be debarred of that assistance which is rendered to every other denomination?

W. HILL.

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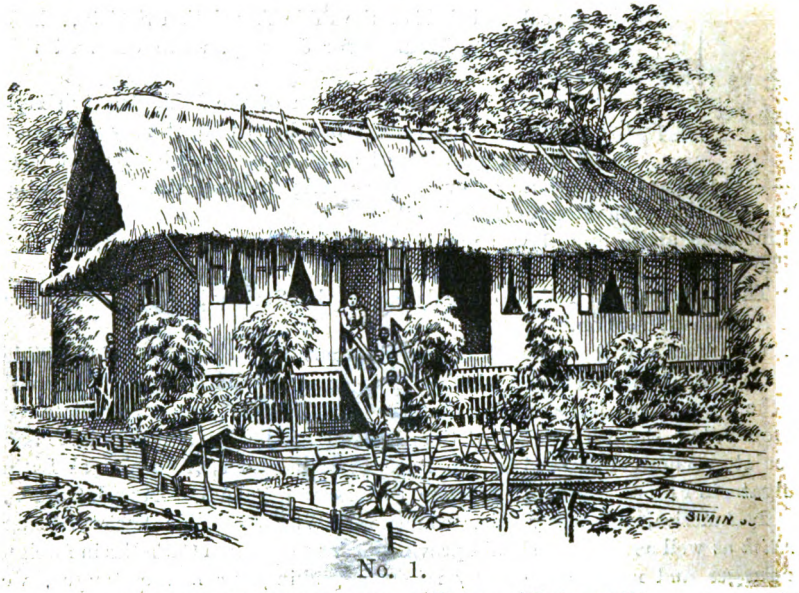
PICTURES FROM THE CONGO.

THE Rev. W. L. Forfeitt, of Bopoto Station, on the Upper Congo River, sends home some very interesting photographs (which we have had engraved), with the following letter :—

"MY DEAR MR. BAYNES,—You will, I know, be interested to receive a few photographs, in accordance with my long-standing promise.

"No. 1 is our Bopoto home. The house was erected by my late colleague, Mr. Balfern, during my furlough in England. I hope soon to add



No. 1.

BOPOTO MISSION HOUSE.—(*From a Photograph.*)

a verandah to it, to give the walls better protection from sun and rain. It is divided into three apartments—bedroom on the right, sitting room in the centre, and dining room on the left. Mrs. Forfeitt is standing on the steps, accompanied by some of her domesticated boys. We get a charming view of the river, and are very thankful to have such a comfortable home.

"No. 2 represents our new boat, with which we are greatly delighted. The kind donor will be pleased to know that it is now fulfilling its mission, and is so much appreciated.

"No. 3.—Our most recent noteworthy event here is the celebration of our School Festival. For some days it was a question with us how we

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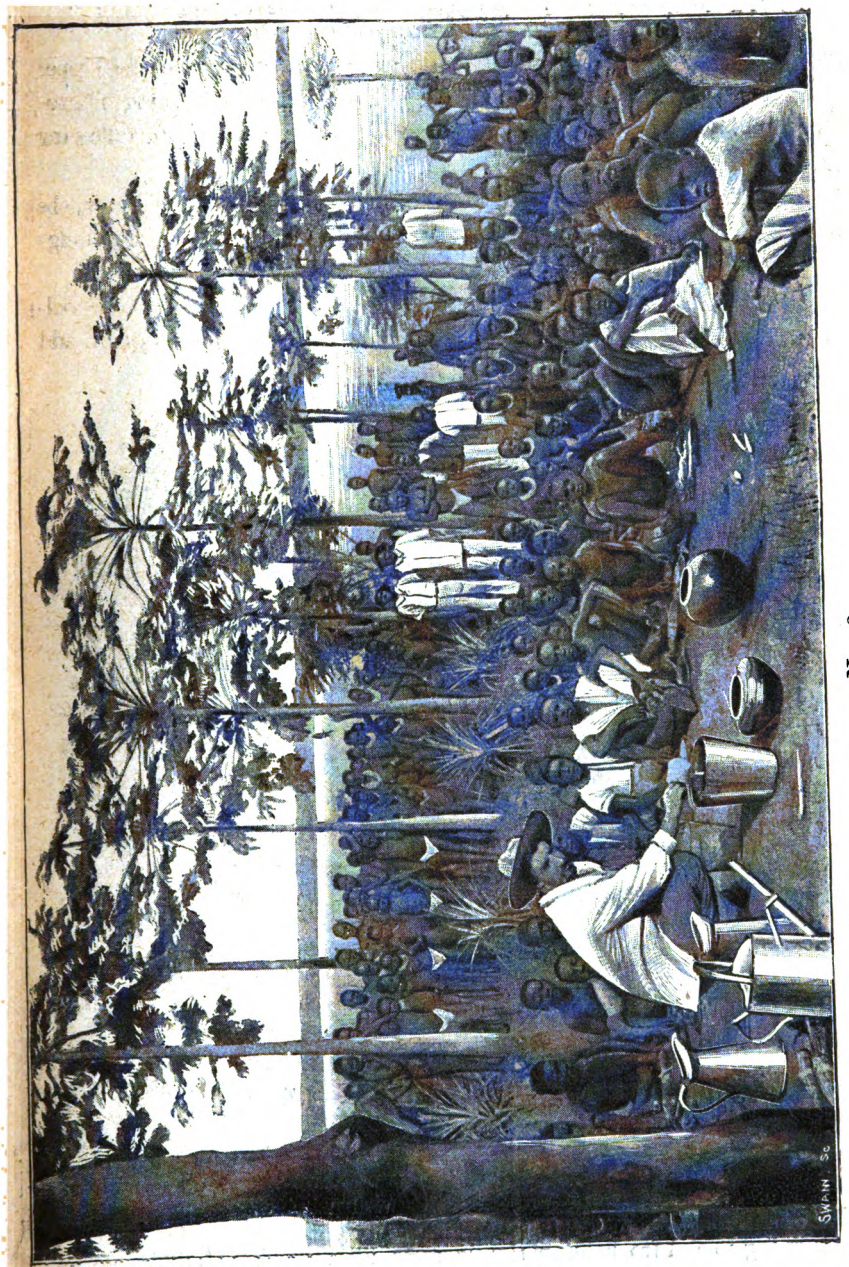

No. 3.

SCHOOL FESTIVAL, BOPOTO.—*(From a Photograph.)*

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should find meat enough for so many, for it is not a matter of cake and tea out here, as at home. In the afternoon of the day prior to the feast, Mr. Kirtland and I went out in search of game to a neighbouring sand-bank, where flocks of birds congregate, and were soon successful in securing a hundred small birds, a very favourite dish with our scholars. Soon after that I shot a large heron, and on our way home fortune favoured our search, and brought within range of my gun a fine monkey. The shouts that rose immediately from our crew were tremendous, and the anticipation

No. 2.

NEW CONGO MISSION BOAT AT BOPOTO.—(*From a Photograph.*)

of the morrow's feast ran high. Next day the cooks were busy plucking birds and skinning monkey, and all went into two large pots (which are in the foreground of the picture), together with palm oil, kwanga, maize, &c., &c., and long before the feast was ready, bright-faced boys and girls were running to and fro holding tightly their little ticket of admission which regular attendance at school had secured to them that morning. At the appointed hour none were missing, and a large crowd gathered to witness

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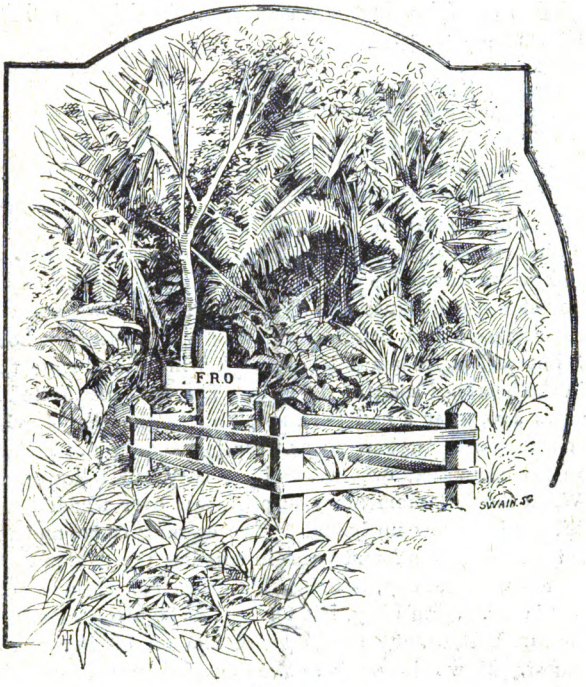
the feast. Some enjoyed monkey, others bird, and all seemed happy. The fun of the afternoon finished up with a capital canoe race—Girls *v.* Boys—the latter just winning only by a hard struggle.

"No. 4 needs no words of mine.



No. 4.

GRAVE OF THE LATE REV. FRED. R. OBAM.—(*From a Photograph.*)

"No. 5 is a picture of Underhill Station, our first station on the Lower Congo River, with my brother Lawson and his wife and Mr. Pople under the shade of the verandah." (See Frontispiece.)

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.

THE Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear; and instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

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CHEERING TIDINGS FROM THE UPPER CONGO.

THE following more recent intelligence has also been received :—

"MY DEAR MR. BAYNES,—I feel peculiar pleasure in writing you by this mail, for I have news to tell that will not only rejoice your heart, but the hearts of all who take an interest in our work on the Congo. In 1890 we commenced work at Bopoto, and the seed sown during these four years is already beginning to yield the promised harvest. To some this may seem a long time, but those who can understand the peculiar difficulties of such pioneer work as we have here will rejoice with us that 'the day breaketh' so soon. Two beloved colleagues who desired to see what we now see have been called to their reward just before the dawn; a circumstance, however, which we cannot but feel is inseparably connected with the change that has been wrought in the hearts of some of our lads. The work manifested itself two or three Sundays ago, after I had been speaking in the chapel, when two lads came to me afterwards, anxious about their lost condition. I invited them to meet me in my room that evening, whither they had followed me after the service. When the first momentary surprise was over which I must confess I experienced, my joy knew no bounds. The evening came, and the lads also, when their troubled hearts found peace in trusting the Saviour. One of these was Mr. Oram's personal boy, but since his death has been working for me; the other lad is Mr. White's boy, but for the last eighteen months he had been working for Mr. Balfern, and accompanied him on his homeward journey as far as the coast. How rejoiced these two departed ones must be if they know in heaven what God hath wrought on earth! But this is not all. The next evening these lads came again for further conversation and prayer, and brought two or three others with them. Each evening the numbers increased, until our house was too small and we had to adjourn to the chapel. Two of my lads were amongst the number, one of whom told me for the first time that he gave his heart to Jesus while awaiting my return from England at Underhill.

"Several others of our station lads, and not a few from the towns, have received good impressions, and all are frequently meeting together for testimony, prayer, and praise. Their faces are brighter and their hands more willing, and we truly believe that the work is of God. Time, however, alone will prove; and a few months hence I trust I may be able to confirm what I have now written. We enter upon a new stage in our work here, and need more than ever the prayers and sympathy of all our churches. The care of these 'lambs,' amid the sorest temptations it is possible to conceive, makes us feel more than ever how weak we are; but more than ever that 'all power' is with our Great Shepherd, who has promised to be with us all the days.

"You will be glad to learn that Mrs. Forfeitt keeps wonderfully well and remarkably free from fever, and that I, too, continue to enjoy first-rate health.

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Mr. Brown, too, is very well indeed, and has just got comfortably settled in the new house. We learn with very great pleasure that Mr. Kirkland is coming back to join us in our work here, and hope ere long to welcome him again.—With our united kind regards, believe me, dear Mr. Baynes, yours very sincerely,

"WILLIAM L. FORFEITT.

"To A. H. Baynes, Esq."

IN MEMORIAM.

THE LATE MRS. ELIZA B. BROOKS.

"Help those women, for they laboured with me in the Gospel, . . . whose names are in the book of life."—PHIL. iv. 3.

N modern as in ancient days, some of the most devoted and useful servants of Christ have been *women*. Especially has this been the case in foreign mission-fields. There, far from kindred and native land, and amid scenes and sacrifices which cannot be imagined, godly women, not a few, have been true yoke-fellows with their husbands in the Gospel. To the Christian public they have been almost unknown. On platforms they have been but seldom seen; in public assemblies their voices have been but rarely heard; and in missionary publications their works have been but occasionally recorded. Even in the Centenary volume only the names of *men* missionaries are recorded. From some cause or other the names of our "honourable *women*," and who, not less devotedly and usefully than their husbands, have laboured in the Gospel, have been omitted. Happily their record is on high: their names are written in the Lamb's Book of Life. Though comparatively unknown and unnoticed in this world, yet in the world to come not a few will shine as the brightness of the firmament and as the stars for ever and ever.

MRS. E. B. BROOKS, the subject of the present sketch, was the widow of the Rev. William Brooks, who for nearly forty years had charge of the Mission Press at Cuttack, Orissa, India. She was a native of Leicester, and along with several sisters, one being the late Mrs. A. J. Mundella, was brought up under the ministry of the Rev. Thomas Stevenson at Archdeacon Lane Chapel. In the year 1841 Mrs. Brooks accompanied her husband to India, and, with the exception of two furloughs to England, was never out of the Province of Orissa during her forty years' missionary life. In 1882 Mr. and Mrs. Brooks were to visit England for the third time. Owing, however, to the heavy affliction of a widowed daughter, in Leicester, whose husband had died in India, it was arranged for Mrs. Brooks to come by herself, and her husband to follow a few months later. Sad to relate, however, in about a week after her embarkation, Mr. Brooks died suddenly at the house of Dr. Stewart at Cuttack. It fell to the painful lot of the writer to meet Mrs. Brooks on her arrival in England and to accompany her to Leicester. On the way she put into his hand a letter which she wished to have posted to her husband, little thinking that for a month or more he had gone to the house not made with hands, eternal in the heavens. Nor was it until the next morning that she was made acquainted

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with her unspeakable loss. Nor was this her only trial, as some time after her arrival in England her daughter passed away, leaving to her care five orphan children, with scarcely any provision for their support and education. With very limited means, advancing years, and a constitution seriously impaired by residence in India, she nobly undertook the task of bringing up these grandchildren, for whose sake she denied herself the rest, change, and comforts which she so much needed.

Though her body was in England her heart was in Orissa, and never was she so happy as when in the company of missionaries, and in talking about the land in which the best years of her life had been spent. Missionary services were to her as days of heaven upon earth, and she joyfully anticipated the meeting of the great multitude, of all nations, and kindred, and people, before the throne of God, and before the Lamb. For several years her health had visibly declined, but the end was somewhat sudden and unexpected. Her only living daughter, who happened to be on a visit to her mother at the time of her decease, says: "She longed to go home. She has indeed left us all a beautiful example to live. She died most peacefully. Had she lived until February she would have been seventy-seven." She died on Monday, December 3rd, 1894, and on the following Friday her mortal remains were laid in the cemetery at Leicester, not far from those of three brethren—Henry Wilkinson, Isaac Stubbins, and William Bailey—with whom she had long been associated in mission work in Orissa. The Rev. W. Y. Fullerton, of Melbourne Hall, officiated at the funeral. Could our departed friend have had her choice she would have preferred to be interred in the cemetery at Cuttack, near to her beloved husband and several of their children—a spot which, in connection with the Orissa Mission, possesses the most hallowed associations, and where many brethren and sisters, far from friends and fatherland, await the resurrection of the just. Amos Sutton, author of the hymn, "Hail! sweetest, dearest tie that binds" (which was sung with such wonderful effect after Dr. Maclaren's sermon at Newcastle), sleeps there; Charles and Ann Lacey, John Buckley, John Orissa Goadby, Mary Guignard, Mrs. Thomas Bailey, and other missionaries and their children have there found their last earthly resting place. These all died in faith.

The first time the writer saw Mr. and Mrs. Brooks was at the end of the year 1855, when, on their arrival at Cuttack, he and his wife were most heartily welcomed into their hospitable home. Ever since then he has esteemed them highly in love, for their own and their work's sake. To a large degree they were given to hospitality, and to the younger sisters of the Mission Mrs. Brooks was delighted to act the part of hostess, mother, and nurse. Her house was often jocosely called "The Missionary Hospital"—an unspeakable blessing in a heathen land; and all who took shelter therein were sure of every attention that a loving and generous heart could suggest. For a considerable portion of her missionary life Mrs. Brooks, in conjunction with her husband, had charge of a boys' or girls' orphanage, and in teaching the girls and native Christian women how to make lace and crochet work she was very successful. Gentleness and genuineness were marked features in her character, and she had no hesitation in esteeming others more highly than herself. In referring to the self-sacrificing devotion of a missionary sister many year go, she remarked to

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the writer: "I often think our sister's heavenly crown will be far brighter than mine."

When Mrs. Brooks left for England in 1881 it was the first time in forty years that she and her husband had been separated. To this Mr. Brooks referred more than once after her departure, and the separation was most keenly felt. The Orissa Conference was held soon after she had left, and at one of the closing meetings our brother gave out Dr. Sutton's hymn, "Hail! sweetest, dearest tie," &c. The meeting being in the open air, and darkness having come on, he was requested to give out, by the light of a lamp, verse by verse. This was his last public act in connection with the Mission, and in the light of subsequent events how strikingly appropriate the words:—

"What though the northern wintry blast
Shall howl around our cot;
What though beneath an eastern sun
Be cast our distant lot?
From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's Land,*
We hope to meet again.

"No lingering look, no parting sigh,
Our future meeting knows;
There, friendship beams from every eye,
And love immortal grows.
It is the hope, the blissful hope,
Which Jesus' grave has given;
The hope when days and years are past
We all shall meet in heaven."

In the minute of the Committee relating to Mr. Brooks's death the reference to Mrs. Brooks was as follows:—"That we tender to our beloved sister, Mrs. Brooks, our deep sympathy in the heavy loss she has sustained, especially under the very trying circumstances in which it occurred, and earnestly pray that she and her family may be graciously sustained by the Divine consolations of the Gospel. Mrs. Brooks, in consequence of her beloved husband's death, having retired from the foreign field, the Committee embrace this opportunity of placing on record their estimate of the valuable service which their sister, along with her devoted husband, has, for nearly forty years, rendered to the Mission. The Committee do not forget the death of their youngest daughter, some years ago, when in Calcutta on her way to England for her education; nor the more recent death of their only son from cholera, when away from Cuttack on Government service; nor the death of her beloved husband, at Cuttack, while she was at sea *en route* to England. The Committee trust that with their highly-esteemed sister it may be light at eventide, and that she may enjoy the constant and comforting presence of that Saviour whom she has so long and lovingly served in India." W. HILL.

* The author's first wife died soon after their arrival in India, and was buried at Puri, in May, 1825. His second wife was the widow of an American missionary, whose husband died, and was buried, in Burmah. The author himself lies in the cemetery on the banks of the Mahanuddi, at Cuttack; and his second wife sleeps in "Columbia's Land," her native country.

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TIMES OF REFRESHING AT UNDERHILL STATION, LOWER CONGO RIVER.

THE Rev. John Pinnock writes from Underhill Station under date of December 6th last:—

"We have been having times of rejoicing. The last Sabbath in November we baptized two lads at Underhill, Manteya (our head boy) and Nsaku, who is learning carpentering. Both are San Salvador lads, and have heard the Gospel from childhood. At the service they both spoke. Manteya tells of his journey to Lunda with Mr. Grenfell, how a number died in that expedition. He said, 'And why did God keep me? It was not for any good in me, for I had a very hot temper, and I had not given Him my heart.' Again he said, 'Many of my relations are dead, but here I am; God has kept me to this day, so that I may come to Him and have my sins forgiven; and that I may tell you, my brothers, that Jesus loves you too, and gave Himself for you.' He then urged them to 'come to Jesus, for in Him alone is salvation.'

"We have now a class of five inquirers. Three of them are from San Salvador, and the other two are from the North Bank; one of these two had served one year at Underhill, and returned to his town with his year's wages. He came back a few months ago to work for another year. We hope that when his term of service is over he will be able to take back the glad tidings of great joy to his people in his town in company with the other.

"I am sure you will rejoice with us in our rejoicing, and unite with us in thanking our Heavenly Father, 'who giveth the increase.' His Name be praised!"

GOOD NEWS FROM DACCA.

THE following letter from the Rev. R. Wright Hay will be read with thankful interest:—

"MY DEAR MR. BAYNES,—It is with deep gratitude to God that I report our safe arrival in Dacca. The *Pekin* reached Calcutta on the afternoon of Thursday last; and on Friday we left Calcutta, arriving here on Saturday evening. The voyage, after we left the Bay of Biscay, had been very pleasant, and tokens of the Lord's presence and working granted in the services held on board had quickened our anticipation of blessing on resuming our work in Dacca, so that we completed our journey with even a greater joyousness of heart than possessed us as we set out from England. The two days that have passed since our return have been filled with gladness, thanksgiving, and happy service. It has been a great joy to have a renewal of fellowship with the brethren Morris, Bimal, and others, to meet old friends for whom prayer has long been a part of one's daily Christian living, and to grasp the hand of brothers added to the household of

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faith during our absence. And then the Communion service on Sunday morning, so full of the power of the Holy Spirit, and the evening Gospel meeting, with its impressive congregation of earnest listeners, brought back vividly the memory of blessing vouchsafed in bygone days, and faith was strengthened that 'He who has blessed will bless.' Yesterday brought a succession of inquirers and others to the Mission House, and I do not remember ever having spent a day in closer fellowship with Christ. In the morning a Mohammedan gentleman, whom we have known for years to be under impressions of the truth of the Gospel, and for whom we have been uniting in prayer, came to see me. He had been in the meeting the previous evening, and was manifestly moved by the Spirit; and now his avowal of faith in Christ was such as to make it plain that it was by the Holy Ghost that he called Jesus Lord. I put the Lord's will in regard to baptism before him. It was no new thing to him. He saw the way in which he ought to walk; but he still shrank from the decisive step because of the possible, almost inevitable, temporal consequences. He is an elderly man, the head of a household, and concern for his family held him back from the path of open Christian discipleship. Bimal and I conversed with him. We prayed together, and as God's Word was tenderly commended to the trembling spirit of the hesitating believer, it seemed as though the Holy Spirit literally fell upon him, and he was empowered and impelled to declare his readiness and his desire to be baptized. It was now close upon one o'clock. At one o'clock he was due at the Madrassah, in which he is acting as a teacher; but his request was, 'Let God's will be done *now*'; and forthwith we baptized him, and full of rejoicing he went straight from the solemn act of implicit obedience to his Saviour to his duties in the Mohammedan college near by. You will join us, I know, in praising God for His grace given to this brother, and in praying that he may be filled with the Spirit (according to his own earnestly expressed desire) unto such witness-bearing to Jesus as shall issue in great glory to His Name.

"There is no time to write more, but our hearts are full, and I prefer sending you this hurried letter to delaying until another mail. With our united kindest regards, I am yours affectionately, "R. WRIGHT HAY.

"The Mission House, Dacca, East Bengal, December 18th, 1894."

MISSIONARY LOTO.

NUMEROUS applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. We doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Furnival Street, Holborn, E.C.

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WOMEN'S WORK IN CALCUTTA.

BY THE REV. R. M. JULIAN, Pastor of the Circular Road Baptist Church, Calcutta.

"And now also the axe is laid unto the root of the trees."

TO a new-comer to India and an outsider, one of the most interesting departments of Christian work is that in which the ladies of the Zenana Mission are engaged. Without wishing in any degree to depreciate the work that is being done by men in the mission-field, we do not hesitate to say that there is no work that is so thoroughly undermining the old religious systems of this country as is the work of the Zenana Mission. It was one

CALCUTTA ZENANA SCHOOL.—(*From a Photograph.*)

of the most splendid inspirations of the present century when English women were led to devote themselves to the highest interests of their less fortunate sisters. Let us only get the mothers, and India will be won for

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Christ. It may be said with equal truth of India, as of England, that they are the mothers who shape the future destinies of the land.

But the work of the ladies is not limited to the visitation of the zenanas.

CALCUTTA ZENANA SCHOOL.—(*From a Photograph.*)

They are laying the axe to the root of the tree in the instruction they are giving in day-schools. There are ten ladies connected with our own Zenana Mission working in Calcutta. They have nine schools under their

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charge in the city, with an average attendance of about 500 scholars. In addition to these there are seven other schools in the villages that lie to the south of the city, with 220 scholars, giving a total of sixteen schools and about 720 scholars.

It is not simply secular instruction that is given in these schools. The children hear the Bible read; they are taught to sing hymns; and I have heard two or three of them offer their own extempore prayers at the close of school, and in the presence of their fellow-scholars.

What the ladies strive to do is to follow the scholars when they are taken away from the school, and to continue their religious training in the zenana. These ten ladies have no less than 1,000 homes open to them in Calcutta, where they may go and preach the Gospel. It is hardly necessary to say that the Mission urgently needs reinforcements, and that the missionaries are over-worked.

The conditions under which they have to carry on their work are such as to make that work doubly arduous. The photograph of one of the Calcutta schools we send represents a very comfortable, almost palatial, building, and we understand that it is one of the most comfortable of our schools in the city. But photographs, however true they may be to life, do not show many defects. This school is situated in a narrow entry, so narrow that a cab cannot enter it. The picture does not show the cow-sheds on one side of the little yard into which the school looks, or the heap of filth that had been swept up into a corner in honour of the photographer's visit. Nor does it show the stifling heat that beats down into that yard, where no breeze of less importance than a cyclone can find its way. We cannot speak of the zenanas except from what we have been told by those who have visited some of them out of simple curiosity. A few such visits have sufficed to send the visitor home, wearied by the heat and sickened by the smells. And yet this work, in the close, stuffy schools and in the dirty, foul-smelling zenanas, is the heroic work that is being done day after day here in this great city and in other parts of India. Such work would be impossible unless actuated by the highest motive; and the motive of those who are doing it is best expressed in the Apostle's words—"The love of Christ constraineth us."

Eastern Bengal, Barisal.—The Rev. T. Watson reports from Barisal:—"After a very pleasant voyage, I arrived at Calcutta, and stayed there for the Triennial Conference. I left there with Mr. and Mrs. Spurgeon on Friday night, November 30th, and reached Barisal on Saturday evening. I am commencing a Bible-school for the students here, that has been dropped since Mr. Carey left, also a lecture on Saturday evenings. This work will, I trust, prove helpful as a relief from Bengali, out of the depths of which I write unto you. My health is very good, and I have gained flesh since I left England."

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BUDDHISM IN CEYLON.

BY THE REV. WALTER D. HANKINSON.

MY DEAR MR. BAYNES,—I am sending with this letter a portrait of a Ceylon Buddhist priest. It is not very good. I have no time to practise photography. This priest is one of the 9,950 at present in Ceylon. Each wears a long yellow robe, and possesses an alms-bowl in which he receives his food. From house to house he moves, and silently takes his stand before each, and with his alms-bowl in front of him, waits for a small gift of rice or plantains, &c. The giver often does obeisance to the priest, and in the case of one sect the priest pronounces a blessing before departing. Priests of the other sects depart in silence.

No priest must take a meal after twelve o'clock noon. When my friend called in to see me the other day, one of his attendants several times tested the hour by the length of his shadow, lest the priest should be too late to partake of his breakfast. From time to time these priests read the sacred books to the people, and in some cases give a little instruction to the children of the villages. Of the character of many of these priests, competent authorities speak in a way which shows that the religion of which they are the chief representatives, while containing many good moral precepts, offers no such cleansing and ennobling "power" as men need in order to raise them from ignorance and sin.

At the same time it is no doubt true that, owing to certain influences (among which by no means the least is the permeating influence of Christianity), an improvement among them is going on. Indeed, this improvement may be considered to be part of a *remarkable revival of Buddhism* with which we have now to deal. Whatever moral improvement this revival brings with it we shall surely gladly welcome, but at the same time it is not difficult to understand that any permanent elements there are in it are mainly the result of Christian teaching and influence. This influence is seen in many of the forms which this revival has taken. Buddhist schools have been established, catechisms compiled, out-door preachers appointed, the "birth-day of our Lord Buddha" is celebrated with decorations, lamps, processions, and even carols by night, the priests are called the "reverend," and so on through a long list of imitations.

Bound up, however, with this revival is, of course, a strong spirit of opposition to Christianity. The people are being stirred up to a determined attitude of resistance.

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At present I am living, as you are aware, in a strong Buddhist district. I found the attitude of the people of such a nature that I felt it right to depart somewhat from ordinary methods. I felt that before we could hope to influence these people by oral preaching, we must try to show them what kind of lives Christianity could produce. The people soon learned that they were welcome to come and see us; and although I have shown them various things to interest and instruct them (which is in itself a sacred duty towards these people, who have seen so little), we have not enticed them unawares. They all know that we shall speak to them about Christ and His Gospel. At first one or two came, and numbers have gradually increased, so that during the eight weeks we must have had 700 or 800 visitors. Thus we have been enabled to exert a wide influence. My companion, Mr. M. H. Perera, one of our oldest native preachers, deals very well with the people, both the ignorant and the educated. We feel very thankful that so many have come within our reach, for ever since I came to the district the Buddhist preachers (one a very bitter hater of God) have been stirring up the people. Several threats have reached our ears, but so far we have received no harm except the loss of our front-door key. Some days ago a man who came to see us was bitten by a poisonous serpent, and now many are saying that it was a punishment. He suffered very much. I went to his home and saw the native treatment. I was certainly touched at the willing help given by the neighbours. Since his partial recovery he has again been to see us, so he evidently does not believe the superstitious notion that he was bitten for coming to see us.

About a week ago, Mr. Dharmapala, who was representative of the Buddhist religion at the Parliament of Religions, preached to about 700 people within one and a half miles of our house. He is a man of ability, and is now endeavouring to raise a large sum of money in order to purchase a place in India, sacred to Buddhists as the spot where stood the memorable Bo-tree, under which Gautama is said to have sat absorbed in contemplation when he attained the Buddhaship.

Mr. Dharmapala may be looked upon as a strong leader in this modern movement, which has for its object the advancement of the Buddhist religion. He created a favourable impression at Chicago, and presented Buddhism, of course, in a very favourable light. I wish all the people who attended the Parliament of Religions could pay a visit to these countries, where Buddhism has existed for 2,000 years. They would then be able to judge of the tree by the fruit.

Nevertheless, it is true that now, owing chiefly to outside influences, a revival of activity of a remarkable nature is being aroused in this important

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centre of the Buddhist world. In my opinion it is the beginning of a movement which will demand from us a very high standard of missionary life and work and teaching, as well as a revision of methods.

When we consider that in one form or another this religion is professed in Siam, Burmah, China, Thibet, and other Asiatic countries, and that in Ceylon it is probably of the most permanent type, and that at the present time we are at the fountain-head of a revival of activity, we may, to some extent, realise the serious responsibility which rests upon us as Christian missionaries.

In endeavouring to fulfil this responsibility we must, of course, be willing to recognise all elements of truth and good moral teaching to be found in Buddhism, and to assign to these their proper place and origin and value. It is neither right nor wise to do less than this; at the same time I feel how necessary it is to be equipped with all possible additions of wisdom and knowledge and spiritual power from the Divine storehouse, in order to uphold calmly and reasonably, yet faithfully and effectively, those great truths which are the special objects of the Christian faith, and of which Buddhism knows nothing.

Until this revival of activity, due mainly to external influences, ignorance and degradation were the significant fruitage of 2,000 years of Buddhism in Ceylon. Its history has shown that it possesses no such regenerating and ennobling power as we confidently ascribe to Christianity. We judge of the tree by its fruit, not by its reputation; and, turning from the fruit to the root, we may discern that its weakness and poverty are traceable to causes that are fundamental—root-weaknesses, as the Singhalese language would express it. It has no God, no personal Creator, no personal Providence of a Heavenly Father, no image of "God in man," no due sense of sin, no living Saviour, no Divine help for human weakness, no Divine sympathy, no hope of release from pain, sorrow, and the "evils of existence," except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana. What the eternal state of Nirvana is it is difficult to understand, but certainly it is no such union of spirits in perfect love and purity and joy as we look for with sure and certain hope.

To meet the needs of a people devoted to this religion of their forefathers, to understand its philosophy and history and moral teachings, to meet its leaders on reasonable ground, to recognise and appreciate its elements of worth, to discern its weaknesses, are duties which we must earnestly seek to fulfil.

But while this is so, every day's experience teaches, often by keen

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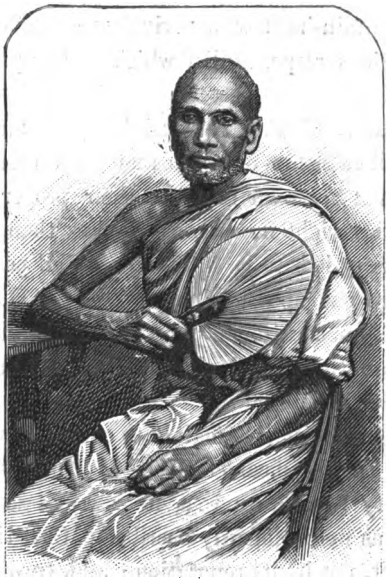
disappointment, that it is not by our logic or philosophy that the minds of men are turned from darkness to light, or their hearts from sin to serve the living God. More important, surely, than all is this: that we should be so constantly and closely in touch with Christ, and so much like Him, that Christ Himself may speak through us to these people. We rejoice to know that friends at home unite in prayer on our behalf. The work is



A CEYLON BUDDHIST PRIEST.—(*From a Photograph by Mr. Hankinson.*)

difficult, sometimes it seems too difficult; strength and wisdom and courage are sometimes lacking. Therefore we must look for strength to the Source of all strength, and for wisdom to the Fountain of all wisdom.—I am, yours very sincerely, WALTER D. HANKINSON.

A. H. Baynes, Esq.

P.S.—I should like to express my thanks to all the friends who kindly send me papers and periodicals; and as it is impossible to write to all I must ask them in this way to accept my hearty and sincere thanks.—W. D. H.

Departure of Missionaries.—The Rev. H. Ross Phillips and Mrs. H. Carson Graham sailed from Antwerp, in the ss. *Coomassie*, on the 10th January, *en route* for the Congo River, on their return to San Salvador station; the Rev. R. C. and Mrs. Forsyth and family, from Genoa, on the 14th January, in the ss. *Prinz Heinrich*, on their way to China, to resume work in Shantung; and the Rev. S. S. and Mrs. Thomas and family, from Genoa, on the 28th January, in the ss. *Singapore, en route* for Bombay, whence they proceed to Delhi, where Mr. Thomas will again take charge of the North-West Provinces Native Christian Training Institution.

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THE LORD LOVETH A CHEERFUL GIVER.

THE grateful thanks of the Committee are given to the following donors for most welcome proofs of deep interest in the work of the Society:—"Two Well-wishers," for a silver egg cruet, a Christmas offering for the Mission; "A Sister in the Lord," Bath, by Mrs. Thomas, for a silver locket and chain; "A Bath Hay Hill Christian Endeavouress," five rings, for the Mission; "K. C.," a small silver brooch, for the Congo Mission; "A Friend, M. C. F.," for a small box of trinkets, to be sold, to help clear the Mission debt; "A. B. C. D., for Jesus' sake," a gold diamond locket, to help clear off the debt of £14,000; "F. C.," Young Women's Bible-class, Baptist Chapel, Warwick Street, Leamington, a ring, for the Congo Mission; "A woman, whose husband is out of work"—and this is all she has to give—a coral necklace, for the Mission; "A Girl Friend," Bathampton, a silver watch, for the Mission; Rev. R. Glover, D.D., Bristol, who writes:—"A lady's gold albert has been sent me, for the Mission debt;" the Rev. H. Reid, Wellington, Salop, for 7s. 6d., who writes:—"I have much pleasure in forwarding postal order for 7s. 6d., from a poor member of the Baptist Church, which she wishes to be devoted to Foreign Missions. I may freely say this is one of those cases that should move the hearts of those who are rich. This poor woman is of the humbler labouring class. She has had terrible trouble, with a variety of family griefs, and she is now almost despairing, on account of her husband taking to drink; and yet, with the heroism of a martyr, this brave soul not only holds on, but manages to send a trifle now and again to the Lord's work. These precious ones need encouraging! Pray for her!" "One who loves Jesus," for five pounds, who writes:—"Dear Mr. Baynes,—It is with much pleasure I send you enclosed my grateful offering of love to Jesus at this Christmastide. I trust and humbly ask the dear Lord to accept it from my hand. I am sorry it is not more, but could not bear the thought of sending less, so made it up, as I have been ill nearly all through this year; but God has graciously blessed me and helped me, and I am pleased to send my thanksgiving offering for Congo and China for His dear love; it is so extremely interesting to me to read in the HERALD of God's work in heathen lands. Oh, for more earnest-hearted ones to hasten on the coming of our dear Lord's Kingdom! Please do not publish my name on any account." "Hitherto hath the Lord helped us," one pound. The donor writes:—"Like so many others, I am one of the Liberator sufferers—not only myself, but an aged sister who has been a widow for the past ten years. We each lost all the savings of over thirty years, save a small annuity of £24. Since the Liberator failure my only income of £24 per annum has to serve *to maintain my dear sister and self.* But we find by strict economy we can still contribute our weekly contribution to the Foreign Mission. Small though it is, all helps to count. Should you think any part of this letter would stimulate others to go and do likewise you are at liberty to use it, only withhold my name, please." And Daisy Hope, Camberwell, one pound, to help liquidate the Mission debt.

The best thanks of the Committee are also given to the undermentioned contributors for most timely and much-needed help:—Mr. S. B. Burton,

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Newcastle, £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; W. W., £100; Mr. John Marnham, J.P., £92 10s.; Mr. G. Brugmann, Brussels, £40; Mrs. Wm. Thomas, Llanelly, £30; Mr. D. Rees, Llandeloy, £25; Mr. J. B. Mead, for *Mr. Wall's work*, £25; Mr. Edward Rawlings, £21; Mrs. Edward Rawlings, £21; Xmas Thank-offering, £20; Mr. Geo. Shepherd, Bacup, £20; Mr. E. Dawson, J.P., Middlesborough, £20; Sir John Barran, Bart., M.P., £20; Lady Barran, £10; Mrs. J. Barran, £10; Anonymous, New Year's Thank-offering, £10; Rev. J. Turland Brown, Northampton, £10; Mrs. Barnhill, £10; Mr. Paxton, Harrogate, £10; Mr. J. Mitchell, Dewsbury, £10.

RECENT INTELLIGENCE.

MISSIONARY ARRIVALS.—We are glad to report the arrival of the Rev. J. G. Pike and the Misses Pike, of Cuttack, Orissa. Mr. Pike writes:—"When we entered the Bay of Biscay, there was a very high sea and one tremendous wave struck the ship, breaking down the front railing of the quarter-deck, bending some of the iron supports of the bridge, besides crashing through two empty cabins on upper deck and sweeping away one side of the wheel-house and chart-house, and ending by breaking through the skylights of the second saloon and pouring tons of water into our cabins. I suppose there could not have been less than fifty tons of water landed on the ship, and it struck us with a force that made the ship shiver (one officer estimated the quantity of water at double that I have mentioned). In a few seconds the passengers were wading through water knee-deep. The officers of the ship did everything for us, and very soon we got dry blankets for the ladies and got them put to bed in the first-class saloon, and in a very little time the ship was made trim again. Some eight men of the crew or stewards were more or less injured, and one poor fellow was killed by the falling wood and iron. It was rather a serious shock to the lady passengers, but I do not think any are really injured. I feel full of gratitude that the event did not occur in the night."—We are also glad to report the safe arrival in Paris of **Mrs. Timothy Richard and her daughters from Shanghai.** Mr. Richard hopes to leave China ere long, but for the present is detained by special literary work which he is anxious to see through the press.

Congo Tidings.—The Rev. W. H. White writes from on board the ss. *Angola*, off Sierra Leone, December 30th, 1894:—"The voyage so far has been most pleasant all through, and I am in splendid trim. Certainly I never have felt better. And the fact of being on board ship has not deducted nearly such a discount from my normal condition this time as last, for which possibly I have to thank the several rougher trips I made whilst at home. We are a happy company on board. And I am by no means lonely. My lack of colleagues is amply made up for by the companionship of a C.M.S. veteran, Rev. — Wood, of Abeokuta, that great negro-town behind Lagos, that Dahomey's raiding habits has driven together in self-defence. He counts thirty-eight years from his beginning work in Africa. He and Mrs. Wood have in charge two single ladies for Sierra Leone district. Then we have a missionary and lay agent for the Factory of the Basle Mission going to Accra. I have not failed to let these

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brethren know how greatly we have been indebted to their Mission's Industrial Schools at Accra. For, as you know, nearly every one of our Congo houses has been built—in fact all our carpentry work done—by young men taught in their schools, who have also handed on some of their skill to a Congo lad here and there."

Monsembi Station.—The Rev. H. T. Stonelake writes from Monsembi Station under date November 20th, 1894:—"Since leaving Stanley Pool it has been my privilege to spend a fortnight with the brethren at Lukolela, and to see something of their work. They welcomed and entertained me with the greatest kindness. The steamer experiences were very happy ones for various reasons. At all the mission stations we were more than well received, and this, together with the many pleasures inseparably connected with a steamer excursion on such a noble river as the Congo, made the time pass all too rapidly. On arriving here pleasures of another kind commenced at once. It was very refreshing to be face to face with one's work at last, and to enter upon it under such pleasant conditions as Monsembi affords. Brethren Weeks and Stapleton have put the result of their labours in the language entirely at my service, and I am hopeful of soon beginning to understand the people and of being understood by them. Until I reach that stage my reports of work done will be very meagre, but my hopes and expectations are strong for the future. With the exception of two slight attacks of fever I have enjoyed excellent health ever since coming into the country."

Missionary Trading.—The Rev. Joseph Cornish, pastor of Harvey Lane Church, Leicester, in the following letter gives a most interesting account of missionary trading by the young people at Harvey Lane. He writes to Mr. Baynes:—"You may perhaps be interested to learn that twenty-six of our young friends at Harvey Lane were influenced by the March HERALD to take a penny each, and see how much they might make for the Society by trading on its behalf. To-night they met, and, after a social cup of tea, gave in an account of their stewardship. We were delighted to learn the twenty-six pence had gained a total of £6 1s. 9d. Most of the workers are of tender years and are in the Sunday-school. They worked hard and persevered against many discouragements. A report was given by each, and this was a very pleasant part of the meeting. One lad said, 'I bought a pennyworth of radish seed and made 3½d.; this I spent in cauliflower seed, and earned 2s.' Another lad bought 1d. worth of mustard seed, and supplemented its earnings by errands, which brought him 1s. 9d. A little maid bought cotton, 1d., made lace, 6d.; with this bought wool and made a scarf for 1s. Out of this 3½d. was spent in cotton, and 2s. 3½d. was earned for lace, total 3s. Another earned 6s. 1d. Her 1d. spent in cotton fetched 6d. in lace; then 5d. of this brought 3s. 7d. for lace. A friend gave her a bit of wool, with which she made an iron holder, 4d.; then 1s. 9d. spent in wool was knitted into mats, which were sold for 3s. 10d. Another, by trading, gained 2d. on some sweets. With this she bought wool and earned 2s. 6d.; then she made 4s. 8d. of this by pillow cases, denied herself indulgences that amounted to 2s. 7d., and obtained 5s. 4½d. from friends; total 12s. 7½d. Another gained 2d. by dressing a doll, added 2s. 11d. to this by self-denial, and with 4s. 3d. given

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by friends interested in her work she bought wool and worked it up into stockings and skirts that sold for 14s. 4d. One worked so well that her balance-sheet showed receipts, £1 10s. 7d.; materials, 18s. 2d.; profit, 12s. 5d. Another bought daisy roots for 1d., sold them for 2d.; mended boots, 10d.; bought screws, 6d., and made brackets, 2s. 8d., and soap dishes, 1s. 6d.; bought leather and made laces, 8d., and other shoe work, earning a total of 6s. 6½d. The smallest sum earned was 1s. So you will see not one was an unprofitable servant. All have taken a penny again, and we are hoping next December to have an even larger and more encouraging account to present to you. The superintendent, Mr. H. O. Bridgewater, will be sending you the £6 1s. 9d. with other school money shortly."

Margoorah, Jessore.—Our good native brother, Sat Soron Mookerjee, who is now labouring as an evangelist at Margoorah, in the Jessore District, writes:—"Although this is comparatively a small place, there are splendid opportunities of work, and the Lord is using us every day for His glory. The people listen to the glad tidings of the Cross attentively, and there is much in our work to thank God. My predecessor, Koylash Babu, had been doing very good work by dispensing medicine to the poor people. Almost every day people come to me for medical help. I feel I could do much work if I had a good chest of medicine. I could then very easily make friends with many, and obtain entrance to villages with the old story of Christ's love for perishing souls. Would you kindly publish my request in the MISSIONARY HERALD, and try to induce some kind friend interested in the Lord's work to supply me with a good chest of homœopathic medicine?

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the meeting of the General Committee, on Tuesday, December 18th, 1894, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Smith, J.P., of Watford,

The Minutes of the last meeting were read and confirmed.

The Secretary reported the decease, at Claybury, on Thursday, November 22nd, of the Rev. John Chamberlain Page, formerly of Barisal, Eastern Bengal, and stated that he had attended the funeral on Wednesday, November 28th, at Chingford Cemetery, the Rev. J. H. Anderson, of Barisal, conducting the service.

Mr. J. R. M. Stephens, of Bournemouth, was, on the recommendation of the Candidate Sub-Committee, accepted for Congo Mission work.

An encouraging Report as to the Progress of the Church Visitation Scheme was considered and adopted.

The Rev. J. R. Wood, of Upper Holloway, gave notice that at the quarterly meeting of the General Committee on January the 16th, he should move a resolution recommending a Sunday in February to be set apart for special prayer on behalf of the Society.

Special Prayer was then offered by the Rev. T. Graham Tarn, of Cambridge, and Mr. Alfred Barran, J.P., of Leeds.

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The Secretary reported that he had just received a letter from the Rev. A. G. Jones, of China, dated "150 miles S.W. of Chefoo, October 6th," to the following effect:—"DEAR MR. BAYNES,—You know Japan is waging war at China's very gates, and, so far, is winning and likely to win till this nation is shaken up thoroughly from its false confidences and pride. At first the war was on a farther-off field, Corea, but the probability is it will come nearer and nearer to Peking. This is possibly fraught with danger to our missionaries in the interior, and very much so the English Ambassador told me he thought. The main reasons are that reverses create disorder, panic, and slackening of the central powers, by which we are protected ordinarily; next that the populace make no distinction between any foreigners, and may take us for Japanese or their friends.

"This being certainly so, before I left Chefoo I asked Messrs. Ferguson and Co., our agents (and also Lloyds' agents, &c.), to use their discretion in keeping us in the interior advised of important *events*, by wire if possible, if not by special fast courier. Matters began to look as if things might happen that would call for exceptional action on our part; for instance, an occupation of Chefoo, or an invasion of the metropolitan province, &c., &c.

"I did not apply to the British Consul for this aid, because this would become his duty in any extreme case; because we did not want *advice* or *orders*, or other people's accumulated nervousness and *fears*, but just war facts. I found Chefoo nearly all the time in a state of effervescence and excitement, which seemed to me absurd, and therefore guarded against this.

"I had no opportunity of consulting with colleagues. I acted as I thought events might demand, and now I report what I did—first, that you and the friends of missionaries may know some responsible and intelligent persons are watching for our safety; secondly, that in case any expense arises on the head of these telegrams, &c., you may be prepared for it.

"It is, of course, recognised that the present is the most exceptional state of things in China's foreign relations since 1859.—Believe me,

"Very faithfully yours,

"A. H. Baynes, Esq. "ALFRED JONES.

"P.S.—Since writing the foregoing, I have travelled some 200 miles inland —*i.e.*, six days' journey—and find the country and people perfectly tranquil.

The meeting closed with prayer by the Rev. Alfred Tilley, of Cardiff.

QUARTERLY MEETING OF COMMITTEE.

WEDNESDAY, JANUARY 16TH, 1895.

THE TREASURER, W. R. RICKETT, ESQ., IN THE CHAIR.

After singing a Hymn and reading a portion of Scripture, prayer was offered by the Rev. Samuel Vincent, of Plymouth.

The Minutes of the last meeting were read and confirmed.

The best thanks of the Committee were given to J. M. Bartlett, Esq., of Newcastle-upon-Tyne, for the gift of a framed photographic copy of a hand-bill, dated 1813, announcing the first public meeting of the Missionary Society in Newcastle.

The Revs. J. G. Pike, of Cuttack, Orissa, and S. S. Thomas, of Delhi, met the Committee (the former on arrival in England on furlough, the latter on the eve of his return to India after furlough), and after a few hearty and affectionate words from the Chairman, were commended in special prayer to the blessing and care of Almighty God by the Revs. W. Landels, D.D., of Edinburgh, and J. Jenkyn Brown, of Birmingham.

The return to England on Furlough of the Revs. John Pinnock and G. R. Pople, of Underhill Station, Lower Congo River, in the approaching spring, was sanctioned, medical opinion advising this change.

In pursuance of notice, the Rev. J. R. Wood, of Upper Holloway, moved a resolution appealing to the pastors and deacons of churches throughout the

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denomination to set apart Sunday, February 24th, as a season for special prayer on behalf of the Mission, which was unanimously adopted. (*See* first article in this issue of the HERALD.)

The following Report of the 1895 Annual Services Committee was presented, received, and adopted :—

REPORT OF 1895 ANNUAL SERVICES COMMITTEE.

Thursday, April 18th.—**Introductory Prayer Meeting**, in the Library of the Mission House. Chairman—Rev. W. Landels, D.D., of Edinburgh.

Friday, April 19th.—**Quarterly Meeting of Committee.**

Sunday, April 21st.—**Missionary Sunday** throughout the churches of the Metropolitan District.

Tuesday, April 23rd.—**Annual Members' Meeting** in the Library of the Mission House, at 10.30 a.m. Chairman—Joseph Russell, Esq., of Port Glasgow.

Tuesday, April 23rd (evening).—**Annual Missionary Soiree, Cannon Street Hotel.** Chairman—J. J. Colman, Esq., M.P., of Norwich. Speakers—Rev. J. G. Pike, of Cuttack, Orissa; Rev. Charles Joseph, of Portsmouth; and the Rev. R. D. Darby, of the Congo Mission.

Wednesday, April 24th.—**Zenana Mission Breakfast.**

Wednesday, April 24th, 12 o'clock noon.—**Annual Missionary Sermon in Bloomsbury Chapel**, by the Rev. James Stalker, M.A., D.D., of Glasgow.

Wednesday, April 24th, 7 o'clock p.m.—**Annual Missionary Sermon to the Young** in Regent's Park Chapel. Preacher—Rev. Joseph Parker, D.D., of the City Temple.

Thursday, April 25th, 6 p.m.—**Annual Meeting in Exeter Hall.** Chairman—The Right Hon. the Lord Overtoun, of Dumbarton, N.B. Speakers—Rev. Daniel Jones, of Patna City, N.W.P.; Rev. Dr. Berry, of Wolverhampton, and (it is hoped) the Rev. Griffith John, D.D., of Hankow.

Friday, April 26th.—**Missionary Breakfast Conference in Exeter Hall.** Chairman—W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper by the Rev. C. W. Skemp, of Bradford, Yorkshire.

Friday, April 26th, 7 a.m.—**Young People's Annual Missionary Meeting** in Exeter Hall. Chairman—George Kemp, Esq., J.P., of Rochdale. Speakers—Rev. Philip Davies, B.A., of Wathen, Lower Congo River; Rev. James Stuart, of Watford; and the Rev. Herbert Anderson, of Calcutta.

Satisfactory Reports were presented as to the results of the first examination in the vernacular of Brethren Hasler (Delhi), Collier (Bankipore), and Hale (Agra).

Important Correspondence was reported between the Committee of the Baptist Missionary Society and the Committee of the Society for the Propagation of the Gospel, relative to Barisal and Furreedpore.

The Secretary reported the sudden decease of the wife of the Rev. H. E. Barrell, of Bombay, on December the 7th, leaving an infant daughter only five days old; also on the 9th of January, at Stratford, the death of the **widow of the late Rev. W. H. Gamble, of San Fernando, Trinidad**, after a brief illness.

Resolved.—"That the Secretary be requested to forward to the Rev. H. E. Barrell and to the family of the late Mrs. Gamble sincere expressions of the deep sympathy of the Committee with them in this time of sore trouble and bereavement, assuring them of earnest prayer for their solace and support."

The Meeting was closed with prayer by the Rev. Thomas Barrass, of Peterborough.

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ACKNOWLEDGMENTS.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A Christmas donation of pharmaceutical products from Messrs. Burroughs, Wellcome, & Co., Snow Hill Buildings, London; a parcel of clothing and dolls from the Hillsley Working Party, by Mrs. Goulter, for the Rev. Herbert Thomas, Delhi; a parcel from Friends at Devonport for the Rev. S. S. and Mrs. Thomas, Delhi; parcels of cards from Stoke Newington and from Little Gilbert, Coleford, for the Rev. W. Carey, Barisal; a parcel of clothing from the Heath Street Zenana Working Meeting, Hampstead, by Mrs. Rickett, for Miss Thorn, Delhi; a parcel of clothing for the Rev. A. Jewson, Calcutta; parcels of clothing from Mrs. Underhill, Hampstead, and from the Y.P.S.C.E., Deacon Road, Widnes, by Miss Lloyd Jones, for Mrs. Bentley, Wathen, Congo; a box of clothing, school stationery, and toys, from the Spare Minutes' Society, The Park Chapel, Great Yarmouth, by Miss Aldred, for Rev. W. H. Stapleton, Monsembi, Upper Congo; a parcel from Worcester for Mrs. Lawson Forfeitt, Underhill; two pieces of calico and other articles from Friends at Nelson, by Mr. Stanley, for Rev. H. Ross Phillips, San Salvador; a writing case from Mrs. Daniell, Birmingham, for Bungudi, Bolobo, Upper Congo; pocket-knives from Mrs. Clarkson and another Friend, Crosshills, Keighley, for Mvungi, Wathen Station, Congo; a map of the world and a weighing-machine from Melbourne Hall Sunday-school, Leicester, by Miss E. Walker, for Rev. J. L. Roger, Stanley Pool, Congo; a parcel of magazines from Mr. T. Clements, Sleaford, for the Congo; and a parcel of coloured print from Mrs. Elkington, Balham, and a box of dolls, scissors, needles, cottons, &c., from Mrs. Davies, Bangor, for Miss El Karey, Nablous, Palestine.

Also a handsome silk patchwork quilt, measuring 5 feet by 3 feet 10 inches, from Mrs. John Penny, of Honor Oak, worked by Misses Mary Watts and Emily Cole, for sale, for the benefit of the Mission. It can be seen at any time, at the Mission House, Furnival Street.

The Committee join with the Rev. R. C. and Mrs. Forsyth, of Shantung, China, in gratefully and heartily acknowledging the following gifts:—

Set of cards showing process of manufacture of various articles from Mr. Geo. Pavitt; £1 from Mrs. Lang for the Museum; a parcel of pictures from Mr. J. S. Forsyth for the bookshop at Tsing Chou Fu; and £2 from Mr. T. Cowie, £1 from the Misses McIlvain, and £1 11s. 3d. from the Church at Shooter's Hill Road, Blackheath, for Mrs. Forsyth's work in China.

The Committee also cordially join with the Rev. W. A. Wills, of China, who desires gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Two medical books from the Rev. W. Y. Fullerton; two medical books from the Rev. W. Usher, M.D.; a medical book from the Congregational Chapel, Painswick, near Stroud; four medical books from Y.P.S.C.E., Edith Road, Nunhead; a pocket surgical dressing-case from the Scholars of Norfolk Street, Peckham, Sunday-school; a magnetic battery from the Bible-classes, Norfolk Street; an emergency case filled with tabloids from the Y.P.S.C.E., Norfolk Street; a musical-box and ophthalmoscope from his three daughters' sale of work; also a number of Christmas cards from different schools and friends.

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CONTRIBUTIONS.

From December 13th, 1894, to January 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Barnhill, Mrs., for *India*	5	0	0
Do., for *Africa*	5	0	0
Bartrop, Miss	1	3	0
Benham, Dr. H., for *W & O*	1	1	0
Benham, Mr. L. A.	1	1	0
Betts, Mrs., Pembury	1	0	0
Brawn, Miss	1	1	0
Casson, Mr. W.	2	0	0
Clare, Miss Alice	2	0	0
Courtney, Mrs. J.	0	10	0
Crowther, Mr. J.	0	10	6
C. W. F.	0	10	0
Dean, Rev. W.	0	10	0
Edminson, Mrs.	7	0	0
Evans, Mr. Howell, for *Training of Native Preachers on Congo*	5	0	0
F. M. B., for *Congo*	1	0	0
Gale, Miss, for *W & O*	0	10	0
Graves, Mrs	1	1	0
Handford, Mr. E.	3	3	0
Hasler, Mr. H.	0	13	0
Hill, Mr. and Mrs. Isaac	1	1	0
Hinton, Miss S. A.	1	0	0
Howland, Mrs.	0	10	0
In Memoriam, Lady Lush, for *Palestine*	3	3	0
Jacob, Mr. E. G., for *W & O*	5	0	0
Johnson, Mr. W.	1	0	0
Jones, Mr J. Filey	1	5	0
Kingerlee, Mrs.	0	12	0
Knight, Mr. W. Duncan	5	0	0
Lloyd, Mr. G. A.	1	1	0
Luckham, Mr. J.	0	10	6
Marnham, Mr. J., J.P., for *Support of Congo Missionary*	75	0	0
Do., for *Indian Missionary*	17	10	0
Mead, Mr. J. B., for *Mr. Wall's Work, Rome*	25	0	0
Mullings, Miss M.	1	0	0
Nicoll, Mrs. W., for *Bibles for Congo*	1	0	0
Ollard, Mrs.	1	1	0
Page, Miss C. Selfe	5	0	0
Do. for *W & O*	1	0	0
Peak, Mr. Henry	2	0	0
Pedley, Miss A. J.	2	2	0
Price, Rev. E., Granville, N.S.W.	0	10	0
Raynes, Mr. A. E.	5	5	0
Sampson, Miss B. H.	1	0	0
Scott, Miss E., Melrose, for *Congo*	3	0	0
Smart, Mr. Jas., Elgin	0	10	6
Smith, Miss Lydia	0	10	0
Spurr, Rev. F. C.	2	2	0
Spurr, Mr. W. H.	5	5	0
Stoneman, Mrs.	0	10	6
Swinton, Mr. Geo.	0	10	6
Talbot, R. and L.	2	0	0
West, Mr. A. B.	2	0	0
Weymouth, Dr.	1	1	0
Wilkinson, Rev. T.	1	0	0
Winterbotham, Miss E., for *support of Congo girl under Mrs. Bentley*	5	0	0
Withers, Mr. Henry	0	10	0
Under 10s.	2	1	6

DONATIONS.

A. B., Barry Docks	0	10	0
A Friend	1	0	0
A Friend, for *China*	1	0	0
A Friend	0	10	0
A Friend, per Rev. Geo. Short, B.A.	5	0	0
A Friend, Dorman's Land, for *China and Congo*	0	12	0
A Friend, Victoria-road Church, Leicester, for *Debt*	5	5	0
A Friend to Missions	0	10	0
A Friend, W., for *Debt*	5	0	0
Anderson, Misses, Dundee	2	10	0
Anon., for *Debt*	1	0	0
A. S., for *Debt*	0	10	0
A Supplementary Contribution	5	0	0
A Tithe, for *Debt*	1	0	0
Bible Translation Society, for *T.*	200	0	0
Brady, Mr. John	0	10	0
Brugmann, Mr. G., for *Congo*	40	0	0
Campion, Mr. J. B. E.	3	0	0
Christmas Thankoffering, for *Debt*	5	0	0
C. L., for *Debt*	0	10	6
Clutterbuck, Mrs. E.	0	10	0
Coxeter, Mr. S., the late	8	10	0
D. M. L.	1	0	0
E. A. S.	0	10	0
E. M., for *Congo*	0	10	6
F. H. T. O.	1	0	0
Foster, Mr. Geo. E.	100	0	0
F. M. B., for *Congo*	1	0	0
Do., for *Deficiency*	1	0	0
Franks, Miss E.	2	0	0
Garratt, Miss	0	10	0
Glover, Mr. J. Howard	5	0	0
Hale, Mr. Arthur	0	10	6
Harrison, Mrs. S., for *Deficiency*	1	0	0
Hay, Miss Jessie (Box)	0	17	0
Home for Working Girls in London, Amount collected in the Missionary Boxes at the various Homes during 1894	7	11	0
"Hope"	0	10	0
Do., for *Debt*	0	10	0
Hopwood, Mr. Geo., Thankoffering	1	1	0
Horsfell, Mrs.	1	0	0
Hughes, Mr. Jas.	0	10	0
Hutchinson, Mr. S. (Box)	1	1	0
In Memoriam, Mr. James Hobson	5	0	0
James, Miss A., Box for *Congo*	0	15	0
Knott, Mrs. for *Debt*	1	0	0
Landels, Rev. W., D.D.	5	0	0
Lewitt, Mrs.	5	0	0
Long, Rev. A.	3	0	0
Macalpine, Mr. A.	0	10	0
McCormack, Mr. and Mrs., for *Congo*	0	10	0
M. H.	0	10	0
M. S., per Miss Brawn	0	10	0
One from the North	5	0	0
One whom Jesus loves	5	0	0
Our Family Xmas Offering	7	2	6
Palmer, Rev. J.	1	0	0
Parker, Mr. E.	0	12	0
P. L. for *Debt*	0	10	0
Rawlings, Mr. Edward	21	0	0
Do., Mrs. Edward	21	0	0
R. J. B., Thankoffering	3	0	0
Rose, Mr. and Mrs.	2	0	0
Seivwright, Mr. John, for *Debt*	1	0	0
Small, Rev. Geo., M.A., for *Debt*	5	0	0
Stones, Mrs. M. Y.	1	0	0
Talbot, Miss Lilian, amount collected for *Congo*	1	0	0
Taylor, Miss R. E.	0	10	0
Thomas, Mrs. W.	30	0	0
Trevor, Mrs., Weekly pence	1	15	6
Turk, Mr. T. E.	2	0	0
Turner, Mr. Cecil Polhill	0	10	0
Wells, Miss E. A. class for *Mrs. Couling's work, China*	1	10	0
W. W.	100	0	0
Xmas Thankoffering	20	0	0
Under 10s.	5	6	8
Do., for *Congo*	0	19	3

LEGACIES.

Franklin, the late Mr. Samuel, of Cheltenham, by Messrs. Winterbotham and Gurney	900	0	0
Williams, the late Mr. Isaac, of Graigfawddlwyn, Brecon, by Mr. J. S. Brownhill	4	10	0

LONDON AND MIDDLESEX.

Abbey-road Chapel	8	19	5
Acton	0	14	0
Do., for *W. & O.*	2	8	9
Do., Sunday-school	0	10	0
Arthur-street Chapel, Camberwell Gate	3	0	0
Do., Sunday-school	3	3	6
Bloomsbury	79	18	6
Do. for *Deficiency*	5	0	0
Brixton, Kenyon Ch., Solon-road	1	11	1
Do., for *W & O*	4	4	0
Do., Sunday-school	5	11	2

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Brockley-road Chapel for *W & O*	11	17	6
Do., Y.C.U.	0	15	0
Brompton, Onslow Chapel	1	15	0
Do., Sunday-school	0	15	3
Do., for *Mrs. Hay's Girls' School, Dacca*	6	0	0
Brondesbury, Senior Girls' Class: for *Mr. Pople's work, Congo*	2	0	0
Camberwell: Cottage-green Sunday-sch., for *Congo*	5	0	0
Do., Denmark-place, Chapel	1	4	0
Do., for *W & O*	8	3	2
Do., Y. M. B. C.	0	5	0
Child's-hill Sunday-school	1	16	0
Chiswick, for *W & O*	1	1	0
Do., Sunday-school	3	5	9
Clapham, Grafton-sq.	4	0	0
Do., for *W & O*	1	2	6
Do., for *N.P.*	3	0	0
Dalston, Queen's-road, for *W & O*	1	0	0
Dalston Junction Sunday-school	10	0	0
Do., Young Men's Bible-class	0	9	6
Ealing, Haven-green	28	13	0
Do., for *W & O*	6	11	8
Do., Sunday-school	16	17	6
Enfield Highway, Totteridge-rd., for *W & O*	1	2	3
Ferme Park Chapel, for *W & O*	6	0	0
Finsbury Park Congregational Church Y.M.C.U., for *support of Congo boy under Rev. W. H. Bentley*	3	0	0
Forest Gate, Woodgrange	8	1	9
Do., for *support of Congo boy Mansendi*	1	2	8
Fox-court Ragged-schl.	0	8	6
Fulham, Dawes-road Sunday-school	7	5	5
Harlesden, for *W & O.*	2	12	6
Do., Sunday-school	3	7	8
Hawley-road, St. Paul's Chapel, for *W & O*	2	19	3
Highbury Hill	8	11	6
Do., for *W & O*	8	11	10
Do., Sunday-school	7	16	3
Islington, Cross-street Chapel	1	7	10
Do., Sunday-school	6	13	5
Do., for *Barisal-schl.*	5	0	0
Metropolitan Tabernacle Sunday-school Missionary Union, for *Barisal*	5	5	0
North Finchley	5	10	0
North London Auxiliary L.B.A., collection at Meeting at Cross-street, Chapel	1	10	0
Notting Hill, Ladbroke-grove Chapel	2	5	0
Nunhead, Edith-road	8	8	6
Do., for *W & O*	1	11	6
Peckham, Norfolk-st., for *W & O*	0	15	6
Do., Park-road	21	11	3
Do., Rye-lane, for *W & O*	7	0	0
Do., Miss Chubb's class	2	2	0
Do., Y.P.S.C.E.	0	7	6
Poplar and Bromley Tabernacle, Sunday-school	0	10	0
Putney Union Church, 1894	9	7	7
Do., for *W & O* (1894)	6	4	8
Regent's Park Chapel Tuesday Class, for *Congo*	1	1	0
Southall, for *W & O*	0	10	1
Stephen-street Sunday-school	2	3	7
Stoke Newington, Devonshire-sq. Chapel	21	0	0
Stratford, Major-road	0	5	0
Do., Sunday-school	1	0	0
Stratford-grove Sunday-school	4	12	10
Do., Y.P.S.C.E.	2	5	3
Teddington, Y.W.B.C.	5	0	0
Do., for *support of Congo girl Nsukula, under Mrs. Lewis*	5	0	0
Twickenham, for *W & O*	1	8	0
Upper Holloway Ch., for *W & O*	6	19	4
Vernon Chapel, Mothers' Meeting, for *Congo*	0	15	6
Walworth, East-street	1	13	5
Do., Sunday-school	5	4	2
Walworth-road Chapel	10	19	10
Wandsworth, East-hill, for *W & O*	5	6	8
Do., Victoria Chapel, for *support of Orphan girl Dormishta Da, at Cuttack*	2	10	0
Wealdstone, for *W & O*	0	12	8
Westbourne Park Ch.	27	16	1
Do., for *Orissa Bible Women*	0	10	6
Woodberry Down	26	17	11
Willesden-green, for *W & O*	0	14	9
Do., Sunday-school	1	12	1

BEDFORDSHIRE.

Ampthill, for *W & O*	0	10	6
Bedford, Mill-street, for *W & O*	2	6	6
Blunham	0	8	0
Luton, Union Ch., for *W & O*	2	1	
Do., Park-street	5	0	0
Do., Y.P.S.C.E., for *support of Bible-woman, Cuttack*	3	10	0
Stevington	1	10	3
Do., for *W & O*	0	3	5

BERKSHIRE.

Faringdon, for *W & O*	0	16	2
Newbury, for *W & O*	3	3	0
Reading, united collection for *W & O*	1	18	1
Do., King's-road	12	11	7
Do., for *W & O*	11	14	5
Windsor, for *W & O*	2	17	11

BUCKINGHAMSHIRE.

Chenies, for *W & O*	1	1	0
Do., Sunday-school, for *N P*	0	15	0
Chesham, Broadway Chapel, for *W & O*	1	15	0
Deanshanger Sunday-school	0	10	0
Dinton, for *W & O*	0	2	6
Great Missenden, for *W & O*	0	10	0
Haddenham, for *W & O*	0	10	0
Princes Risborough, for *W & O*	1	6	0
Speen, for *W & O*	0	10	0
Stantonbury	0	12	0
Wendover, for *W & O*	1	0	0
Wraysbury	19	15	4

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	179	19	10
Harston, for *W & O*	0	15	8
Soham	3	13	6
Waterbeach, for *W & O*	1	0	0
West Row	6	7	0
Wilburton	0	11	0
Willingham, for *W & O*	0	12	6
Wisbech, Hill-street	57	10	0

CHESHIRE.

Audlem, for *N P*	0	5	0
Altrincham, Tabernacle	2	9	3
Do. for *W & O*	0	14	6
Do., Sunday-school	2	12	9
Nantwich, for *W & O*	1	4	6
Onston, for *W & O*	1	6	0
Tarporley, for *W & O*	1	2	0
Warford and Bramhall, for *W & O*	0	8	0

CORNWALL.

St. Austell	13	10	5

CUMBERLAND.

Workington	2	9	2

DERBYSHIRE.

Clay Cross, for *W & O*	0	8	0
Riddings	0	15	8
Swanwick	2	0	0

DEVONSHIRE.

Appledore, for *W & O*	0	10	0
Cullompton	11	3	10
Devonport, Hope Chpl., for *W & O*	1	0	0
Do., Pembroke-street	0	12	3
Dolton District	2	7	0
Exeter, Bartholomew-st	2	1	6
Kilmington, for *W & O*	0	6	0
Paignton	4	1	0
Plymouth, George-st.	63	13	1
Torquay, Upton Vale, for *W & O*	5	0	0

DORSETSHIRE.

Bridport, for *W & O*	0	17	0
Dorchester	0	15	0
Gillingham	0	11	3
Lyme Regis, for *W & O*	0	10	0
Do., for *support of Congo girl under Mrs. Lewis*	0	11	1
Pydeltrenthide	0	6	0
Upper Parkstone, Tabernacle	1	5	9
Weymouth, for *W & O*	1	10	0
Do., Sunday-school	6	7	0

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DURHAM.

Hamsterley	0	10	0
Do., for *W & O*	0	5	0
Monkwearmouth, Enon	1	1	4
South Shields, Westoe-road	0	5	0
Do., for *Congo*	3	4	1
Stockton-on-Tees, Northcote-street	7	16	10

ESSEX.

Asbdon	4	17	10
Do., for *W & O*	0	17	2
Barking Tabernacle, for *W & O*	1	1	0
Colchester, Eld-lane	5	10	0
Do., for *W & O*	1	10	0
Leyton Sunday-school	0	5	6
Loughton, for *W & O*	3	7	0
Maldon, for *W & O*	0	8	6
Saffron Walden	39	13	2
Do., for *W & O*	1	1	0
Do., for *support of Congo boy, Mpungi, under Mr Harrison*	5	0	0
Woodford Green, Union Chapel	2	12	6

GLOUCESTERSHIRE.

Bourton-on-the-Water, for *W & O*	3	3	6
Cheltenham, Cambray Ch., for *W & O*	2	2	0
Cirencester, Sunday-school, *for Evangelist in China*	2	10	0
Eastcombe	1	14	10
Do., Christian Band	4	11	2
Fairford	4	13	0
Do., for *W & O*	1	0	0
Nailsworth, for *W & O*	2	4	4
Tetbury	3	17	4
Do., for *W & O*	0	6	2
Wotton-under-Edge, for *W & O*	0	10	0

HAMPSHIRE.

Andover, for *W & O*	1	6	8
Boscombe	2	13	0
Do., Sunday-school	4	8	6
Do., Y.M.B.C., *for support of Congo boy, Lusala*	5	0	0
Emsworth, for *W & O*	0	10	6
Portsea, Kent-street, for *W & O*	1	15	0
Romsey	10	0	0
Whitchurch, for *W & O*	0	15	0
Do., for *N.P.*	1	11	0

ISLE OF WIGHT.

Sandown, for *W & O*	0	10	6

HEREFORDSHIRE.

Kington	0	10	0

HERTFORDSHIRE.

Boxmoor, for *W & O*	4	13	8
Do., Sunday-school	2	6	9
Hemel Hempstead	0	6	0
Do., *for support of Congo boy*	2	10	0
Hitchin, Walsworth-rd.	2	0	0
Sarratt, for *W & O*	0	13	3

KENT.

Ashford, Sunday-schl.	1	18	6
Beckenham	2	4	6
Bromley, Farwig Wesleyan Mission	2	2	0
Catford Hill	20	0	0
Do., Sunday-school	8	16	10
Do., *for support of Congo boy*	5	0	0
Chatham, for *W & O*	2	15	5
Crayford, for *W & O*	1	2	6
Dartford, for *W & O*	1	0	0
Faversham	2	3	0
New Brompton, for *W & O*	1	10	6
Orpington	48	14	8
Ramsgate, Cavendish Chapel, for *W & O*	2	10	0
Sevenoaks	21	1	6
Shooters' Hill-road, for *W & O*	3	0	0
Sittingbourne, for *W & O*	3	5	1
Sutton-at-Hone	0	17	6
Do., Iron-room, Sunday-school	5	7	7
Tunbridge Wells	18	15	8

LANCASHIRE.

Accrington, for *W & O*	8	14	5
Bacup, Ebenezer	90	2	8
Do., for *W & O*	5	0	0
Do., for *N P*	0	1	0
Do., Doals, for *W & O*	2	0	0
Barrow-in-Furness	1	5	2
Blackburn, Montague-street	9	6	3
Do., for *Mr. Shorrock's Work, China*	0	10	6
Blackpool, Sun.-school, for *N P*	0	17	6
Briercliffe, Hill-lane	4	0	0
Do., for *W & O*	1	14	6
Burnley, Mount Pleasant	10	0	9
Bury, Knowsley-street	7	0	0
Do., for *W & O*	0	10	10
Church, Ernest-street	14	10	1
Do., for *W & O*	2	7	0
Colne	16	8	0
Do., for *W & O*	2	10	0
Disley	1	13	0
Edgeside	2	0	0
Do., for *W & O*	0	10	0
Farnworth	2	14	5
Haslingden, Bury-rd.,	11	6	8
Do., for *W & O*	1	8	1
Lancaster	24	9	0
Liverpool and District Welsh Churches	4	0	0
Liverpool Auxiliary, Richmond Chapel, for *W & O*	13	6	6
Do. Birkenhead Grange-road	27	5	0
Do., Sunday-school	17	2	7
Do., Jackson-street Sunday-school	1	4	8
Do., Egremont Sun.-school	17	0	0
Do., New Brighton	3	2	6
Do., for *Congo*	1	0	0
Do., for *W & O*	1	4	6
Do., St. Helen's Jubilee Chapel	3	17	3
Littleborough, for *W & O*	0	5	0
Manchester, Brighton grove, for *W & O*	1	17	6
Middleton	2	9	0
Millgate, for *W & O*	0	11	0
Nelson, Carr-road	3	0	0
Do., for *W & O*	2	0	0
Newbold, Ebenezer	6	13	11
Do., for *W & O*	1	0	0
Oldham, Pitt-street	2	0	0
Do., Royton, Bethesda Ch., for *W & O*	1	2	0
Do., Royton, Oldham-road, for *W & O*	0	10	6
Oswaldtwistle	35	9	9
Padiham, Burnley-rd., Sunday-school	3	6	8
Preston, Fishergate, for *W & O*	1	4	6
Do., Pole-street, for *W & O*	1	1	6
Southport Tabernacle Sunday-school	5	10	5
Stacksteads, Acre Mill	1	0	0
Sunnyside	0	14	3
Ulverstone	0	13	9
Do., for *W & O*	0	5	5
Waterbarn	16	14	4
Do., for *W & O*	2	0	0
Wigan, King-street, for *W & O*	1	10	0
Withington	7	10	0

LEICESTERSHIRE.

Hathern, for *W & O*	0	8	6
Hugglescote, for *W & O*	1	4	0
Kegworth	4	7	6
Leicester, Belgrave-rd. Tabernacle	0	17	6
Do., for *W & O*	0	10	0
Do., Sunday-school	2	3	6
Do., Belvoir-street Chapel	8	3	0
Do., Charles-street	14	13	1
Do., Clarendon Hall, Bible-class	4	2	4
Do., Dover-street, for *W & O*	3	0	0
Do., Emanuel Ch.	1	1	0
Do., Harvey-lane, for *W & O*	1	16	0
Long Whatten	1	3	9
Market Harborough	1	0	0
Melton Mowbray	0	10	0
Rothley, for *W & O*	0	5	0

LINCOLNSHIRE.

Boston, High-street	0	10	6
Coningsby, for *W & O.*	0	6	0
Grimsby Tabernacle	1	10	6
Louth, Eastgate	1	2	0
Do., Northgate	0	10	6
Do., Sunday-school	0	6	6
Sutton, St. James', for *W & O*	0	3	6

NORFOLK.

Attleborough	4	11	3
Diss, for *W & O*	1	1	0
Foulsham, for *W & O.*	0	10	0
King's Lynn	3	14	6
Ludham, for *W & O*	0	5	0
Neatishead, for *W & O*	0	10	0
Stalham, for *W & O*	1	1	0
Thetford, for *W & O*	0	6	0
Yarmouth, Park Chapel	0	10	0

NORTHAMPTONSHIRE.

Blisworth, for *W & O*	1	0	0
Earls Barton, for *W & O*	0	12	6

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Guilsborough, for *W & O*	0	10	0
Hackleton, for *W & O*..	1	0	0
Do., for *N P*	0	11	0
Kingsthorpe	6	15	2
Peterborough, Queen-street, for *W & O* ...	5	10	0
Thrapstone, for *W & O*	3	0	0
Woodford, for *W & O*..	0	6	0

NORTHUMBERLAND.

Newcastle-on-Tyne, Jesmond Chapel	105	0	0

NOTTINGHAMSHIRE.

Carrington, Sherborne-road Sunday-school	1	4	0
Hucknall Torkard, for *W & O*	0	10	6
Newark, for *W & O* ...	1	0	4
New Lenton, for *W & O*	0	10	0
Nottingham College ...	0	10	0
Nottingham, George-st	0	10	6
Do., Arkwright-st., for *W & O*	1	1	0
Do., Carrington, for *W & O*	0	5	0
Radford, Prospect-pl...	4	4	0
Retford, for *W & O* ...	0	11	4

OXFORDSHIRE.

Banbury	5	4	8
Do., Sunday-school	6	14	0
Caversham	3	9	8
Coate	27	4	6
Little Tew	9	0	8
Cleveley	1	4	0

SHROPSHIRE.

Oakengates, Sunday-school	1	5	6
Do., for *N P*	0	16	6
Shrewsbury, Claremont Chapel	6	11	5
Do., for *W & O*	1	1	9
Do., Sunday-school	9	1	0

SOMERSETSHIRE.

Bridgwater	18	19	9
Do., for *support of Congo Boy*	0	15	0
Do., Y.P.S.C.E., for *N. P. Prania Mandel, at Rungpore*	6	0	0
Bristol Auxiliary, per Mr. G. M. Carlile (Treasurer)	103	5	10
Do., for *W & O*	3	13	3
Cheddar Association—			
Cheddar	5	9	2
Do., Sunday-school	1	0	0
Allerton	0	14	1
Rooksbridge	7	9	0
Crickham	1	12	1
	16	4	4
Less Expenses	0	5	0
	15	19	4
Crewkerne	3	16	9
Do., for *W & O*	0	10	0

STAFFORDSHIRE.

Bilston, for *W & O*.....	1	0	0
Cheadle	2	12	9
Newcastle-under-Lyme, for *W & O*	0	8	0
Stoke-on-Trent.....	27	3	0
Do., for *W & O*.....	1	10	0
Tamworth, Sun.-school, for *N P*	0	9	0
Wolverhampton, Waterloo-road	9	1	5
Do., for *W & O*.....	2	11	3

SUFFOLK.

Bradfield St. George, for *W & O*	0	10	6
Ipswich, Burlington Chapel.....	7	6	2
Sudbury, for *W & O* ...	1	2	6
Tunstall Common, for *W & O*	0	7	0

SURREY.

Balham, Ramsden-rd., for *W & O*	2	7	6
Dorking	9	4	10
Do., for *W & O*.....	1	1	0
Dormans Land.....	5	0	7
Lower Tooting, for *W & O*.....	1	5	0
Do., Summers Town Sun.-sch.	0	14	6
Redhill	18	10	0
Richmond, Duke-street	3	13	2
Do., for *W & O*.....	1	6	0
Streatham, Lewin-rd. Y. W. B. C., for *Orphan Girl at Cuttack*	1	1	0
Surbiton, for *W & O*...	1	9	0
Sutton.....	1	0	0
Do., for *W & O*.....	3	7	6
Do., for *N P, India*	1	16	8
Wallington	6	11	6
Do., for *W & O*.....	1	4	0
Do., Sun.-sch. for *support of boys Kushol and Golabdi in Barisal School*.....	5	12	1
Upper Tooting, for *W & O*.....	3	3	0
West Norwood, Chatsworth-road	4	2	5
Do., for *W & O*	0	10	0
Do., for *Congo*.....	4	15	7
Do., Gipsy-rd. Sun.-sch., for *Mr. Wills' Work in China* ...	1	10	0
Wimbledon	10	18	0
Yorktown Y.P.S.C.E.	0	17	4

SUSSEX.

Shoreham, for *W & O*	0	15	0
Worthing Sunday-sch.	3	0	0

WARWICKSHIRE.

Attleborough Sunday-school	2	6	6
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer ...	294	17	1
Henley in Arden.....	1	6	0
Leamington, Warwick-street, for *W & O*.....	2	12	6
Nuneaton	3	9	6
Umberslade, for *W & O*	1	4	0

WESTMORELAND.

On account	28	10	0

WILTSHIRE.

Bratton	4	0	0
Do. for *Congo*	2	7	6
Do., for *N P*.....	1	5	7
Corsham.....	15	10	8
Pewsey	1	6	6

WORCESTERSHIRE.

Astwood Bank.....	32	14	6
Bromsgrove New-road for *W & O*.....	1	10	0
Cinderbank, Messiah Chapel for *W & O* ...	0	7	6
Inkberrow Sunday-sh.	1	3	6
King's Norton	1	6	0
Malvern	4	0	0

YORKSHIRE.

Barnsley, Park-st.	1	9	0
Bradford Y.M.C.A. Foreign Mission Band	0	10	0
Do., Leeds-road Sunday-school.....	20	12	0
Do., Sion and Caledonia-street Sunday-school.....	6	5	2
Do., Trinity Chapel for *W & O*	4	10	0
Bramley Zion Chapel...	8	3	0
Do., for *W & O*	0	10	0
Bridlington	8	5	3
Do., for *China*.....	0	5	0
Do., for *Rome*	0	5	0
Do., for *Congo*.....	0	15	0
Crigglestone.....	0	10	0
Dewsbury	39	16	5
Do., for *W & O*.....	3	0	0
Doncaster	6	6	0
Do., for *W & O*.....	0	9	0
Driffield Sunday-school for *N P*	0	6	3
Golcar for *W & O*.....	1	0	0
Halifax, Pellon-lane ...	37	4	9
Do., Sunday-school...	5	3	8
Harrogate	43	15	7
Do., for *W & O*.....	7	0	0
Do., Sunday-school, for *support of Chinese Evangelist Yang L-Sin*	4	0	0
Horsforth, for *W & O*...	1	0	0
Hull, South-street, for *W & O*	1	0	0
Hunslet Tabernacle, for *W & O*.....	1	10	0
Idle, for *W & O*	0	13	0
Leeds, United Collection, South Parade and Burley-road, for *W & O*.....	11	16	6
Do., South Parade ...	71	3	0
Do., Beeston-hill Ch.	8	5	3
Do., North-street, for *W & O*.....	1	0	0
Do., York-road.....	3	2	6
Do., for *W & O*	0	10	6
Do., Sunday-school, for *support of Mr Clark's Congo boy*	6	12	11
Lockwood, for *W & O*.	2	10	0
Long Preston, for *W & O*	0	10	0
Malton, for *W & O*	0	10	0
Masham	1	15	4
Middlesborough, Newport-road	73	5	9

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Morley	8	19	8
Pudsey, for *W & O*	0	12	4
Rawdon, for *W & O*	4	8	5
Rodley, for *W & O*	0	12	0
Scarborough, Ebenezer, for *W & O*	1	7	0
Sheffield, Profit on Missionary Breakfast	11	7	0
Sheffield, Attercliffe	5	13	4
Do., Dronfield	7	10	0
Do., Glossop-road	15	0	0
Do., for *W & O*	3	4	10
Do., Sunday-school	2	5	9
Do., Hillsbro'	1	5	4
Do., Townhead-street Sunday-school	9	6	4
Sunny Bank	0	3	6
Todmorden, Roomfield, for *W & O*	0	10	0
Wainsgate, for *W & O*	0	8	0
Wakefield, for *W & O*	1	10	0
West Vale, for *W & O*	0	15	0
	460	4	4
Less expenses	6	15	6
	453	8	10

NORTH WALES.

ANGLESEA.

Holyhead, New Park-st	0	10	6

DENBIGHSHIRE.

Wrexham, Chester-st., for *W & O*	1	0	0

FLINTSHIRE.

Daisy Hill	0	5	0
Nantmawr	0	11	6

SOUTH WALES.

CARDIGANSHIRE.

Talybont	0	15	0

CARMARTHENSHIRE.

Laugharne, Bethel Plashet	8	18	7
Newcastle Emlyn	11	9	11

GLAMORGANSHIRE.

Bridgend	0	10	0
Cardiff, Bethany	1	10	6
Do., Splott-road Sunday-school	6	19	4
Do., Woodville-road	0	5	0
Landore, English	0	9	0
Manselton	0	5	0
Merthyr Tydvil, High-street	4	16	3
Mumbles, Bethany	1	5	0
Neath, Christchurch	0	5	0
Do., for *N P*	1	8	0
Penrhiwceiber, Bethesda	13	19	10
Swansea, York-place	1	5	0
Waunarlwyd, English	1	7	3
	34	5	2
Less expenses	1	2	6
	33	2	8

MONMOUTHSHIRE.

Glascoed	1	1	0
Llangwm	0	6	6
Llanwenarth	2	15	0
Magor	11	5	0
Maindee, Summerhill, Sunday-school	12	0	0
Peterstone	0	11	2
Raglan	4	6	0
Tintern	0	5	0

PEMBROKESHIRE.

Cold Inn, Ebenezer	3	1	0
Honeyborough	4	1	4
Milford Haven, North-road	2	0	0
Mynachlogddu, Bethel	12	14	0
Neyland, Bethesda	7	18	9
Pembroke Dock, Bush-street	13	15	1
Sardis	4	0	0

SCOTLAND.

Aberdeen, Crown-terr.	17	5	7
Arbroath	1	1	0
Ardbeg	1	0	0
Branderburgh	0	9	8
Do., for *W & O*	0	10	4
Burray, Sunday-school, for *N P*	0	16	1
Cambuslang, for *W & O*	1	0	0
Dundee, Rattray-street	17	18	8
Do., for *India*	3	0	0
Do., Girls' Penny Mission, for *Congo*	1	15	9
Falkirk, Sunday-school	6	0	0
Edinburgh, Duncan-st., for *W & O*	2	5	0
Fraserburgh	10	18	0
Do., for *W & O*	1	14	6
Glasgow, Cambridge-st., Y.P.S.C.E., for *support of Congo boy under Mr. Lewis*	2	10	0
Do., Frederick-street Y.P.S.C.E., for *support of Congo boy under Mr. Cameron*	5	0	0
Do., John-street	14	0	0
Do., Springburn, for *W & O*	0	11	6
Govan, Sunday-school, for *China*	4	2	8
Do., for *Congo*	4	2	8
Do., for *N P*	4	2	7
Irvine	1	15	0
Kirkcaldy, Sun.-school, for *support of Congo boy*	1	5	0
Kirkintilloch	10	0	0
Do., Missionary Party, part proceeds of Sale of Work	5	0	0
Leven, Sunday-school	0	13	0
Montrose	6	10	0
Pitlochrie	4	16	6
Prestwick Bible Class	1	0	0
Wick Sunday-school, for *N P*	1	10	8

IRELAND.

Brannoxtown, for *W & O*	1	13	1
Dublin, Harcourt Ch.	10	10	0
Grange Corner, for *Congo*	1	0	0
Limerick, for *W & O*	3	4	6

ISLE OF MAN.

Douglas, for *W & O*	0	7	0

CONTRIBUTIONS FOR CENTENARY FUND.

A Friend, on Account	500	0	0
Benham, Mr. W. J., B.A., Bloomsbury	25	0	0
Briggs, Rev. Jas., Longton	2	10	0
Dobson, Mr. W., Birmingham	6	13	4
Gray, Rev. R., Birmingham	5	0	0
Morley	2	10	6
Salisbury	6	0	0
Scott, The late Mr. Hugh, Rochdale	100	0	0
Stephens, Mr. J. R. M., Boscombe	10	0	0
Wilson, Mr. Thomas, Exeter	10	0	0

Correction.—Burnley contributions acknowledged in January HERALD should have been as follows:—

United Meetings (less expenses)	6	18	6
Enon	21	14	2
Ebenezer	10	15	3
Sion	9	17	7
Mount Olivet	1	17	1
Haggate	29	4	1
Angle-street	11	1	1
Brierfield	4	8	1

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.

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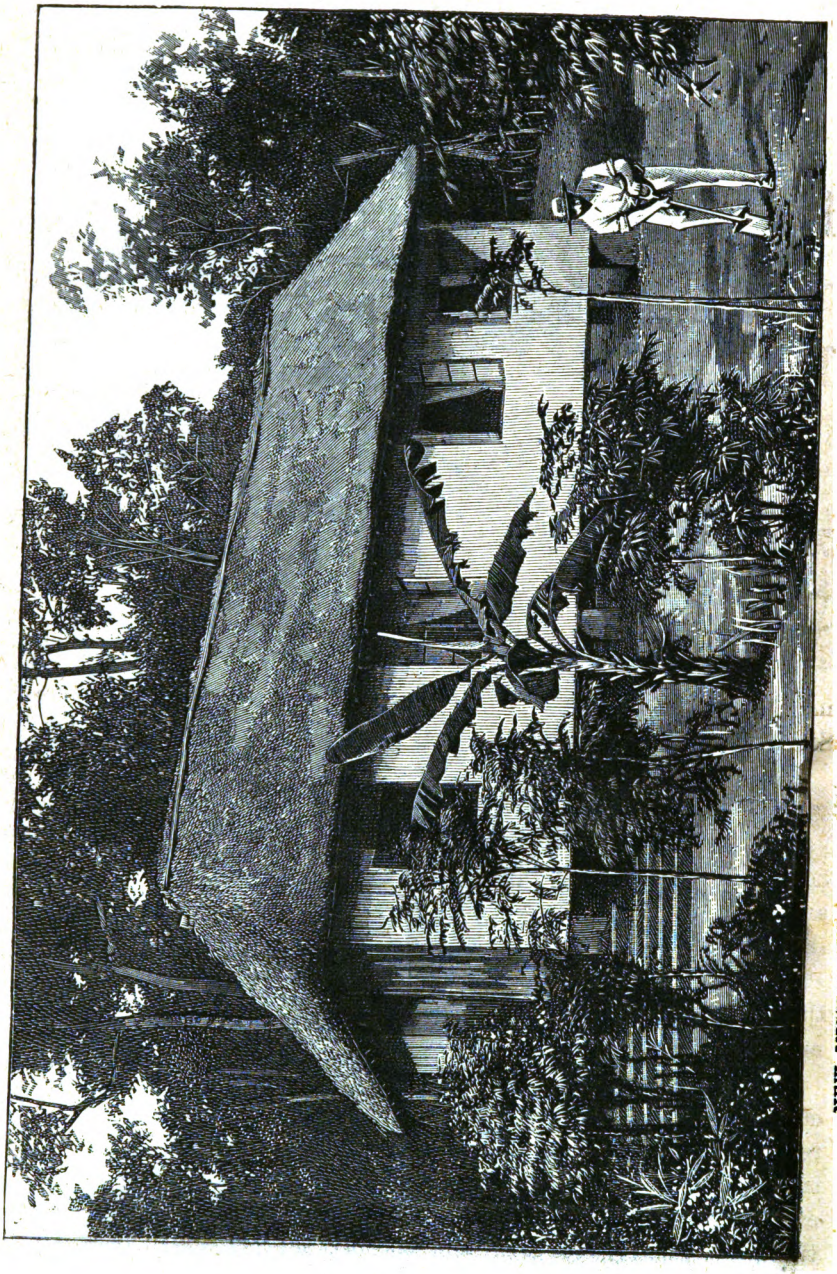

NEW MISSION HOUSE, BOPOTO STATION, UPPER CONGO RIVER.—(*From a Photograph*).

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ONE HUNDRED AND THIRD ANNUAL REPORT.

THE year just closed has been to the Committee and the friends of the Society throughout the country one of unusual anxiety.

Commencing with a large Debt it seemed clear that plans for extension of the work and for much-needed increase in the staff would have to be held in abeyance until the finances of the Society would justify enlarged outlay.

Nor were the prospects of increased resources at home of a hopeful character.

Widespread distress, consequent upon diminished foreign commerce and home trade, the critical condition of agriculture, failures and frauds, strikes and competition, induced the fear of a diminished rather than of an increased income.

Happily this fear has passed away, and the Committee thankfully record the fact that the gifts from the churches for the year just closed exhibit an increase over the receipts for the previous year.

Still the Committee are greatly straitened by the present financial position of the Society. They are not only unable to meet the urgent appeals that reach them by almost every mail for reinforcements, but the maintenance in efficiency of present fields of work is a perplexing problem. Whichever way they turn their eyes to scan the harvest-field, the signs of the times betoken the paramount duty of "putting in the sickle." Work afield to-day is advancing as never before. The final triumph of the Gospel is as sure as are the promises of God. What we need to realise is, that duty

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is ours, results are God's. "We are not responsible for *conversions*, but *we are for* CONTACT."

The clear call that comes to us is to go "everywhere" and preach the Gospel to every creature.

Some may cry "retrench," but the Master bids us go FORWARD. The last command and promise of our LORD, which have inspired all true service and sacrifice in the past, echo with constantly accumulating force and emphasis, louder and clearer, in face of the marvellous openings of to-day, and happy indeed shall we be if, like Paul, we are "not disobedient unto the heavenly vision."

If, however, the Committee record special anxieties at home, they also thankfully chronicle special encouragements on the field.

From all three of the great continents to some extent occupied by the Society, India, China, and Africa, the brethren report manifest tokens of the Divine blessing; numerous conversions, notwithstanding, in some cases, bitter persecution; a more widespread appreciation of individual responsibility to spread the Gospel on the part of those who have received it; a growing spirit of self-support and independence; and the opening up and the evangelisation of new fields by native Christians themselves, entirely at their own cost.

MISSIONARIES ON FURLOUGH.

The following missionaries are at present in this country on furlough seeking health and refreshment by a season of rest and change :—

From INDIA.—Revs. H. Patterson, Patna City; R. H. Tregillus, Jessore; Denham Robinson, Serampore; J. D. Bate, Allahabad; Daniel Jones, Patna; J. G. Pike, Cuttack; A. Long, Russell Khondah; Herbert Anderson, Calcutta; and W. S. Mitchell, Patna City.

From CHINA.—Revs. W. A. Wills, Chouping, Shantung, and Dr. Russell Watson, Tsing Chu Fu, Shantung.

The following brethren are also expected in this country shortly :—The Revs. Timothy Richard, Shanghai; E. C. Nickalls and S. B. Drake, Chouping, Shantung; and G. B. Farthing, Tai Yueu Fu, Shansi.

From the CONGO.—The Revs. A. E. Scrivener, Lukolela; F. G. Harrison, Bolobo; Philip Davies, B.A., Wathen; S. C. Gordon, Stanley Pool, and G. R. Pople, Underhill.

The following missionaries have ceased their connection with the Society during the past year :—Revs. George Hughes, of Perizpore; T. Rutland, of Orissa; J. F. Hill, of Cuttack; F. A. Jefferd, Bolobo; and W. S. Thomson, Ceylon.

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[Rev. R. D. Darby, in consequence of Mrs. Darby's health, is unable to resume his labours on the Congo.]

MISSIONARIES RETURNED TO THEIR FIELDS OF WORK.

The undermentioned workers, after furlough, have resumed work in renewed health and strength.

In INDIA.—Miss Leigh, Cuttack; and the Revs. A. Teichmann, Perizpore; R. Wright Hay, Dacca; W. Carey, Barisal; Thos. Bailey, Cuttack; H. E. Crudgington, G. J. Dann, and Stephen S. Thomas, Delhi.

In CHINA.—Revs. F. Harman, Shantung; and Evan Morgan, Shensi.

On the CONGO.—Revs. W. H. White, Bopoto; and R. H. Carson Graham and H. Ross Phillips, San Salvador.

The following brethren have during the past year paid brief visits to England, and have returned to their stations :—The Revs. Lawson Forfeitt, Underhill, Congo; Alfred L. Jenkins, Morlaix; and W. K. Landels, of Turin.

The following changes have also been made during the year:—Revs. W. J. Price, from Delhi to Bankipore; J. G. Kerry, from Dacca to Barisal; E. P. Davey, from Agra to Patna; A. E. Collier, from Delhi to Bankipore; G. W. Bevan, from Maldah to Calcutta; W. Davies, from Maldah to Serampore College (*pro tem.*); and Babu B. N. Banerjea, from Baraset to Maldah.

REINFORCEMENTS.

During the past year the following reinforcements have been sent out :—

To INDIA.—Revs. Chas. E. Wilson, B.A., Jessore; Thos. Watson, Barisal; and F. Vincent Thomas, B.A., MB., Kharrar and Kalka.

To the CONGO.—Revs. H. T. Stonelake, Bopoto; S. M. Field, Bolobo (in charge of Mission steamers), Upper Congo River; and J. R. M. Stephens, Underhill, Lower Congo River.

GONE HOME.

Early in the year the sad tidings reached England of the almost sudden death of the Rev. F. R. Oram, at Bopoto Station, on the Upper Congo. The Rev. George Grenfell, who was with Mr. Oram during his illness, wrote :—

"His last articulate words uttered just before I relieved Mr. Clark were words of prayer: 'May my testimony be made a blessing, for Jesus Christ's sake.' Then came a pause, and last of all: 'And now, dear Lord, take me.'

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"I shall not soon forget the sorrow of the poor boys whom our dear brother had so lovingly and faithfully taught, when they realised that their good 'mondole' was dead. These wild Bopoto lads had never before known such a friend—so good, so patient, so wise—to help and lead them. He bore these lads in his heart, and so laboured with them and for them that they knew he loved them, and in their hearts his memory will be very sweet for long years to come. God grant that they may take to heart the lessons he tried so hard to teach them.

"Our hearts are very, very heavy, but not for our dear brother's sake, for with him it is far better than with us. We are sad because we have lost a brave and warm-hearted comrade—a comrade well-equipped, and one whose help at this juncture we sorely need. Such a loss at such a time is especially trying. But it comes as yet another call to labour on, and to wait in readiness; and to you at home may it come as yet another call for help from Congoland."

His sun has gone down while it was yet day; but the memory of his labours, his love, and his whole-hearted devotion to the highest good of the Congo peoples, will live for long years to come in their hearts, revealing in practical form the spirit of the Master he loved so well and served so faithfully.

To the worldly disciple, the Mission-field seems one great Necropolis; one vast sepulchre of blighted lives, and buried hopes.

Hundreds have died in Africa's pestilential land, in the early days of their work; while, in the cannibal islands of the South Seas, scores of saintly souls have laid their bodies on the martyr-altar of love and devotion to Christ, while the worldly disciple stands by, and asks: "To what purpose is this waste?" Vainly does the selfishness that clutches the prey of temporal advantage, wait for an answer; for the spirit of missions is the spirit of Christ, BECAUSE its essence is UNSELFISHNESS; it gives to those from whom we cannot hope to receive, and bids to the feast those who cannot bid us back again. The carnal mind must die if the spiritual is to live, and the miser spirit expires when the missionary spirit is born.

In November, John Chamberlain Page, of Barisal, Bengal, entered into rest. One of the noblest missionaries ever given to India.

In the beautiful words of the Rev. W. Carey:—

"His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil, almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past; gloom, and loneliness, and tears, have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what *that* means to *him* of emancipation of heart and brain.

"The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his

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father, a Captain in the East India Company's service, and Fort-Adjutant at Monghyr. In April, 1841, he was accepted as a missionary of the Baptist Missionary Society, and some time afterwards was stationed in Barisal, in Eastern Bengal. Twenty years later when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with 'agony of mind' at the thought of separation from 'his beloved people.' He found a scattered flock, no Churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greates weakness, was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindliness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

"The people for whom he spent the best years of heart and life, love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

"He has left for a brief space a wife, whose unfailing sympathy and unselfish devotion cheered him through his years of toil and conflict, and who now only waits for the call of the Master to renew that perfect friendship in the land of light and love."

The pastors of two most important Baptist churches in India, the Revs. R. M. Julian of the Circular Road Church, Calcutta, and A. E. Barrell, of the Bellasis Road church, Byculiah, Bombay, have during the past year been sorely stricken by the loss of their wives.

Both these earnest servants of Christ leave behind them blessed memories of unselfish service and loving sympathy, in all efforts for the spiritual interests of the people of the two great cities in which they lived and laboured.

The names also of two other devoted workers who have entered into rest during the past year should be recorded here, viz. :—Mrs. Eliza B. Brooks, widow of the late Rev. Wm. Brooks, of the Cuttack Mission Press, Orissa, and Mrs. Gamble, widow of the late Rev. W. H. Gamble, of Port of Spain, Trinidad.

The churches in Jamaica have suffered a great bereavement by the death of Mr. Thomas Oughton, Solicitor, of Kingston, Jamaica, and son of the late Rev. Samuel Oughton, for many years pastor of East Queen Street Baptist Church, of which Mr. Oughton was a member at the time of his death. The *Jamaica Reporter* writes :

"In early life Mr. Oughton intended to follow his father's steps, and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the

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study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for an honourable and pure administration of the law."

The Committee have also been saddened by the removal of generous and attached friends at home—Mr. Thomas D. Paul, J.P., of Leicester, County Treasurer of the Society; and Thomas Davies, D.D., of Haverfordwest. Both these honoured brethren were for many years active members of the Executive of the Mission, and for some years past honorary members of Committee. Mr. John Edward Tresidder, of Walworth, for many years a member of the Mission Committee, one of the founders of the Young Men's Missionary Association, and one of the Honorary Secretaries of the Sunday School Union, will long be remembered as a warm friend of the Society, and deeply interested in its growth and prosperity; and Mr. Charles Holliday, for ten years Secretary of the Young Men's Missionary Association, and closely identified with the work of the Society. "BLESSED ARE THE DEAD THAT DIE IN THE LORD."

THE ZENANA MISSION.

Early in the year an important conference was held between delegates duly appointed representing the Zenana Mission and the Baptist Mission, with a view to see if some practical steps could be suggested to bring into closer concert the two organisations.

As the result of this conference the delegates reported to their respective committees:—

"That in the unanimous judgment of the delegates it is highly desirable that such an arrangement should be instituted between the Baptist Missionary Society and the Zenana Mission, as at present subsists between the Baptist Missionary Society and the Bible Translation Society, by which the officers of each Mission shall be *ex-officio* members of both Committees, and this Conference of Delegates therefore unanimously recommends to their respective Committees the following resolution for adoption, viz.:—'That the Zenana Missionary Society be received as an auxiliary of the Baptist Missionary Society, and its officers fully recognised as members of the Baptist Missionary Society's Committee, in pursuance of the regulations of the Society relative to members entitled to vote at meetings of Committee, it being also distinctly understood that the officers of the Baptist Missionary Society shall also be recognised as full members of the Zenana Missionary Committee, and entitled to attend and vote at all meetings of the Zenana Committee.'"

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Subsequently, this recommendation was adopted and confirmed by the Committees of both organisations, and during the larger part of the year just closed the arrangement has been in active operation, to the mutual advantage of both institutions.

The Committee desire to express their devout thankfulness at the safe return of Miss Angus, one of the Honorary Secretaries of the Zenana Mission, from her recent visit to India—a visit the results of which they confidently anticipate will prove of signal and lasting advantage to the churches at home, as they are well assured it has already proved a great blessing and refreshment to the workers abroad.

THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee sincerely sympathises with the Committee of the Young Men's Missionary Association in the loss they have sustained by the death of their secretary, Mr. Charles Holliday.

They are glad to bear testimony to the valuable work done by the Association amongst the Sunday-schools and Juvenile Auxiliaries of the metropolitan districts.

The publications of the Association have been of wide-spread influence, and their missionary lectures, illustrated by dissolving views, have been much appreciated.

The Committee trust that arrangements for the future conduct of the Association, now under consideration, may result in the adoption of plans which may result in yet larger blessing and extended usefulness.

COLONIAL MISSIONARY SOCIETIES.

The Committee greatly rejoice in the growth and vigour of the missionary organisations of the Colonial churches, and they are devoutly thankful to learn that the past year has been one of signal blessing and success.

These five societies are at present working in Eastern Bengal :—

The SOUTH AUSTRALIAN OR FURREEDPORE MISSIONARY SOCIETY, in the Furreedpore and Pubua Districts : President—Rev. S. Fairey, Frewville ; Vice-president—Mr. J. Viner Smith, Adelaide ; General Secretary—Rev. J. Price, Mount Barker ; and Treasurer—Mr. J. H. Cheetham, Grenfell Street, Adelaide.

The QUEENSLAND MISSIONARY SOCIETY, in the Noakhali District : President—Rev. W. Whale, City Tabernacle ; Secretary—Rev. W. Poole, South Brisbane ; and Treasurer—Mr. Geo. Grimes, Queen Street.

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The NEW SOUTH WALES MISSIONARY SOCIETY, in the Commillah District: Secretary—the Rev. E. Hibberd, Horton Street, Ashfield.

The NEW ZEALAND MISSIONARY SOCIETY, in Northern Tipperah District, Brâhmanbaria, &c.: President—Rev G. D. Cox, Auckland; Treasurer—Mr. S. G. Martin, Wallington; Secretary—Rev. H. H. Driver, Dunedin.

The TASMANIAN MISSIONARY SOCIETY in connection with the South Australian Mission, in the Furreedpore and Pubna Districts: President—Wm. Gibson, Esq., Perth; and Secretary—Pastor H. D. Archer Langford.

These Societies, while working in association with the parent Society, are quite independent, and are directed and financed by their own Boards of Management.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra, Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

ORISSA.—Cuttack, Pipli, Puri, Sambalpore, Berhampore, and Russell Khondah.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar Kalka.

STATIONS	**178**
Missionaries—European and Native (15 in England)	**77**
Native Evangelists	**108**

It has been well said of India that—

"It has a much greater population, diverse in race, language, and religion, than any of the great empires of antiquity. Comparing it with modern great territorial dominions, it is next in extent to British North America, the United States, Russia, and China. But it is far more fertile and forty times as populous as the first; it has four times the population of the second; three times that of the third, and stands second only to the last. Africa has a greater area, but a less population. Europe, excluding Russia and Scandinavia, has about the same area and population, but not an equal diversity of race, religion, or language. It has an area thirteen times that of Great Britain and Ireland, and almost eight times their population. It is rich in

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natural endowments—in stupendous mountains, great rivers, fertile plains, and can produce almost anything in abundance that human ingenuity and civilisation may demand, while its inhabitants generally are industrious, peaceful, and intellectual. It is eight thousand miles away from our own coasts, and fourteen thousand as it has usually been reached. We went there with no thought of conquest and possession. History proves that we did not dream of these, and that not seldom we have shrunk from forward movements with dismay. The people are alien to us in almost every feature of nationality—in race, language, colour, religion; and yet with apparently the most inadequate resources, and no strain but twice on our power, we have marched on, absorbing kingdoms, states, tribes, until directly or indirectly our empire includes one-sixth of the human race, speaking a hundred different languages and dialects. And these great nationalities and numerous tribes are governed with marvellous ease and with the slightest display of forces. Such is India physically and racially."

It is in this Empire the Christian Church is working to-day, as those men worked who built the superb palaces and tombs which still dominate the cities and towns of the Mohammedan conquest. Far down into the foundations they sank—with what infinite patience we may imagine—vast masses of dull red sandstone, and built them up into mighty walls, that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last for ever, some structure of fair, white pierced and fretted stone, so fitting and beautiful, so airy and delicate, as to look like a marble dream.

Let us only be patient and unfaltering, working bravely at the foundation of a Christian India, casting into it true hearts and noble lives—the named and the nameless together—treasures of thought and treasures of the priceless years; for already there is rising up on that sure foundation the vision of our faith and hope; once the dream, but to-day, to some extent at least, the fair and stately fact of a regenerated Christian India, a fragment of that great city, the Holy Jerusalem, which descends out of heaven from GOD, where the nations of the saved walk in the light of His glory.

THE WORK OF THE PAST YEAR.

The Rev. George Kerry, of Calcutta, the Indian Financial Secretary of the Society, reporting on the work of the past year, writes :—

"The Lord who promised, when He sent forth His disciples on their great evangelistic Mission, 'to be with them to the end of the age,' has not failed to fulfil His promise. The number gathered into the visible and organised churches is not so great as we could wish; but the evidence that the Word of God is mighty, and that the Spirit of God is working, wherever the Word is preached and read, increases on every hand. In many districts the people are being awakened to take an unusual interest in the Person, Work, and Teaching of the Lord Jesus Christ. Christian teaching and doctrine are being accepted in a remarkable way, in modification of old-established Hindu beliefs and practices. Christian truths are gradually being accepted, not quite in the form of

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Western Christianity, but in such a way as gives new meaning to old Hindu notions. Thus, recently, a distinguished Indian orator and scholar, in addressing more than a thousand of his educated countrymen, explained the old Pantheism as being consistent with the belief in a personal God, as being the Divine immanence and transcendence in regard to all things. He further explained transmigration as meaning the degradation or elevation of man by wickedness or goodness, and in other ways endeavoured to give a new meaning to corrupt and foolish popular Hinduism.

"There can be no doubt that the wide and growing diffusion of the Word of God is working a marvellous change in the beliefs and practices of multitudes of the more thoughtful and educated people of India. Unconsciously they are drifting towards the Christ of God."

CHEERING SIGNS.

The Rev. G. H. Hook, of the Lal Bazaar Church, Calcutta, writes:—

"Sometimes I am struck with the way in which Christianity gets mixed up with the religions of this country. For the natives are quite clever in grafting on English words to their own language, and adopting a dress half English and half native; and so, in like manner, they get into the way of mixing up Christianity with Hinduism and Mohammedanism. Thus the Brahmo Somaj puts Christ among its prophets, and the Hindus class Him among their gods. 'And,' said a Mohammedan to me one day, 'we want Jesus Christ, and we want Mohammed too, only *you* do not want Mohammed.' 'Ah! that is because Jesus only is enough for me,' I said. 'Perhaps you will one day dispense with Mohammed, as the Jews did with Moses when they accepted Christ, and find Christ to be all and in all.' Then said another man: 'Ah! the day is coming when we shall all be *one* religion. Our sacred books tell us that, but they do not say what that religion will be. Some think it will be Christianity, for it is making rapid strides.' So that by this you see that some of them look forward to a great change that is coming on. Said one man to me the other day, 'The times are getting old, and the earth is wearing out, and God is going shortly to make a new earth; for I believe a great Prophet is yet to come, the last of all, and that is Jesus Christ, and you believe that Christ is coming again to cleanse the earth.' Yet these men were not Christians who said and thought in this way.

"In a hundred different ways Christianity is permeating and leavening native society, and the unconscious influence that *Christian* men and women have upon the natives is a great factor in the winning of the people's hearts for Christ. One day I was surprised to hear a Christian hymn in a part of the land where there were no Christians, and, listening deeply, the words came out clearly—

"'What a friend we have in Jesus,
All our sins and griefs to bear?'

"And when I came near I found a band of young men, all heathens, sitting down and singing this hymn, and others, who were trying to learn the words, were grouped around them. So I said: 'Do you like that hymn?' And they replied: 'Oh yes! the words are so sweet, and so we sit and sing them in the evening-time.' And one of the men told me that he had learnt it as a little boy in the Sunday-school, and had sung it to the others, and they had learnt it of him. And then they began to sing again—

"'Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer!'

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"And in that eventide, before the sun went down, I told them of the Friend we have in Jesus, and of the yearning there is in His heart to be friends with us. And whether these men yielded to the claims of Jesus I shall not know till 'He maketh up His jewels;' but in the distance far away, after I had left, I could hear the sweet strain come floating over and over again, and rising and falling with the evening breeze—

"'Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou wilt find a solace there!'"

The Rev. Herbert Anderson, of Calcutta, referring to the apparently slow progress of Christianity, writes:—

"'The conversion of India is yet to try the faith and patience of the Church of Christ in Great Britain.' So wrote an aged missionary, after a life-long service in this vast heathen city, and we who, year by year, try to sum up in brief reports the progress of the work, have but to echo and re-echo the truth of the above words. Professed conversions are painfully few, baptisms still fewer, except in those favoured districts of the Empire which lie outside the boundaries of conservative Hindu influence; and yet there is not one disheartened missionary, or one disbelieving worker whose mind forebodes failure in bringing India to the feet of Christ. And the reason is not far to seek. Face to face with the forces against them, they understand, as others cannot, the need of quiet, patient preparation for the day of victory, and they alone can realise something of the powers of the 'spiritual hosts of wickedness,' against which the fight is waged, in a way that those not present cannot; being on the field, every token of good cheer, every hopeful influence working without as well as within the sphere of their immediate evangelistic labours, aids in establishing faith and perpetuating zeal; and they are constantly seeing and hearing something which reveals the silent and mighty influence at work below the surface of Hinduism, which one day must inevitably result in the great advance of the Kingdom of Christ. For example, a Babu came to me for a Bible two or three years ago. A month or two ago I met him on the street, and asked him if he was reading it. 'Yes, regularly,' he replied, 'and what is more I could tell you of numbers who, unknown to any Christians, are reading their Bibles and praying to Christ every day they live.' Or again, only to-day I visited a temple of the great god Narayan, and in conversation with the priest, learned that the name of Christ is on the lips of worshippers at Hindu shrines. 'Your Christ, our Khrisna,' is a phrase one hears from thousands of lips. 'Tis false, but the name will give way to the reality when the lifted One draws all men unto Himself. And, once again, the same truth is exemplified in the work that is going on among the children of India. One day this year we had seven or eight hundred Hindu boys and girls in the largest church in the city, regular attendants at city Sunday-schools, and permitted by their parents to attend a huge mass meeting to receive still more of that truth which, when once it enters into the young heart, will bear fruit to life eternal. The devil must be extra busy in some other part of the earth, or else he has lost the balance of his mind to permit the work of to-day among the children of India. Nay, rather a stronger than he is repeating the call, 'Suffer the little ones to come,' and Satan is powerless to prevent it."

The Rev. Benjamin Evans, of Monghyr, reports:—

"Just as the hot weather set in, the district was greatly agitated by the 'tree-daubing scare,' concerning which our dailies wrote *ad nauseam*. Our district magistrate in his annual report, attributes the strange movement to a 'religious revival';

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be it that or otherwise, that there is an awakening among the people goes without gainsay. During my career as a missionary, I have never known such a spirit of inquiry as has been manifested during the past year. Many have been the inquirers that have come to the Mission House, some, doubtless, from motives other than the best; whilst not a few have been moved by desires intense to know the truth as seen by the way in which they have sat far into the night conversing on those things that pertain to salvation."

The Rev. Chas. Jordan writes from Calcutta :—

"The results of the year's work are not equal to our wishes and longings. But no one can mingle with the people without perceiving and feeling that Christ is an ever-growing centre of attraction and power in India. Here, in the midst of difficulties and trials to faith, His own word is being fulfilled, 'I, if I be lifted up, will draw all men unto Me.' If there be as yet but few baptisms, there are large numbers in this city alone who have lost all faith in Hinduism and idols. A Bengali gentleman, who is postmaster in Dharamatola, not long since said that there were numbers of educated Bengalis who, although outside of and unknown to the Christian Church, yet read the Bible and pray to God daily. If Christ's servants abound in faith, hope, and love, the Lord of the harvest will see to the ingathering."

VERNACULAR PREACHING.

"Preaching," wrote Henry Martyn, "from its very nature and from the testimony of history, must ever be the chief means of leading men to conviction and decision, and every other method of making known the Gospel must be but an aid."

By the roadside, in bazaars and streets, villages and hamlets, in native fairs, by river ghaut, at sacred festivals, and in public conveyances, has the good seed of the Kingdom been cast during the past year.

Reporting upon this special department of Mission work, the Rev. J. Ellison, of Rungpore, Northern Bengal, writes :—

"Towards the end of the cold season I was led to visit a small méla, about twenty miles from the Civil Station, where I found some low-caste people who for over ten years had been wanting to know more of Christ. They had heard of Him from one of their religious leaders, who, many years ago, having listened to the preaching of the Gospel in Dinagepur, and being greatly impressed by the story of Jesus, returned to his home, and told his disciples to renounce the names of the Hindu gods, and use the name of Jesus. He passed away, but his successor continued to use the name as a charm against all manner of disease, and, I was told, with manifest success, for many whom the village doctor failed to heal were restored from sickness by using the name of Christ. Be that as it may, this religious leader and his disciples we found very anxious to know more of Christ. He and some of his disciples came and stayed until nearly midnight in my tent, just drinking in the Water of Life. Since then we have frequently visited them, and on one occasion several of them walked twenty-eight miles in one day to hear more of the good news."

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The Rev. T. R. Edwards refers to his vernacular itinerant work in the Serampore district as follows :—

"A special feature of our work this year was, that we took round with us a magic-lantern, with a number of beautiful views on the Life of our Lord. It is difficult to give an idea of the sensation this produced. Police inspectors, zemindars, babus, and doctors all came to us with pressing invitations to show the lantern at their houses. Consequently we had the joy of preaching Christ in the halls of zemindars' palaces, in specially constructed booths, in tents erected on the public roads, in school-houses, and many other places.

"In one case we gave the exhibition in a large booth, constructed specially for one of the annual *Pujahs*. For such occasions a zemindar goes to great expense to erect a large booth of bamboos and mats in front of the idol-temple. Room is provided for many hundreds of people. A part is screened off for the sole use of the ladies. Then invitations are issued to the whole neighbourhood to come and join in the fun and singing attending the *Pujah*, or worship. Occasionally a company of actors is hired from Calcutta, to come and act a religious play for the delectation of the assembled multitudes. It was in such a booth, and on the very day of the *Pujah*, that we had the pleasure of exhibiting the Life of Jesus Christ by means of the lantern. The *Pujah* was hurried to make way for our pictures and preaching and singing. The hall was filled with eager and delighted hearers, and the portion reserved for the women was also crowded. Thus it came about that, in a booth specially constructed for devout idolaters to pay their devotions to an idol, the people heard, instead, of God's great love to them in Christ. We heard afterwards that the promoters of this *Pujah* had engaged a Calcutta Theatrical Company to come and give a religious play, but that they had been disappointed by their non-appearance, and this was the cause we were so urgently requested to exhibit our lantern. Whether this be so or not, it gave us a grand opportunity of testifying for Christ to hundreds of people who probably had never heard His Name. We hope the time will soon come when Jesus Christ will take the place and suppress all idol worship throughout the land."

The Rev. J. G. Potter, of Agra, reports that

"while out in the district preaching to the people he observed one man especially who appeared to be greatly interested in the address. He followed us and heard several more evangelistic addresses. He then came forward, and publicly confessed his personal faith and trust in the Saviour. We therefore took him down to the river, when, in the presence of the people who crowded the riverside, he made his confession of faith. His testimony was very simple, and, we believe, sincere. Looking toward the many temples thronged with worshippers, he said, 'I regard them and their contents as stone'; and then pointing to the sacred River Jumna he said, 'I regard that as only water.' He then declared, 'I am a great sinner, but my faith is in Christ who came to save sinners, whom I believe has saved me.' It was a fine object-lesson for the people, to whom we explained baptism as setting forth death, burial, and resurrection. I read a passage of Scripture, gave an address, and offered prayer, and one of the preachers with me baptized the man. We have the man's name and address, and can follow him with our prayers; but since he lives far away from us, possibly we shall be able to do little more for him. Last Sunday I baptized four people after the morning service. First, the wife of one of our preachers, who has long been waiting thus to confess Christ. After this woman I baptized a young Mohammedan of fairly good education, and then two lads belonging to our Christian community. It is a great joy to baptize such young men, who give promise of great usefulness in the future. To-

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morrow I hope to visit the Agra leper asylum, where I hear of more candidates for baptism. We rejoice in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping."

The Rev. P. E. Heberlet gives an interesting account of a preaching tour with his evangelist helpers, Daniel Das and John Pal, amongst the Gondas, in the Pulna State. Mr. Heberlet writes :—

"When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and the Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

"Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

"Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry to let him go; but he comforted them with the assurance that he would soon be back in their midst.

"On his return to Budipadar, I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns. We baptized eight converts in three days."

The Rev. W. Bowen James, of Jalpaiguri, writes :—

"In Jalpaiguri, the burden of our work has been the proclamation of the Gospel to the Hindus and Mohammedans, and the distribution among them of the Word of God. Daily in the bazaar, when in the station, and in the neighbouring markets, the love of Christ has been made known, and we have reason to believe that His love has touched many a heart. A few weeks ago, in the Jalpaiguri bazaar, a woman was seen in the crowd, listening attentively to our preaching. In that same crowd

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were also seen a number of men glancing contemptuously at her, and some were making coarse jests at her expense, evidently regarding her as a fallen character. In spite of this cruel attitude, she kept her place, and remained listening to the close of the preaching, and when our Scriptures were offered for sale, she came forward, and glancing over them said, 'I want the Life of Jesus Christ,' referring to the title-page of the Gospels which, in the Bengali version, is printed on the cover in large type. Even in Jalpaiguri, where women, especially the Rajbonshi women, enjoy more freedom than their sisters in some districts do, they often come in for a large amount of criticism and censure when seen in the crowd listening to the preaching of the Gospel. But the little some of them know of 'The Life of Jesus Christ' has made an impression deep enough upon their minds to make them long and strive, in spite of censure and opposition, to know more of Him."

THE NATIVE CHRISTIAN CHURCHES.

The Rev. Robt. Spurgeon, referring to the exceeding poverty of most of the church members in Barisal, and their great sufferings during the recent visitation of famine, has been much cheered by the evident and earnest desire of these churches, poverty and want notwithstanding, to do their utmost to support their own church ordinances. He writes :—

"It was with great trepidation that I commenced my annual tour among the churches. I had hoped that the distress was over; but even in June terrible accounts of suffering and want reached me. Only a few rupees were left for distribution. God Himself had prepared our way before us however; for everywhere a remarkable spirit of gratitude manifested itself by gifts. God's great goodness in preserving all during the season of want was the theme of almost every conversation and address. Babus Premanondo, Prio Nath, and Dyal Sirkar spoke with telling effect. Instead of appeals for relief we saw the people bringing the produce of their fields and gardens into God's house. What a change! And around us everywhere the fields were waving with the promise of an extra fine harvest, where last year only a wide stretch of water rippled in the sunlight. No wonder that gratitude sprang up in every heart! And I must not forget to mention the special expenditure incurred by some of the churches this very year. At Bakal the chapel has been rebuilt by the brethren. At Chabikapar the long-desired plank wall has been put up at a cost of Rs. 80. At Rampotee our brethren have completely furnished their little place of worship with seats and a table; a far more respectable appearance being thus given to the interior. Our chapel at Barisal was entirely re-thatched at a cost of Rs. 100; and over Rs. 500 was raised for various objects. The Katira Church also rebuilt their chapel, making it larger, and thus providing better accommodation. Nothing of this is remarkable except to those who witnessed the season of want, suffering, and distress, and watched the efforts of the people to give what was evidently needed for the worship of God."

The Rev. W. R. James, of Madaripore, reports :—

"The terrible famine distress is now over, and this year the harvests are exceptionally good. People say that during the last twenty years or so they did not have such good crops as they are now gathering. Many, however, have been reduced for a time to absolute penury; and it will take another year, at least, before they can be fairly on their feet again.

"For fully six months nearly all our time was taken up with relief work.

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"While the distress lasted, the churches suffered also from spiritual want. Thank God, this also is passing away, and the time of the singing of birds is come, and the voice of the turtle-dove is already heard in some parts of the land. We hope, indeed, that the time to favour our Zion, yea, that the set time is come. Quite a spirit of revival has broken out in one of the churches, and we had the pleasure the other day of receiving thirty-two persons into the church by baptism. There have been several baptisms in some of the other churches, too, and altogether between seventy and eighty persons were baptized last year, and we hear that there are many more inquirers ready to be received into the church. A deeper interest is felt in religion, and a warmer feeling seems to possess a considerable number of our people, and in Koligram the attendance at the Sunday services has been so good that many have frequently had to stand out in the verandah from want of room inside the chapel. It is to be hoped that this spirit will prove contagious, and that it will spread throughout the rest of the churches.

"The influence of the churches is slowly, yet surely, telling on the surrounding populations. We have reason to believe that Hinduism has only the slenderest hold on thousands of Hindus who live in the neighbourhood of our churches. As usual, a few have come over and have joined the Christian community this year, but the number is not large. During the distress we could have made hundreds Christians for a rupee each, if we had only made nominal conversion to Christianity a condition of help. But rather than get conversions by such means, we prefer waiting till we see the people influenced by more spiritual motives. As showing how the Gospel affects outsiders, I may mention the fact that a well-to-do family—consisting of about a hundred persons—in the neighbourhood of Dighaliya have given up idol worship for more than five years, and they are holding meetings on Sundays among themselves, when addresses are given and songs sung in honour of the one true God. During the last rainy season we paid two visits to these very interesting people, and were greatly encouraged by what we heard and saw. It was a case of very genuine heathen piety, getting dissatisfied with idolatry, and of men searching for the true God, if haply they may find Him."

The Rev. W. Bowen James, of Dinagepore and Jalpaiguri, referring to the native Christians in his district, writes:—

"Where there is life there must be either progress or decay. If we compare these people with what they should be, we must at once admit that they are still far from reaching the goal. We should like to see more earnestness and zeal manifested in the cause of Christ, especially by the Bengalis, some of whom, on account of their intelligence and education, might be a great power for good if they only yielded themselves more fully to Christ. Still, with all their faults, and they are many, these people supply us with abundant reason to thank God and take courage. The progress made by some of them is truly great. It is not idolatry only they have given up, but gross immorality, foul language, and the desecration of the Sabbath; and with these many have had to give up their relations and friends, which means a great deal.

"Any observant person passing through one of our Christian villages on the Sabbath cannot help noticing the contrast between it and the heathen and Mohammedan villages around. The people in the latter are seen at their various occupations on the Sunday like any other day, ploughing, sowing, reaping, trading—everything goes on just the same. But over the Christian village there breathes the peaceful calm which the Lord's-day brings with it to the Lord's people in all lands, and which here is only broken by the sound of the drum or the bell, as the case may be, calling the people to worship, and

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by the songs of praise which rise on high to Him who loved them, and gave Himself a ransom for them.

"There have been during the year, in Dinagepore and Jalpaiguri, nineteen candidates for baptism, of whom ten only have been baptized; six at Mukrampore, all in the bloom of youth, and all members of Christian families; one in the town of Dinagepore, a convert from Hinduism; and three at Jalpaiguri, the three being converts from among the heathen."

Mr. McLean records a marked growth in the spiritual tone of the Chittagong Church. He reports :—

"There have been seventeen baptisms during the year. The Lord has added to His Church here, and for this our hearts are full of praise. Of these seventeen it becomes us to speak with all humility, as Satan is ever ready to turn our praise into a song of mourning. Of these, nine are converts from Buddhism, five were Roman Catholics, one is a convert from Hinduism, and the remaining two were nominal Christians. Eight of the above were baptized at different times from among the Maghs of the Hill Tracts in the Karnaphuli River. The Hindu who was baptized was the first-fruits from the tea-garden work at Chandpur. The stand he took—for he was only a coolie working for weekly wages—before his baptism was a very firm and decided one, especially when a *panchayet* was called to outcaste him if he decided to be a Christian. In their own fashion he was summoned to a solemn conclave of his fellow-workmen, and putting the question to him a betel-nut was held in the hand of the headman, who said he would cut it in two as a sign of his being for ever outcasted should he reply in the negative. The man quietly, but boldly, said he would no longer worship after their fashion. He has been subjected since to annoyances and persecution, sometimes amounting to boycotting. His wife was taken away from him for a time, and he was obliged to seek a home for himself elsewhere. She has since returned, but I believe he is still without a proper home of his own."

The Rev. Herbert J. Thomas, writing from Delhi, reports :—

"Our Central native Christian church has not yet seen its way to the choice of a pastor in the place of Benjamin Ali, whose death I reported last year. I have been endeavouring to throw the pastoral responsibilities upon the deacons, at whose meetings I am always present as a co-worker. They look after the church members and inquirers, visit the absentees and the sick, advise the church when monetary aid can be appropriately rendered from the church funds, and, in fact, unite the pastoral with their own duties as deacons. The church continues to support Paul as their own home missionary. Thirteen have been baptized this year, and two more of those who fell away in the great temptation of 1891 have been restored; but death and revision have removed twenty-nine; the present number in fellowship, exclusive of Europeans, is 265."

The Rev. Imam Masih mentions a cheering incident of bread cast upon the waters and found after many days. He writes :—

"I have visited two stations—viz., Jhagjar and Rohtak—after twenty-seven years. On this occasion I came across an old man, named Jamna Dass, to whom I had given a New Testament in Hindi some years ago. What was my joy to find him a true believer of the Lord Jesus Christ. He had been baptized by some of the missionaries of the Cambridge Mission.

"No sooner had he heard my voice than he asked me: 'Are you Padri Imam

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Masih?' and said, 'I took a book from you long ago, and the Word of God has opened my eyes. Since my views changed, the whole village rose against me and turned me out. Now I am living in a hut in the jungle.' This is cause for great thankfulness to the Lord of the harvest, and we ought to take great encouragement from it. I was allowed to see the fruits of my labour after twenty-seven years. Brethren, let us not be discouraged if we do not see immediate results of our labours, and if our efforts to further the Kingdom do not seem to be successful!"

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE.

The Principal of the College, the Rev. E. S. Summers, M.A., writes:—

"We again have reason to rejoice in a year of successful work. The two most noticeable and interesting features are the very considerable increase of the Vernacular Theological Class, and the dismissal to work in the mission-field of the first students of the newly-formed Normal Class, after a three years' course. The new students number some young men of considerable attainments and power; and the three young men who pass out from the Normal Class to become teachers are young men of some ability and decided Christian character, and will, we expect, be of great service in the places to which they are going."

At the close of the year the Rev. T. R. and Mrs. Edwards, at the request of the Committee, returned to Serampore from Jessore, and Mr. Edwards has now resumed work in the College, Mr. Norledge taking the oversight of the Jessore district.

Referring to the various departments of work in the College, Mr. Summers refers first to

"THE THEOLOGICAL CLASSES.

"(1) *The English Theological Class.*

"The five young men who were in this class last year have continued their studies with industry and success. The results both of the Midsummer and Final Examinations were satisfactory; but, owing to illness before and during the last examination, the marks obtained by Anukul Chunder Ghose and Rai Koomar Rai were not so good as otherwise they would have been. The other three students showed by their marks that they had considerably improved.

"The course of study this year has been as follows:—

I.—BIBLE INTRODUCTION.

1. Stoughton's History of the Progress of Divine Revelation. (The Prophets and the New Testament.)
2. Outlines of Life of Christ. (Death and Resurrection.)

II.—APOLOGETICS.

1. Paley's Evidences (all 40 pages).
2. Row's Evidences (all 100 pages).
3. Paley's Horæ Paulinæ (to the end of Galatians).

III.—EXEGESIS—Epistle to the Romans (Revised Version).

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IV.—ETHICS—Wayland's Moral Science.

V.—LITERATURE AND LANGUAGE.

Greek—Smith's Principia.

Greek History—Fyffe's Primer.

Milton's Paradise Lost, Book I.

VI.—REPETITION—(the Revised Version). 1 Peter, and Romans v.-viii.

VII.—EXAMINATION IN LOGIC, The Book of Acts, and Genesis.

"In addition to their studies, the students have taken an active part in preaching in their own language, with the students studying in the Vernacular Class.

"(2) *The Vernacular Theological Class.*

"We began the year with seven students, four of whom were entering upon their third year and three upon their second. The new entries were twelve in number—subsequently reduced to eight—some of whom had been studying on trial for some months in the preceding year. Four of the new students came from Jessore and Khoolna; three came from Backergunge and Furreedpur, and five from the South Villages.

"It will be noticed that the admissions have been much larger than usual, but the students are above rather than below the average. Of the ten who presented themselves for the final examination, all, save one, obtained over forty per cent. of the marks, and five obtained over fifty per cent. This is very promising, as it proves that the quality of students outside is improving, and that quality has not been sacrificed, on this occasion, to quantity.

"The number of books that can be studied in the vernacular is limited, and the study is necessarily largely confined to the study of the Bible. A fair proportion of Bible-books have been studied, and theology, geography, and history have had their claims attended to. The following is the list of subjects studied:—

"A.—Books of the Bible:

(i.) With printed Commentary—Ephesians, Colossians, and Philippians.

(ii.) Without printed Commentary, but lectured upon in class—1st and 2nd Samuel, 1st and 2nd Kings, Ezra and Nehemiah, Jeremiah (i.-xx.), Ezekiel (i.-xxiv.; xxxiii.-xxxix.), Luke.

"B.—Theological and other Books:

Rouse's Theology (*Shikya Shar*), Scripture Geography, History of the Hindus.

"C.—Repetition—1st Peter, 2nd Timothy.

"At the close of the session the four senior students were accepted for work by the Conference—viz., Benjamin Baroe and Dinanath Boiragee, from Backergunge; Manmata Bannerjea, from Baraset; and Russik Chunder Mandol, from the South Villages.

"(3) *The Normal Class.*

"There were nineteen students in the Normal Class at the beginning of the year, of whom three formed the first division, and were studying Bengali literature, and some of the subjects of the third year Government Normal Course. During the year thirteen students have entered, but several of them were of an unsatisfactory character, and after a time, more or less short, left or were dismissed. Altogether eight students left or were dismissed without completing their course. The three young men forming the first division have completed a three years' course, and though they might have benefited by a fourth year, yet, as positions of usefulness were ready for them to fill, and they were desirous to enter on the active work of teaching, they have been accepted for teaching work in Backergunge and the South Villages. One of them will take an

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important post in connection with the Boarding School at Bistapur. It is a matter of satisfaction that they are not only qualified for teaching, but are young men of tried Christian character, and fairly familiar with the Scriptures.

"(4) *The Boarding School.*

"There is nothing of a special kind to record about the Boarding School this year. The number of boys has been about sixty during the year. Mr. Ghose has managed the school with his usual ability and earnestness. One boy will be sent up for the Entrance Examination in February next, and we have every expectation of having an unusually good entrance class for the coming year. One student from the Theological Class, and two students from the Normal Class, who are entering on active work at the beginning of next year (1895), received their first training in the school, and doubtless owed their success later on to the foundation that was laid in the Boarding School. This remark specially applies in the department of Christian knowledge and character.

"(5) *English Preaching.*

"The English service has been carried on regularly throughout the year. The congregations have been fairly good. They consist of a European element from the residents of the town, and more particularly from the people connected with the jute mills, and of a Bengali element mainly consisting of our students who understand sufficient of English to be able to profit by a service in that language. The students of the English theological class, two or three of the vernacular theological class, and about a dozen of the school boys are expected to, and do, attend regularly. It is felt that such attendance is a most profitable thing for them, as it trains them in a service that is of a more solemnising, and intellectually and spiritually more stimulating, kind than the ordinary service carried on in the Bengali language."

(6) *Evangelistic Work.*

The Rev. T. R. Edwards writes :—

"My report has necessarily to be divided into two parts. The one relates to work in the Serampore district, and the other to work in Jessore.

"The months of November, December, January, and a part of February were spent in taking itinerating tours in the country districts around Serampore. In my report for the previous year I gave a detailed account of the towns and villages I had visited, and of the kindly reception the people had given to me. This cold season, I again visited the same places, and spent many days at each, renewing the acquaintances made and seeking to deepen the impressions left on their hearts. Again we had the same favourable reception on the part of the people ; and again we were urged to establish mission stations at some of the places. Again inquirers declared, 'Unless you send Christian teachers to come and live amongst us and to instruct us in the truths of this new religion, how can you expect us to embrace your faith ?' "

ORISSA TRAINING INSTITUTION.

CUTTACK.

The Committee are glad to report the return to Cuttack of the Rev. Thos. Bailey, after a season of rest and refreshment at home.

Mr. Bailey has now resumed charge of the Cuttack Training Institution.

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During his absence Brethren Young and Vaughan, assisted by Brethren Shem Sahu and Niladn Naik have carried on the work of the Institution.

The Rev. A. H. Young, M.A., reports :—

"The senior student left at the close of last session, and two new students joined us at the beginning of the session now ended. The present number is eight. The subjects of study were part of the Epistle to the Romans, Acts of the Apostles, Butler's Analogy, Lectures on Theology, Whateley's Christian Evidences, Church History, the Gospel of Mark in English, an initiatory English Grammar, and some English Selections. A sermon and a skeleton-sermon were prepared weekly by two of the students, and, in the criticising of them, special attention was given to the instruction of the tudents, as to how best to prepare their sermons and to set forth the truths of the Gospel in such a way as to attract the attention and reach the hearts of those to whom they may in future minister. In addition to this, the students had frequent practice in preaching in the bazaars, and while itinerating with missionaries and experienced evangelists. The work of the past session was not so satisfactory as that of the previous year, because of the frequent absence of the students from fever and other ailments, which not only necessitated their absence from the classes, but so reduced their strength that they could not for some time after their return give proper attention to their studies."

THE NORTH-WEST PROVINCES NATIVE CHRISTIAN TRAINING INSTITUTION.

DELHI.

During the absence of the Rev. Stephen S. Thomas, the Principal of the Institution, on furlough at home, the Rev. W. J. Price superintended the work; and on his removal to Bankipore, at the close of the year, the Rev. G. J. Dann was in charge until the return of Mr. Thomas in February, 1895. Mr. Price, reporting on the work of the Institution, writes :—

"I took over charge of the Institution from Mr. S. S. Thomas before he proceeded to England in February, 1894.

"At its session, on the 5th and 6th of March, the Consulting Committee accepted Domingo and Ganpat, two brethren sent from Agra by Mr. Potter, for training as evangelists. The latter, after four months' reading, abruptly left, being influenced thereto no doubt by the death of his child, and by the fact that he found the work too difficult. Domingo has continued steadily at his work, and has read Genesis and Exodus, and the geography of Palestine in Urdu; the Harmony of the Gospels, Badnibaran, and Hindúdharmprasidhkaran, in Hindi. He has also been examined in Genesis and Exodus by Mr. Stubbs, of Patna, gaining 63 per cent. marks, and in Scripture Geography by Mr. H. J. Thomas, gaining 62½ per cent. marks. A severe attack of fever prevented his taking other examinations.

"The Boarding School boys numbered forty-nine, but three having recently left there are now forty-six. These are divided into eight classes. At the annual examination, conducted by the Government School Inspectors, twenty-one of the boys were advanced to higher classes.

"Joel Lál has passed the Entrance Examination of the Panjáb University, in the first

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division, besides carrying off several prizes in St. Stephen's College, where he has been studying. He has since entered on the Intermediate course, and hopes in due time to take his B.A. degree. A Bible-class has been held for the boys twice a week. The older boys have studied topically such subjects as Sin, Repentance, Faith, &c., and have also consecutively read portions of the Acts of the Apostles. In the month of May one of them, Jawahir, of Palwal, aged about fourteen, died of pneumonia. He was one of our best boys, and we have solid ground for hope that death to him was gain. Generally the conduct of the boys has been good.

"Mr. I. Masih left for Calcutta early in September, and his place has been taken by Mr. J. Sampson, who gives promise of being the right man in the right place."

The Rev. Imam Masih, now removed to Calcutta, but who for several years past has done very valuable work for the Institution, writes :—

"I had the supervision of the Persian Reading, Writing, and Grammar, of the 4th, 5th, 6th, and 7th Middle Classes, and also held a Bible-class twice a week after school.

"I took the whole of Genesis and twenty chapters of Exodus.

"I regret to say that one of our boarders, a boy of sixteen years, named Jawahar, died from pneumonia this year, after an illness of three days. Finding his case hopeless, I called in the Principal. He came and asked him: 'Do you rest on the Lord Jesus Christ?' He gave a prompt answer: 'My spirit is united with the Lord's; I am only separated from Him in body. Lo! Angels are present to take me to my Heavenly Father's arms.' So saying he breathed his last.

"After a few days his eldest brother, Inyat Masih, who passed his examination in the Theological Institution and was working at Chaprauli, died from consumption. When I went on my missionary tour to Palwal, I saw the father of these two boys, and was struck with his Christian submission and resignation. He quoted to me the text of Job: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

For some time past the Committee have been anxious to secure a more healthy location for the Institution, and they are glad now to report that very suitable premises have been acquired outside the Cashmere Gate, where the students will have the advantage of a large compound for exercise and a building well adapted to meet all needful requirements.

CHRISTIAN ELEMENTARY DAY SCHOOLS.

There were at the close of last year

6,115 children

in regular attendance in the Christian elementary day schools in India belonging to the Society, taught by a staff of

221 native Christian teachers.

These figures exhibit an increase on those of the previous year, and these figures would have been still larger had the returns from the Kharrar and Kalka districts been received and included in the totals now given.

Reporting upon the work of the

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BISHTOPORE BOARDING SCHOOL,

the Rev. Khristanga Biswas writes :—

"The work of the Bishtopore Boarding School has been well conducted. The number in the boarding school during the year has been twenty-three; among them twenty boys are supported by the Birmingham Young Men's Missionary Association. The boys are regularly instructed in each subject with care, and they have also been well instructed in Scripture knowledge, and they have studied the Sunday-school subjects, and joined in the Scripture Union Reading Association. At the end of the year 1893 six boys appeared in the Scripture Union examination, and four passed in the third division. At the beginning of the year four boys were sent to Serampore. The boys are divided into three classes. Four boys read in the first class, eight boys read in the second class, and the rest are in the third class."

In September Mrs. A. Williamson visited Bishtopore, accompanied by Miss Taylor, and examined the boys, and remarks as follows :—

"I visited the Bishtopore Boys' Boarding School, and examined the pupils in their various studies. They are evidently well taught, especially in Scripture. They answer readily, and seem to understand what they read."

The Rev. A. H. Young, M.A., the Headmaster of the Cuttack High School, reports :—

"At the close of the year the number of pupils on the roll was 182, and during the last six months of the year the numbers varied from 182 to 193. Two of the pupils passed the last Matriculation Examination of the Calcutta University, and about six months ago one of our former pupils obtained the degree of B.A., making the second graduate from our Christian community here. About the same time another of our former scholars passed out of the Cuttack Medical School.

"NORMAL SCHOOL FOR VERNACULAR TEACHERS.

"This school has now been in existence some fourteen months. Two of those who were admitted were found to be qualified as teachers in elementary schools because of an examination they had previously passed, and they were sent, after a few months, to take charge of our village schools. Other three from various reasons ceased to attend the classes. Only three are now in attendance, but we hope to begin another class soon.

"PROTESTANT EUROPEAN HIGH SCHOOL.

"The number of pupils on the roll at the end of September was fifty-one. In February last the school was visited by Sir Alfred Croft, Director of Public Instruction, Bengal, and was examined by the Inspector of Schools in the same month. The payment of grants-in-aid by results—*i.e.*, on the result of individual examination of the pupils in all standards and subjects—has been abolished, and a new system, which, it is hoped, will prove beneficial, has been adopted. The usual annual Government report not being necessary, it is now not given to us.

"Four of our pupils were presented at the Middle Scholarship Examination for European schools and six at the Primary, all of whom passed successfully."

With regard to the Circle School work in Jessore, the Rev. T. R. Edwards writes :—

"Let it be borne in mind, then, that these schools all belong virtually to the

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villagers, who provide the school-houses and pay the major portion of the teachers' salaries. They have come under the superintendence of the Baptist Mission at the special request of the villagers and schoolmasters. One reason for this is that the villagers feel the entire support of the schools too heavy for them, and are glad to hand over their superintendence to us, with full permission to us to introduce our Christian books, and to give regular Christian instruction in return for a small monthly grant. This is a plan which works to the entire satisfaction of the villagers and teachers, as well as of the Mission. We thus get the superintendence of a large number of children, whom we have the grand opportunity of training in the truths of Christianity.

"The superintendence of the schools is carried on by Christian Circle teachers. This means that each Christian teacher has a circle of schools, generally consisting of six, to superintend. He is expected to visit each school as often as possible during the month, and to give religious instruction to the scholars, as well as to see that their other studies are not neglected.

"In addition to the visits of the Circle teacher, the superintending missionary goes round as frequently as he can and examines the boys in their studies, giving special attention to the Christian subjects. On such occasions the school-house and yard are generally crowded with villagers who have boys in the school. They listen with great interest to the examination of their sons, and are pleased when they do well. Especially is this the case when the yearly distribution of prizes takes place. Always after these examinations a splendid opportunity is afforded of preaching Christ to the villagers. The fact that we are taking trouble in the education of their children, and spending money on that account, convinces them that our motives are good, and produces the most friendly feeling. And when people are in this state of mind it is easy to understand that they will accord ready hearing to the truth as it is in Jesus.

"It is difficult to overstate the importance of this school work as a means of evangelising in the villages. In these schools, as I have pointed out, we have no less than 816 boys under our care. All of these are learning the rudiments of Christianity, and are getting regular instruction in the great truths of our religion.. Moreover, in connection with these schools large numbers of villagers are brought constantly under the sound of the Gospel whose minds and hearts are predisposed to the truth. Does not all this show that a grand field for work is presented to us in the Jessore district?"

The Rev. Herbert J. Thomas reports on school work in Delhi :—

"We have now eight schools in and around the city, and eight in the district; the number of boys on the rolls is 418. At our Scripture examination, last Christmas, there was a capital muster, and the prizes of caps, coats, pictures, &c., were fairly earned. The annual examination by the Government Inspector, too, was more encouraging than usual. Two more baptisms this year point to seed sown in these schools."

The Rev. C. Jordan, of Calcutta, reports :—

"The Tresidder School, which owes its existence to the liberality of the late Mr. J. E. Tresidder, of London, has been carried on during the year. The boys who compose it belong, for the most part, to the low castes. They are the children of shoemakers, sweepers, and porters. Some, who did not know a single letter of the alphabet when they came to us, can now read and write well, and have made progress also in arithmetic. The children are bright, and come to school with glee. On Sundays they come to Sunday-school, and have gained much knowledge of the life of Christ and the way of salvation, besides having committed to memory various portions or verses of Scripture.

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"The Brahmanical High School Sunday-school has also been carried on throughout the year. The teacher of these boys during the week is a Brahman by caste. He gives us the use of the school-room on Sundays gratuitously, and himself takes his place as a scholar with the small class that have been reading the Gospel of Matthew in English during the past year. This man declares himself a Christian; but, alas! like many more, shrinks from baptism. Three boys have each professed themselves believers in the Lord Jesus, and one of them has written me letters indicating much knowledge of the way of salvation, and of the work of Christ. I entertain the hope that by-and-bye, when free from dependence and the trammels of their surroundings, they will formally profess their faith in the Saviour. One little lad belonging to this school met with an accident. He was the child of a sweeper. During the time that he was laid up, he used regularly to pray in his home, and was, so far as I could learn, unmolested by his relatives."

SUNDAY SCHOOLS.

There are now **5,313** Sunday-school scholars and **313** Sunday-school teachers connected with our native churches in India—a very large increase on the returns for the previous year, when they stood at **3,572** scholars and **290** teachers; and these returns do not include the totals of the Kharrar and Kalka districts, which have not yet been received. Referring to Sunday-school work, the Rev. Arthur Jewson, of Calcutta, writes:—

"There are 250 boys in the eight Sunday-schools which I superintend. One of these is taught by a Bengali gentleman, who is employed as a clerk in the General Post Office. During the past two years he has seldom been absent from his class. His love and tact are so great that no hope of treat or reward is held out to the scholars. Some fifty or sixty little Hindu boys gather about him Sunday after Sunday; and full many a lesson in teaching have I learned by watching him at his work. The scholars are all taught by voluntary, unpaid Christian young men, and often when returning from their inspection my heart has rejoiced with the glad consciousness that the Kingdom of God is indeed at hand.

"Being Secretary of the Bengal Sunday School Union, I have had to arrange for committee meetings, social meetings, prayer meetings, mass meetings, both of English and of Bengali children, and a three days' convention. These meetings have, without an exception, been such as to cheer, stimulate, and instruct, and the large audiences have shown how popular they have become.

"Last year I reported having written fifty-two Lessons on the Life of Christ; during the current year I have brought out twenty-six similar Lessons in English, and hope to complete the set early next year. These Lessons have supplied me with a splendid reason for visiting Bengali gentlemen in their homes. I had previously met with many rebuffs. Tracts were despised, the publications of the Christian Literature Society had been seen before, and Englishmen are not held in the same esteem in Calcutta as in country places; but notwithstanding these disadvantages, when armed with my Lessons, I have gained admittance and consideration everywhere. I have had many interesting talks about the Saviour, and have sold many copies of the first thirty Lessons on the Life of Christ.

"I have also regularly held a Bible-class for Bengali students in the Albert College,

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and have superintended the weekly English service which is held in the Intally Chapel for Bengali students and others."

The Rev. J. Stubbs, of Patna, reports :—

"We have been successful, through God's blessing, in starting, in some outhouses in our compound, what will, I trust, become a flourishing Sunday-school. We commenced at the beginning of the year with fifty-three children, whom we personally invited to attend, and the school has steadily grown in numbers and interest. At present we have nearly a hundred boys and thirteen girls. As much prejudice against this kind of effort, especially amongst the girls, has been excited in Gulzárbágh in days gone by, and as this prejudice still continues, we hold the children with a slender grasp, and so we need much special prayer on the part of our friends at home, that we may have much wisdom and grace in carrying on this most important branch of our work. Since the school began, we have had three quarterly week-evening examinations, when we have tested the progress made by the children in learning Scripture, catechism, and *bhajans*, and the result has delighted not only ourselves, but other Christian European friends whom we have invited to be present.

"I am convinced that in this Sunday-school work we are, by the instruction imparted every week, undermining heathenism in the most effective way. We are not only inserting in the minds of the children themselves Scriptural truth, but we are making every child a missionary, for they go home and sing and repeat our message to their parents and brothers and sisters. Some of the boys have accompanied me sometimes to the bazaar, and have stood by my side through the service. They have sung the *bhajans* with us, and have counted it an honour to hold our umbrella or book while we have been speaking. Amid all the din of the *Muharram* procession, I heard one of them singing lustily the praises of Jesus in a *bhajan* he had learned at the school. I trust that in more ways than one our school-work may be a means of blessing to many.

"During the year I have had the privilege of translating into Hindi one of the late Mr. C. H. Spurgeon's sermons. It is No. 1,500, on 'The Uplifting of the Brazen Serpent,' and sets forth the way of salvation in an interesting and forcible manner. In English it has been the means of leading many into the light. Some years ago a friend paid for the insertion of it, as an advertisement, in English, in a Calcutta newspaper. Mrs. Spurgeon especially asked me to translate the sermon, and she has borne the entire cost of printing an edition of 5,000. Many of them have already been sold, not only in Bengal and the North-West Provinces, but in the Central Provinces, on the one hand, and Burmah on the other. I hope they will all be sold in due time, and then the proceeds will be used to pay for the printing of the translation of another suitable sermon."

It is evident that far greater interest is being exhibited in Sunday-school work than ever before, and there is a growing sense of its value in leading the young to the Saviour.

In the next Report the Committee hope to give more detailed information in view of the fact that at the recent Triennial Meeting of the Indian Missionary Conferences, in Calcutta, it was resolved to appoint three Sunday-school secretaries, one for Bengal, one for Orissa, and one for the North-West Provinces, who shall be specially charged with the collection

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and presentation to the annual meetings of Conference of accurate statistics, such information to be printed with the Conference proceedings.

ORPHANAGES.

CUTTACK, ORISSA.

Mrs. Buckley, notwithstanding her advanced age, devotes herself with rare devotion to the work of the Cuttack Orphanage.

The return of Miss Leigh, after a season of furlough at home, will doubtless be a great comfort to Mrs. Buckley.

Miss Gleazer, who had taken the place of Miss Leigh while on furlough, writes :—

"During the year nine girls have been baptized, and ten have left the school on their marriage. Those who leave in this way are scattered over a considerable area—Calcutta, Balasore, &c., besides our different Christian villages. These girls have it in their power to exert a wide influence for good in their new homes, and, important as the educational work is, it is mainly so as a means to this end. Our great desire is to see our girls, while under our care, becoming true followers of Christ, and growing in Christian grace and character, that they may, when they leave us, become in their turn missionaries to their less favoured sisters.

"Ten children have been received this year. Two of them came under very sad circumstances. The elder of the two was brought in by her mother, a very poor widow. On the way back to her home the woman took a chill and died in a few days. Poor little Ruth felt the departure of her mother very keenly, and was only just beginning to settle down among her new companions when the sad tidings came. The child was almost broken-hearted, and refused to be comforted until the arrival of her tiny three-year-old sister, Sontosh, when the necessity for being 'school mother' to the little one seemed to turn the child's thoughts from her great sorrow. The children were left almost entirely friendless, so the younger ones were taken into the Orphanages until other arrangements could be made for them.

"One of our monitors has had a heavy trial to bear. Just before Christmas she left us to be married. After two brief months of wedded life her husband died. And the poor little two-months' bride was left a homeless widow, for her father-in-law was very poor, and almost refused to keep her. She had been an exceptionally useful monitor, and we were just then in great need of teachers, so, contrary to our usual custom, we, after a short interval, received her back into the school at her own earnest request, and she is now quietly going on with her former work.

"Besides the sixty-three of our own girls who appear in the school-room, fifteen others come from the Christian villages near.

"At the examination in October, 1893, one of our pupils gained the gold medal given by the Rani of Kanika to the girl who obtains a higher number of marks than any other in the whole of Orissa. This was gained in what is known as the Minor or Middle English Examination; and this is the first time in the history of the school that a candidate has been sent up for it. In the January examination one candidate gained a scholarship of Rs. 2 per mensem for two years. At the examination held in September, 1894, one pupil passed in the Middle English Examination, four in the Middle Vernacular, and four in the Upper Primary.

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"The hearty co-operation of the teachers in the school has rendered the work of the year much more easy than it would otherwise have been, and much credit is due to them for the way in which their own share of the work has been performed."

The Rev. John Vaughan also reports :—

"The number on the Orphanage roll is eighty-seven, precisely the number reported last year. The children suffered from fever and other ailments in the spring of the year, but since that time have, we are thankful to say, enjoyed fairly good health. Their behaviour has, on the whole, been good. Rice has been exceptionally dear for some time past, but is a little cheaper now. Mrs. Buckley—well known and beloved—has suffered acutely during the rains, but is now improving. Mrs. Vaughan has rendered all the help she could in the care of the children. Nabakumar has been specially useful in several departments, and has worked most heartily. Lily Prohoraj, adopted many years ago by Dr. and Mrs. Buckley, laboured for part of the year as a teacher in the school, but has now married Mr. Baptist, one of our most promising and helpful young men. She leaves with the best wishes and most earnest prayers of the orphans she loved. When Miss Leigh returns she will resume her accustomed duties in the school, and Miss Gleazer will devote herself to work among Hindu and Christian females. Whilst a very hearty welcome will assuredly be accorded to Miss Leigh, the girls will ever retain a grateful sense of Miss Gleazer's labours during the past two years."

THE BOYS' ORPHANAGE, CUTTACK.

The Rev. J. G. Pike reports :—

"The number on the roll this year is thirty-six; of these, twenty-seven are resident, and nine live with their widowed mothers; the latter are not fully supported, but receive help to the extent of one rupee per month; one boy only, an epileptic, getting as much as one rupee eight annas.

"Of the twenty-seven resident boys, six are working at the Mission Press, and four are being trained as domestic servants.

"The conduct of the boys generally has been very good. They have a little Association amongst themselves, and hold meetings from time to time, and once a year they invite a few friends to join them in a pleasant evening gathering. A report is read and a few brief addresses given, winding up with tea and sweetmeats.

"It is a continued cause for thankfulness that the health of the children has been good throughout the year; although, as I write this report, we are anxious about one lad who has had a fit, which, I am afraid, looks like epilepsy. The boy is at present in the general hospital, and we are hoping for the best."

WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The Rev. R. Wright Hay has now returned to Dacca, thoroughly restored to health by his prolonged furlough in England, and the native student community has warmly welcomed back their friend and teacher.

The Rev. J. D. Morris, who has been carrying on, during the absence of Mr. Hay, special work amongst native students, writes :—

"During the past year students have been to read the Bible with me, both in English and Bengali. The most hopeful part of our work is among the students, of

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whom there is a considerable number in Dacca. I have had some very encouraging cases, both among students and others whom I had the privilege of instructing in Divine truths.

"One young man, a Mohammedan, living in the premises of the Nawab, along with a Moulvie, and attending the Nawab's Free School, came to read the Bible with me about April or May last. Being a searcher after the truth, he was soon led to see that Christ was God's Son and his Saviour. On the great festive day of the Mohammedans, the *Id*, he came to me with a letter written partly in English and partly in Bengali, containing an account of his faith in Christ. Soon after it was arranged that he should be baptized. Just when he was expected to come for his baptism, the Moulvie with whom he was staying, possibly getting to know his intentions, sent him away from Dacca on an errand to a distant place. We lost sight of him for nearly a month, after which he appeared and told us the cause of his absence. Soon after this—viz., on July 27th—he was baptized in our Mission chapel. Immediately after his baptism he went at our request to tell his friends that he was a Christian. These friends at first would not believe him, but when he assured them that he was baptized, they brought him to the Moulvie, with whom he was staying, who got so enraged that he was about to whip him, when his little daughter, to whom Abdul, the convert, had acted as tutor, begged that he might not be so treated. The Moulvie then ordered him to be shut up in a room without food, the food that was prepared for him being given to a dog. The little girl took pity on Abdul, and gave him a couple of guavas, which was all the food he had that day till the evening, when the servant who had locked him up came and opened the door, and said that he was not going to serve in that house any more, and told Abdul to do as he pleased; whereupon Abdul came on to us and had some food. He slept in the Mission House that night, and early next morning left for his village home, with a good supply of Gospels and tracts, a Bengali New Testament, and a copy of Dr. Pfander's 'Mizan-ul-haq,' or 'Balance of Truth.' He distributed some of the Gospels and tracts in his village, and gave the last named book to his father to read. The latter showed some displeasure at his son becoming a Christian; the mother fearing that he might be harmed by remaining there, told him to look out for himself. He accordingly took the hint, and returned to us. He has been staying with us, and attending his school as before. The Moulvie of the school tried by kindness as well as by argument to make him recant, but Abdul, knowing somewhat of the Koran, silenced him. Some of Abdul's Mohammedan friends in school were intending to follow his example, but were deterred by threatenings they received from the school Moulvie and others. Lately, Abdul was taken home by his father, who came all the way from his village, having heard of his illness, from which he had, long before his father's arrival, recovered. Seeing that he was firm in his adherence to Christ, and that he was desirous of returning to us, the father paid his boat hire, and sent him back to us, after keeping him at home for three days.

"Another encouraging case is that of an intelligent young Hindu, who read the Bible with me in English for some months, and then declared his faith in Christ, but did not express any desire for baptism. I did not like to press the subject on him, because he was instructing his wife in Christian truth. I thought it would be well for husband and wife to be baptized together. He has lately expressed a desire to be baptized, and said that his wife was ready to follow him.

"Another case still is that of a learned Mohammedan gentleman, a Munsiff here some time, lately transferred to Aurangabad, in the Gya district. He read the Bible with me for a short time. He was greatly influenced towards Christ while he was in England studying law, for he used often to hear Mr. Spurgeon preach in the Tabernacle. He told us that he could not understand how any intelligent man could believe

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in Mohammedanism, but that his faith in Christ was not yet perfected. I have written to Brother Prem Chand, of Gya, to see him."

The Rev. C. Jordan, of Calcutta, has also been engaged in special work amongst the native students of that great University city. He writes :—

"Some of the native student class have been visited regularly in their lodgings in the students' quarter of the city. I have had Bible-classes with them in Punchanon Tola, Mir Jaffir's Lane and Ram Kant Mistry's Lane. My visits have been welcomed. The students have most readily united with me in prayer, and some have added a hearty 'Amen' at the end. During the year two of these students have died. With one of these I used to pray during his long illness. The other, whom I visited in hospital, died from an accident. In addition to these domiciliary visits I have had an opportunity, at intervals, of addressing some two or three hundred at a time at the General Assembly's Institution on week-days, also, on Sundays, a smaller number at Bhowanipore, Intally, and the afore-mentioned Institution of the General Assembly's Mission. One student, by the name of Hari Madav Sen, declared himself a believer in Christ. The day for his baptism was fixed. But the outcry and turbulence of his friends prevented his baptism at the last moment. I have since seen this young man. He was in great distress of mind, and was seeking employment as a teacher in a mission school."

MISSION MEDICAL WORK.

Without question Mission Medical work is a great factor in overcoming prejudice, and in opening closed doors to the free entrance of the Gospel message.

The missionary who is able to go about "healing the sick" is literally following in the footsteps of his Divine Lord and Master.

By this means he not only gains a listening ear, but he commends Christianity as "a benediction to all men." Our brethren during the past year have done good work in this direction.

The Rev. Gogon Chunder Dutt, of Khoolna, writes :—

"During the year thousands of patients have received medicine from me, and heard the Gospel of Christ in this district, and in the district of Dacca. I am thankful to Dr. Lazarus, of Benares, and my friends both in India and England, for their kindly supplying me with funds and medicines. Medicine is a great help to introduce the Gospel in the country. In Dacca, while I was the guest of Messrs. Kerry and Morris, I visited a friend one day who was suffering from fever; and on my way to his house I found a poor Mohammedan woman suffering from a terrible attack of fever, and lying near the drain. I gave her suitable medicine, and induced a neighbour to give her shelter. After an hour or so the fever left her, and a great crowd gathered around my gharry. I preached the Gospel, and told them that 'I am also a Dacca man.' I then told them of my conversion, and the people seemed to listen to me with breathless attention. After the cure of this woman, patients began to come to me to the Mission House of Dacca, and when I found that the Mission House was about to be converted into an hospital, I hired a boat.

"I visited my native village in the district of Dacca, carrying with me the sword of the Gospel, and preached and distributed medicine to my countrymen. After my

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return to Dacca, I spent nearly two months in my hired boat. The poor patients used to come to my boat for medicine, and the well-to-do men used to send their carriages for me to visit them in their houses. Thus I became very popular there, and had many opportunities for preaching the Gospel; and at the time of my departure, a well-to-do Hindu gave a splendid dinner, and the rich Hindu ladies who had been benefited by my medicine showed their gratitude by sending valuable clothes for my wife."

During the absence of the Rev. H. E. Crudgington on furlough in England, Saul David has had charge of the Delhi Dispensary and the Medical Mission.

Reporting on this work, the Rev. Herbert J. Thomas writes :—

"Our brother, Saul David, has been called upon to pass through deep waters, his two dear little boys in quick succession having been taken from him. Right bravely have he and his wife witnessed to the sustaining power of Christ, both in the long patient weeks of nursing and suspense, and in the resignation to the better will of God that was twice called for. This, of course, interfered with the regular working of the Dispensary, which, in fact, was obliged to be carried on for one month by Joshua. Still the report-book shows a total of 15,794 visits paid by 5,207 patients, averaging 56 a day throughout the twelve months ending 31st October. In addition to these Saul David paid 1,207 visits to patients in their own homes, and gave 438 prescriptions to such as could afford to buy their own medicines. Nearly 55 rupees was received from patients supplied from our own stock. We are again indebted to the Delhi Municipality for their grant of Rs. 150, and also to the District Board for a valuable gift of quinine.

"Each morning, on the assembling of the patients, a short service is conducted by Saul David, and a large number of Gospels and leaflets have been distributed."

Many other brethren send reports showing the great blessing that has followed Medical Missionary work, in some instances resulting in direct conversion.

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK MISSION PRESSES.

CALCUTTA.

The Rev. G. H. Rouse, M.A., D.D., gives the following report of Literary and Translation work during the past year :—

"I have not much to report as to work done during the year, except that the revision of the Bengali Bible has been continued and the printing of it has been commenced.

"One important change decided on during the year has been in regard to the use of what is called the 'honorific form of the third person' in the narrative portions of the Bible. In Bengali there are two forms of pronouns and verbs, the ordinary and the honorific, in the second and third person. In the case of the second person, there is no difficulty; if God's Word states that a certain man said so and so, we give the words he would have said had he spoken Bengali. But in the case of the third person, the writer himself is responsible for the form used, and hence we need to consider carefully what form God's Spirit would approve. Formerly the honorific was not so much used as at present, and the custom introduced by Dr. Carey, and continued by Dr. Yates, was to use the honorific only of God, and the ordinary form of all other

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persons. Dr. Wenger, in his last version, used the honorific also of angels, and in *some* parts of the Bible he used it of kings, prophets, and so forth; but no alteration was made in the historical parts. The tendency in current Bengali has been to use the honorific more and more; and it therefore grates much upon the Bengali ear to hear the ordinary form used of persons like Noah, Abraham, Daniel, and so forth, whom the sacred writers would have spoken of with so much respect. On the other hand, the difficulty has been where to draw the line in regard to the use of the two forms. Ordinary Bengali, being written by those who are not Christians, honours men chiefly according to their worldly position: it would use the honorific of the rich, the great, the learned, but not of the poor, however good they might be; and it would honour the self-righteous ascetic, in spite of his dirt, pride, and selfishness, but it would despise the godly peasant. To follow current usage absolutely would, therefore, appear to be unworthy of the Word of God. At the same time, in a version prepared exclusively for the use of Bengalis, it is important to make it as pleasing as we can to the Bengali ear. I have endeavoured to strike the mean in the matter, following current usage as far as possible, but deviating from it where it would seem to give a wrong impression as to what is really 'honourable' in the sight of God.

"The new edition is in type up to Exodus xxxii., and we shall proceed with the printing as rapidly as possible.

"A small edition is being struck off on better paper and in quarto size, containing at the bottom of the page references and alternative readings selected from the English Authorised or Revised Bible. This edition will be suitable for students and others, who will be able to consult the references, and to use the wide margin for manuscript notes. It will also be useful as a pulpit Bible.

"As the Committee of the Bible Translation Society has approved of the recommendations made by the last Bengali Conference in regard to the Bengali Bible, we propose to print in Hebrew poetry form all those parts of the Old Testament which are put in this form in the English Revised Bible. I also hope, when the present edition without notes is printed off, to somewhat enlarge the notes and references which appear in the Bible Translation Society edition of the Bible published in 1892.

"In my last report I referred to my having brought out a selection of Scripture extracts in Bengali, giving a connected view of the life and teaching of Christ, called 'The Joyful News of the Lord Jesus Christ.' We printed 5,000, and the edition was soon exhausted. We are printing a new edition, and hope soon to stereotype it. In accordance with a resolution passed at last year's N.W.P. Conference, at Monghyr, we have brought out an edition of the same book in Hindu, under the title, *Mangal Kathá*. The work was done by Brethren Jones, Prem Chand, and myself.

"The Commentary on Genesis, in Bengali, is now being printed, and is in type to about the middle of the book. The notes are partly Brother Allen's, and partly my own."

SCRIPTURES AND TRACTS, &c.,

PRINTED AT

THE CALCUTTA MISSION PRESS,

UNDER THE SUPERINTENDENCE OF THE REV. JOSEPH W. THOMAS.

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Beng.: Glad Tidings	...	...	5,000		
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,, Genesis i.—ix.	...	...	5,000		
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Beng.: New Test., Fcp. 8vo	...		1,000		
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,, Bible, Demy 4to.			(in Press)		
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,,	Our Bond	3,650
Beng. :	Khristiya Bandhab ...	7,200
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Life of Christ	1,000
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Tracts (three)	7,000
Catechism	1,000
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English :	The Flood...	1,000
,,	My Sin and My Saviour...	5,000
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,,	Sunday School Influence on Health and National Prosperity	1,000
,,	The Teaching of Jesus Christ	5,000
Bengali :	Monthly Messenger and Zenana Leaflets ...	4,020,000
,,	Twenty-nine Free Distribution Leaflets ...	2,016,000
Mussalmani-Bengali :	Five ,, ,, ...	30,000

CUTTACK.

The following report on the progress made in the revision of the Orissa Bible is from the Rev. J. G. Pike, who writes :—

"In connection with my colleague, Brother Shem Sahu, I have, for the greater part of the year, given rather more than three hours each morning to this work. Even during the cold season, when I went on a preaching tour, the work did not stop, for we

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travelled by river and spent a part of most days in the boat at our revision, whilst we availed ourselves of every opportunity for preaching in the numerous villages that we passed. In the same way, when spending a month at Pooree, in order to superintend the building of our new mission bungalow, part of each day was devoted to revision. We have then lost no time, and yet cannot report a very large number of pages completed. We began the year with the sixth chapter of Judges, and we have just finished the Second Book of Samuel. The importance of the work grows upon me daily, and I do not see how quicker progress can be made, unless our brother Shem Sahu could be freed from his college and other duties, so that he, with the missionary in charge of the work, might devote more hours per day to it. I feel strongly that it would be wrong to hurry the work much, as we want a new supply of Bibles; and, other reasons apart, to hurry it through the press now would mean work having to be done over again in the near future. When we speak of wanting Bibles, it should be understood, however, that we have always a good supply of New Testaments, single Gospels, and separate books of the Old Testament, as Psalms, Proverbs, and Isaiah, in hand. We have also, in separate form, all the early books of the Bible, as far as revised."

CUTTACK PRESS.

The Rev. J. F. Hill, the Superintendent of the Cuttack Press, supplies the following report as to work done during the past year :—

"During the past year we have printed 36,000 Scriptures portions and 72,250 tracts and books. In addition to the above, 3,000 copies of the 'Life of Christ,' as far as page 128, have been printed, also 1,000 copies of 'Church History,' as far as page 48. The edition of the Bible passing through the press has advanced from page 233 to page 320 (1 Sam. xx. 8). The Book of 1st Samuel in separate form has also been printed as far as this chapter. The following is the year's list of publications :—

	Pages.	Copies.
Scripture Portions.		
Joshua	111 ...	3,000
Judges	114 ...	3,000
Ruth	16 ...	3,000
1 Samuel (in part)		
Proverbs	78 ...	2,000
Bible (in part)	319	11,000
Bible Translation Society.		
Matthew (Prose)	94 ...	4,000
Luke	106 ...	4,000
Mark (Verse)	78 ...	5,000
Luke	134 ...	4,000
Acts	104 ...	3,000
Psalms (Verse)	278 ...	3,000
Scripture Lessons, Part II.	121 ...	2,000
Life of Christ (in part)	915	25,000
Orissa Tract Society.		
Miracles of Christ	36 ...	3,000
Catechism of Nonconformity	44 ...	1,000
Epitome of True Religion	24 ...	3,000

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	Pages.	Copies.
Divine Alphabet	12 ...	5,000
Way of Salvation	12 ...	8,000
Jagannath Tested	32 ...	10,000
True Refuge	24 ...	5,000
True Christian	12 ...	3,000
Destroyer of Delusion	24 ...	3,000
Strictures on Hinduism	28 ...	3,000
Objections Refuted	28 ...	3,000
Idolatry	26 ...	3,000
Way of Salvation Tested	26 ...	3,000
Won by Kindness	26 ...	3,000
Flowers of Fable	13 ...	3,000
The Redeemer	12 ...	1,000
Current Sayings	14 ...	250
Elementary Catechism	36 ...	5,000
Leaflet, "The Saviour"	2 ...	5,000
Selection of Poetical Tracts	192 ...	2,000
Church History (in part)	623 ...	72,250

The Committee report, with much regret, that Mr. Hill has been compelled, by the continued ill-health of his daughter and her inability to live in India, to resign his connection with the Society and return home.

They record with grateful appreciation the faithful services rendered by their friends, Mr. and Mrs. Hill, to the Orissa Mission, and especially by Mr. Hill in the management of the Cuttack Press.

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

Reporting upon the work of the past year, the Rev. R. M. Julian writes :—

"The work of the church has been carried on throughout the year with regularity. The congregations up to the breaking of the rains were good, but during the wet season there has been the usual falling off in numbers. The work of the Sunday-school has been steadily prosecuted. 'The Young People's Guild' was continued up to the rains, and many useful and interesting lectures were given. The session which closed last June was certainly the most successful the Guild has yet had.

"The attention and energy of the church has been turned principally in one direction. In the last report it was stated that efforts were already being made to raise funds for the erection of a hall in the chapel compound, and the hope was expressed that the hall might be finished in time for the Triennial Conference. It has called for an unusual effort to accomplish this; but it is a great pleasure to report that it has been most satisfactorily accomplished. Not only has a very pretty and commodious hall been built, but it is *paid for*.

"The Church is certainly able to look back upon a year of unusual temporal prosperity, but evidences of spiritual good have not been wanting. Though there have been few additions to the membership of the church during the year, we are pleased to report that, as the year closed, there were seven candidates for church membership."

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LAL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lal Bazaar Church, Calcutta, reports :—

"Our church work has given us great pleasure this year: not because it has been any easier—it has been harder—but because it was the channel through which rich spiritual blessings came to our souls. On some Sabbath days, like Paul, we hardly knew whether we were in the body, or out of the body, while breaking the Bread of Life to God's people. We held evangelistic services in the early part of the year for three months, with a service five days in the week. The chapel was often crowded to excess. Sixteen have been baptized in the year, and our membership is 150, and yet our church is still a poor church, in the poorest part of Calcutta. We want to repair the chapel premises shortly, if the Lord wills. All that we need is in His hand, and we know He will give it to us, and we are trying 'to be conformed to the image of His Son,' that we may lack nothing; for He has said He will withhold no good thing from them that walk uprightly."

AGRA, N.W.P.

With regard to the Havelock Baptist Church, Agra, the Rev. J. G. Potter reports :—

"After three years of faithful and earnest work, Mr. Day left for England in April last. The friends of Mr. and Mrs. Day testified to their respect and esteem by a substantial gift of money on the occasion of their departure. After Mr. Day had resigned his position as pastor, Mr. Potter, as the senior missionary of the station, was elected to fill the vacancy till a successor to Mr. Day should be found.

"With the valued help of Messrs. Davy and Hale, all the Sunday and week-evening meetings have been sustained throughout the year.

"Our prayers and efforts in the matter of securing a successor to Mr. Day have been crowned with success, and in October the Rev. G. R. M. Roche undertook the charge of the church and congregation. Already we see signs of revived interest in all the services, and therefore look forward hopefully to the future. With regular and systematic visiting, bright services, and patient, persevering work, we hope yet to see the Havelock Chapel filled as in days gone by."

ALLAHABAD.

The Rev. J. R. Hewison, pastor of the Cannington Baptist Church, Allahabad, in his annual letter, writes :—

"Let us be encouraged by the many evidences we have of God's blessing upon our work.

"Let us go forward in still greater effort to greater blessings and mightier victories."

The Church reports :—

"We bless God for His great goodness to us during another year. For nearly two years we were without a pastor. On the 7th March, 1893, our present pastor and Mrs. Hewison arrived in Allahabad, and met with a very warm welcome.

"The past year has been one of real progress, and very good work has been done quietly and unostentatiously."

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DINAPORE.

The Rev. S J Jones, the pastor of the Dinapore Baptist Church, contemplates voyaging to England this spring for a season of rest and change, his return o Dinapore being somewhat uncertain.

As a temp. rary arrangement, the missionaries at Bankipore and Patna will undertake to make the best arrangements possible for the continuance of the services at Dinapore until the return of Mr. Jones or the arrival of a new pastor.

BOMBAY.

The Rev. H. E. Barrell, the pastor of the Bellasis Road Baptist Church, Bombay, has, during the past year, had many tokens of the Divine blessing on his ministry. The church is prospering, and all departments of Christian effort are in active operation.

Mr. Barrell contemplates visiting England during the next few months for a short season of rest and refreshment.

The Committee heartily rejoice in the prosperity of these independent, self-supporting Baptist churches in India, and they pray that they may continue to enjoy in the future, even in yet larger measure than in the past, manifest tokens of the Divine benediction.

THE CEYLON MISSION.

COLOMBO DISTRICT.

PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

STATIONS ... ... —	99
Missionaries (1 in England)	4
Native Evangelists ... ... —	24

It is matter for sincere regret that one of the three new brethren recently sent to reinforce the Ceylon Mission, Mr. W. S. Thomson, has felt himself compelled by pressing family afflictions to retire from the field.

Mr. Thomson keenly regrets having to relinquish "the one great desire of his life," but in loyalty to what he is convinced is his clear path of duty, no other course appeared open to him.

Mr. W. D. Hankinson, who has almost completed his probationary

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course, has made striking progress in the acquisition of the Singhalese vernacular, and already has greatly endeared himself to all classes of the Island community.

Mr. A. McCallum, M.A., has entered upon the study of the vernacular with great earnestness.

Mr. Waldock writes :—

"It has been a very great pleasure to welcome our brother, Mr. McCallum, who, we sincerely trust, will long be spared to use his gifts and learning in the Master's service in Ceylon. He, I need scarcely say, is pursuing the study of the vernacular with the diligence and docility without which it cannot be acquired."

Reporting upon the work during the past year, the Rev. F. D. Waldock writes :—

"Personally, the administration of this and the Sabaragamuwa district has supplied me with abundance of work. In addition, a good deal of attention to the self-supporting churches in their new start has been demanded. During the latter part of the year as much time as could be secured has been spent in work for the revision of our New Testament, which we trust Mr. Carter, the translator, who is now in New Zealand, will effect, with the help of suggestions from the Committee of our Conference here. Besides, I have lately been engaged in assisting the studies of one of our agents to qualify him for taking the status of a full evangelist.

"The Day-schools have 2,438 scholars, a slight increase on 1893; and the Sunday-schools 1,052, as compared with 927 only in 1893, and 84 teachers as compared with 69."

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldock, who for so many years past has conducted this most important institution with signal blessing, writes :—

"This school, which has been established more than forty years, has accommodation for forty girls, many of whom are the daughters of Buddhist parents. The past year closed with a full number of pupils, although, through the prevalence of a mild epidemic, some of them had to return to their homes before the term closed. This sickness also, in some measure, interfered with the Government examination, of which the report was not quite so favourable as usual.

"We are glad to be able to state that we have not been without tokens of the Divine blessing during the year, two of the girls having made a profession of their faith by baptism in November last. Several more desired to be baptized, but for various reasons we thought it better they should wait a little longer. One of these was the daughter of Buddhist parents, who refused their consent to her baptism. She remains in the school, and her conduct is most exemplary. The parents say that when she is of age she can do as she likes, so that we hope, when the time comes, she will have courage to confess Christ.

"One of the girls who left last year has begun a Sunday-school in her village which is increasing in numbers, and comprises boys as well as girls. One of the old girls died at the close of last year. She was the teacher of the Matakooly Girls' School. She was always to be found at the women's prayer-meeting held in the

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village, and was a punctual and earnest Sunday-school teacher, and on several occasions accompanied me to the Leper Hospital. She was ill for some time, and was visited by the missionary and other friends. Being absent from Colombo, I had not the opportunity of seeing her, but almost her last words to Mr. Waldock were a kind message to myself. A few minutes before her death, she asked the girl who lived with her to sing the favourite hymn—

"'There is a fountain filled with blood'—

and joined with her feeble voice, and while singing passed away.

"I cannot help expressing my gratitude to friends in England for their many proofs of interest and sympathy with the school; especially to Miss Vickers, who keeps up a regular correspondence with two of my girls, from which they derived great profit, both mental and spiritual."

CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

During the interval between the departure of the Rev. Frank Durbin, the former pastor, at the end of November, 1893, and the arrival of the Rev. T. J. Stockley, the present pastor, on June 12th, 1894, the English services at the Cinnamon Gardens Church were conducted by the missionaries of the Society, the Rev. F. D. Waldock, at the earnest request of the church, temporarily undertaking the pastoral oversight.

The Rev. T. J. Stockley has kindly furnished the following report :—

"An English-speaking church in the midst of a large heathen population should surely be an interesting living and missionary church. This was what I felt when I was led to think of English work in a foreign land; and now, after seven months' residence here in Colombo, I feel it more deeply still. I shall therefore be profoundly grateful if I may be used of the Master to lead His people into the reception of much of the Holy Spirit's power, and then out to the heathen in loving missionary labour. The need is immense. With a population of 130,000 people, and not more than 30,000 at the most even nominally Christian, we are constantly face to face with the overwhelming need. And when one sees the ignorance and superstition of most, and the wickedness and sufferings of many of the people, one just longs for the day when every church member shall be an earnest missionary. Beyond all things, we pray that God may save His people here from falling into the condition of so many 'Christians'—a condition in which the heathenism of the heathen produces no pang of grief, and leads to no prayerful effort to save. With yearnings such as these, we are seeking to do our little best amidst many difficulties.

"Among our direct missionary labours we have the work of a Singhalese Bible-woman, supported by the Baptist Endeavourers of the Sheffield District. She takes different districts weekly, visits from house to house, speaks the message of the Gospel wherever she can get a hearing, and conducts little meetings of women and children in the homes of some of the people. Her work is very difficult, but her visits are finding more favour with the people than at first, and we know that her constant sowing of the 'good seed' cannot be in vain.

"Then our Christian Endeavour Society carries on a weekly open-air meeting in Singhalese and Tamil. With the aid of our baby-organ, and some Tamil lyrics and Singhalese choruses, we are able to secure a good audience. The attention is devout, and the tracts given away at the close of the meeting are most eagerly asked for.

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"Thus, in various ways, we are seeking to carry out the great commission to preach the Gospel to every creature. The results are with the Lord, but we trust that from this field we may be honoured to reap large sheaves of golden grain to the glory of the Great Husbandman."

The COLOMBO GRAND PASS NATIVE CHURCH, which for now more than thirty-one years has held on its way as an entirely self-supporting church, reports—by its pastor, the Rev. J. S. Perera—a year of happy and successful service, and has a present membership of 124.

The Sunday-school exhibits cheering results from the increasingly earnest work of the teachers, and recently a Buddhist family has been most regular in attendance at the services, the husband wishing to publicly profess his faith in the Saviour by baptism.

From SOUTH COLOMBO Mr. Henry de Silva reports :—

"The Sunday services in the Cinnamon Gardens Church have been well sustained.

"Evangelistic meetings have been held in many neighbouring villages, as well as a series of cottage services in many more.

"An open-air service is held every week opposite the Cinnamon Gardens Church, and special evangelistic visits have been paid to hospitals, and houses, and other places in the city, and a large number of tracts distributed.

"Two converts have been baptized, and two more are now waiting."

DISTRICT STATIONS.

Encouraging Reports have also been received from twenty-four stations in the outlying districts. A full list of these stations will appear in the Ceylon statistics of the large Annual Report to be issued shortly. As will be seen from the following Report from the Rev. W. D. Hankinson, a new station has recently been opened at Chilaw, a town on the sea-coast.

Mr. Hankinson writes :—

"While residing in Colombo it was my privilege to visit almost all our occupied districts, and to preach often to both Christians and non-Christians either in 'lame' Singhalese, or by the help of an interpreter. One of the native brethren generally accompanied me on these trips, interpreted for me when required, helped me to understand the people, and taught me a good deal of Singhalese into the bargain.

"During the early part of June I was able to visit our occupied district in the North-Western Province. This visit was paid chiefly at the invitation of the self-supporting church at Madampe, the only church we have in the province. Though solitary, the church has many signs of prosperity about it. It has its day-schools close by, and good Sunday-schools connected with them, and may become, we hope, in future days, quite a missionary church in that needy province. The pastor, Mr. J. R. Perera, who, in spite of frequent fever, has stuck well to his post, accompanied me to various parts of the district. We visited Chilaw, a sea-coast town, where the people are in much need of the Gospel. We were able to do work among the Singhalese and Tamil speaking people, and since that visit I am glad to say we have been able to spare an Evangelist for the work there, and we hope that through his instrumentality a good work may be begun in Chilaw. Having been able to visit the same district

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during the last month, I find that the former visit was not in vain; and there is every hope of a successful work as soon as we are able to meet the need more adequately. One difficulty is that the district is very feverish, and this is trying to the health of our workers.

"The work in Colombo city I found to be full of interest, and I may speak especially of the agricultural students, among whom a good work has been begun. Mr. Stockley, taking up work after his arrival, found much encouragement among them and signs of definite blessing."

SABARAGAMUWA DISTRICT.

RATNAPURA.

Ratnapura, the head station of the Sabaragamuwa District, is fifty-six miles from Colombo, and during the past year the work in this district has been in charge of Mr. Aponso, under the general superintendence of Mr. Waldock, of Colombo.

The Committee hope, during the coming year, to be able to place a European missionary in charge of this large and important field, the urgent needs of which can only be very inadequately met by occasional visits from Colombo.

During the past year Mr. Waldock, Mr. Hankinson, and Mr. Thomson, have all visited the stations in this district.

With regard to Ratnapura, Mr. Aponso reports:—

"Our school work has been most energetically maintained. Weekly evangelistic visits are paid to the Hospital and the Jail. Numerous villages are systematically visited, and the Gospel message delivered from house to house and individual appeals made, while a large number of tracts have been carefully distributed."

There are four additional out-stations in this district.

THE KANDY DISTRICT.

The Rev. H. A. Lapham sends the following encouraging details relative to the present policy of ceasing to pay pastors of native churches by funds from the Society, and throwing the privilege of maintaining these brethren by contributions raised by the churches themselves.

NATIVE CHURCHES.

Mr. Lapham writes:—

"All our native churches are now self-supporting, and as yet we see a great deal of benefit, but absolutely no loss, arising from the enforcement of the system, in spite of

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prognostications of disaster. Kandy Church has done wonderfully well this year. The church has sustained its own services throughout the year entirely, holding four services a week in the chapel (besides cottage meetings), with help from me only once a month. It has collected altogether Rs. 282·92. Its total increase in membership was thirteen (eleven by baptism). Through its young men it evangelises a good deal in the surrounding villages.

"Matale Church has been steadily pursuing its way under the pastorate of Mr. Dharmakirtti. Mr. Dharmakirtti is the only pastor we have in this Kandyan District, and he is without stipend. Our aim is to induce the churches to minister to themselves, the luxury of a paid pastor being entirely beyond their means in most cases. No paid and trained minister could more competently fill the pulpit than Mr. Dharmakirtti, and, as he has now retired from government service, he will have more time than heretofore for pastoral work.

"Gompola Church has sustained a regular morning service on Sundays throughout the year, chiefly by the help of Mr. Ranisinghe. A secretary, treasurer, and committee have been elected, and I think that they will soon make arrangements for carrying on their services through paid 'supplies.'

"MATALE BAZAAR PREACHING ROOM

has been doing good service, and has gained a footing as the centre of our work in Matale and a general place of concourse for religious conversation and discussion. Our Bible-woman, who, with her family, lives in the back part of the premises, is an energetic worker and cheerful talker, and is able to keep the place (which is open all day, with large coloured pictures on the walls, and papers and booklets on the table) going ordinarily. As leisure offers, the evangelist, or a student, or the missionary drops in and spends half-an-hour or an hour there. The coming of one of them is generally followed, within ten minutes or so, by the collection of some few (often many) for conversation, inquiry, or discussion. The place is fast taking its place among the institutions of the town. We sell books there too, and though we do not push this side of the institution much, we make enough there to pay for all the books and tracts we give away gratuitously, and to have a small balance in hand.

"TRAINING OF STUDENTS.

"Messrs. Markus and Peiris have studied with me since the 1st of September. Up to the 15th of December they had usually two hours a day with me for five days a week. We have taken up the subjects prescribed by Conference for first-year men. They have been very attentive and diligent, and appear already to have much profited. It has been a pleasure to teach them, though it has greatly increased the pressure of work upon me. For in view of the remarkable intellectual progress going on in Ceylon in these days, almost rivalling that of Japan, we dare not be content with giving our men a mere smattering. With the view of raising the general standard of Biblical knowledge among the younger members of our Churches, I have a fortnightly workers' training class both in Kandy and Matale, there being in each place some eight or ten members of the class."

Encouraging reports of Evangelistic work in Kandy, Kalugastota, Kaduganuwa, Gampola, and Matale have been received. Numerous baptisms have taken place, and Christian Elementary School work has been well maintained. There are also a considerable number of inquirers awaiting baptism.

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THE CHINA MISSION.

PRINCIPAL STATIONS:—

SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu, Chan Shan and Chouping.

SHENSI—Hsi-an-Fu, San Yuan Hsien.

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

STATIONS	**198**
Missionaries (2 in England and 1 in Shanghai) ...	**21**
Native Evangelists	**53**

The year just closed has been one of special trial and anxiety with regard to our work and workers in China. With heartful thanksgiving we record the fact that, notwithstanding manifest danger, consequent upon the war, our brethren and sisters, with their children, have hitherto suffered no harm.

In the words of one of our missionaries,

> "We have been kept in great peace of mind, even in the presence of tumult and disorder, and the Chinese about us appear to trust and befriend us in a way they have never done before."

As all the tidings that have been received by the Committee have at once been made public in the MISSIONARY HERALD, it will not be needful to repeat here what has already been put before the churches. Notwithstanding the unsettled and agitated condition of the country, a careful perusal of the following reports will reveal the fact that the past year has been one of special blessing and progress amongst the Chinese Christian community. There has been a large number of conversions, a growing development of aggressive self-supporting church life in the converts, and a widespread spirit of inquiry and trustfulness on the part of the people, notwithstanding war, famine, pestilence, and poverty.

On all hands the prospects are stimulating, and it is quite evident to those who are best able to read the signs of the times in China, "that out of the present strife, conflict, and confusion will come a future the like of which has never yet dawned upon that vast Empire."

In the words of the Rev. Dr. Griffith John, of Hankow, written to the Secretary of this Society only a few weeks ago :—

"We are, I confidently believe, on the eve of very marvellous developments in China. The old civilisation is about to break up, and a new order of things is at our doors.

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"Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Tibet were no longer shut, it would indeed be intense gladness to me.

"This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it.

"God is dealing with these nations in His own way, and I, for one, am looking to the future with boundless hope.

"Be prepared, my friend, for the new era in the Far East. Your missionaries are doing a noble work in the North, but believe me, you will soon have a louder call from China, and you will have to obey, financial difficulties notwithstanding. You will have to enlarge the place of your tents."

Most regretfully the statement has to be repeated which for two years past has appeared in the Annual Report :—

"No reinforcements have been sent out to China during the past year,"

and yet Shansi has been promised two additional brethren for more than four years, and the two missionaries there to-day are overburdened with the work, and are wistfully turning their eyes homewards and wondering how it is the churches in this land do not supply the help so urgently needed to gather in the harvest sheaves, and Shensi and Shantung are also longing for additional labourers.

SHANTUNG PROVINCE.

TSING CHU FU.

THE NATIVE CHRISTIAN CHURCH.

The following Report as to the progress and work of the Native Christian Church in Tsing Chu Fu has been supplied by the Rev. Percy Bruce, B.A. :—

"In describing the work of the year, I would say that its chief characteristic is an appreciable advance in the direction of consolidation. The methods adopted in the previous years for more adequate instruction of the members have been patiently persisted in, and there is on the part of both men and women a deepening desire to understand the Scriptures.

"During the year, classes for Christian women have been held in the spring and autumn. These have been of a less limited character than the classes of 1893, a third class, composed of young unmarried women, having been formed. Forty women, in three distinct classes, have been under regular instruction. The same women are invited to return each season, and thus a more thorough and more systematic course of study is followed than would otherwise be possible. The senior class, consisting of twelve elderly women, most of whom are over fifty years of age, have, in the

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course of the four classes they have attended since January, 1893, completed the study of Mark's Gospel.

"The total membership of the church now stands at 1,340. Since the last report 88 have been baptized, and there are now 144 candidates under instruction with a view to baptism, besides 321 other inquirers who worship regularly with us. This year there are no particular stations with very large additions to their numbers. But this is no discouragement. I have noticed that when there is a large and sudden increase in the number of inquirers at the station, there is a considerable proportion of them who have no enduring faith, but are carried away by the enthusiasm of the hour, and soon lapse into heathenism. This has an injurious effect on the rest. The period of diminishing numbers is so trying that often the station which a year or two ago was buoyant with success has become one in which hope and faith have almost died out. I am glad to say that the increase this year has been more general and healthy. All over the church they are coming forward in twos and threes to throw in their lot with the people of God.

"This year a modification has been made in the arrangement for the support of the pastors. Hitherto the contributions brought in at the half-yearly meetings have all gone into one fund, from which the pastors have received fixed and equal salaries. Henceforth, whatever any one district subscribes will go to the pastor of that district, while a new Pastors' Salary Augmentation Fund has been started, subscribed to by the richer men of the church, the object of which is, in the first instance, to supplement the salaries of pastors in poorer districts; and, secondly, to increase the salaries of all, so that instead of being in part depending on their farms, they may be able to give their whole time absolutely to the work of the church. The new fund has been heartily supported, and the subscriptions to the old fund, instead of being in any way diverted, are more this year than in any previous year.

"The total contributions for all purposes during the year are 1,070 dols. Of this 350 dols. is for the support of the ministry, including the entertainment of the pastors when fulfilling preaching appointments; 530 dols. is the amount subscribed from this district for boys in village schools and the City School, and for students in the Training Institute, expenses which in most other missions are borne entirely by the parent society; the rest of the above sum has been contributed for incidental church expenses, the Poor Fund, and evangelistic work.

"As you know, part of my work is that of teaching Old Testament in the Institute. Since the Institute was reopened, a little over a year ago, we have gone through the history up to the end of the period of the Judges; introductions to the books from Genesis to Judges, and the Book of Job; with an exposition of Genesis and half of Exodus."

THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTION.

An event of singular and unique interest in connection with the Shantung Mission has been the Conference of Missionaries held in Tsing Chu Fu, which was attended by forty-two workers, representing, besides those of our own Society, American Baptist, English Methodist, China Inland, Canadian Presbyterian, Swedish Baptist, and American Independent and Presbyterian societies.

The Conference was remarkable as being the first held in Shantung, and it was striking that so large a number of foreigners could assemble

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in an interior city without disturbance. Tsing Chu Fu, in all its long history, has never seen so many "foreign devils" within its walls; yet men and women in Chinese dress, or in English dress, were allowed to go about in peace and perfect safety.

The objects of the Conference were (1) a better comprehension of the several methods of work now carried on throughout the province (Shantung); and (2) mutual encouragement in the one great mission—the Christian enlightenment of the people of Shantung.

Papers were read and discussed on the following subjects: "How may the Native Church become Self-Supporting?" "The Poverty of Shantung: its Causes and Remedy"; "The Attitude of the Native Church toward the Government"; and on Theological Education, Medical Work, and Woman's Work for Women. "Boys' Schools" and "Church Music for Chinese" were on the programme, but were crowded out for want of time.

The Conference was an unusually helpful and successful one: none seemed to go away disappointed; those especially who work in the interior, in isolated positions, were cheered and stimulated by meeting with so many fellow-workers, and by hearing of the progress of the work in other parts of this great province.

Referring to the new building for the Gotch-Robinson Training Institution, one of the delegates to the Conference wrote:—

"Inside the ancient walls of Tsing Chu Fu City has recently been built up a nove building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman at Bristol, Ed. Robinson, Esq., to the English Baptist Mission of that city, and is called the Gotch-Robinson College. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest, and for general instruction in the works of God and in Western science. This being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines."

GOTCH-ROBINSON COLLEGE.

Reporting on the work of the Institution during the past year, the Principal, the Rev. J. S. Whitewright, sends the following details:—

"The number of students in the Training Institution was increased this year from 27 to 46. With regard to their work, I am glad to be able to report that the progress made by the great majority has been good. They have continued their evangelistic work, taking part in turn in the daily preaching to the heathen in the city chapel, in visiting the villages round about the city, distributing pamphlets and preaching, and in helping some of the weaker Christian stations in the neighbourhood.

"We recently called for volunteers to do special evangelistic work in the city and

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suburbs on Sundays. Fourteen responded, and the city and suburbs have been marked out in districts for systematic visitation. The Christians of the city are working with them in this effort, introducing them to homes where, without their help, they might have difficulty of access.

"With regard to their studies, the students taking the full course have completed the study of Mark, with Dr. Faber's Commentary, begun last year. They are now engaged in the study of 1 Corinthians. The first half of the 'Chi-tu shih lu' ('Life of Christ'), by the late Dr. Williamson, has been read, together with the 'Philosophy of the Plan of Salvation.' Mr. Bruce has continued his work on the Old Testament to the end of Judges. Mr. Couling has taken two classes per week on General History.

"The 'Lay Preachers'' section has also studied Mark, Corinthians, and Old Testament as above, but in a more elementary way. Homiletic and other classes have been held, as in former years. We have been indebted to the Rev. F. Chalfant, of the American Presbyterian Mission, Wei-hsieu, for kind services rendered in assisting at examinations and in addressing the students on several occasions.

"The Leaders' Classes were held in the spring and autumn. The new buildings which were completed this spring for their accommodation enable us to carry on these classes with more convenience and efficiency than formerly. The men showed that they appreciated our attempts to keep them as leaders and workers in their stations.

"With regard to work, in the city, in spite of the many hostile reports that are being circulated (we as foreigners being supposed to be in some way connected with the Japanese in the war now going on), we have been able to go on with our work without any difficulty. In the spring special work was done among the students attending the prefectural examinations. It would take too long to give a detailed account of this. It is a matter for great thankfulness that many thousands of these young men respectfully listened to the preaching of the Gospel."

THE NATIVE CHRISTIAN BOYS' HIGH SCHOOL.

The following report has been received from the Rev. Samuel Couling as to school work during the past year :—

"As regards the CITY BOARDING SCHOOL, this is the first year's work since the enlargement of the school and the building of the new premises. In accordance with Chinese usage we have given the school a fine-sounding name, with the difference, however, that we shall try to act up to it: the name is *Kuang-te Shu-yuan*, which means Dissemination of Virtue College.

"We began with sixty scholars, but several have fallen out during the year. The work has been satisfactory. Examinations have been held in the various classes at intervals by different brethren of this and other missions, and certificates have been given to the successful scholars in each subject. The boys value these certificates very much, and work hard for them, and will treasure them up in the hope of thus passing through the whole course of study, and obtaining a special certificate to that effect. That the examinations are not a mere name may be proved by the fact that half the boys, on an average, have failed in each first examination in each subject. I think that henceforth the best way to report the amount of work done will be by giving the number of certificates granted. For this year they are as follows :—Geography, 30 ; Geography—Physical, 7 ; Astronomy (Primer), 7 ; Life of Christ, 23 ; Geometry I., 12 ; Geometry II., 2 ; Geometry III. and IV., 5 ; Chemistry (Elementary Practical), 8.

"Unfortunately, the Chinese year-end, when the other examinations take place, is not yet. I expect a good number to pass in all or some of the following subjects :—Life of the Apostle Paul, Old Testament History, General History, Elementary Chemistry, Arithmetic, Algebra.

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"The results of these further examinations must be reported next year.

"The friends who have taken all the trouble of these examinations are Messrs. Bruce, Smyth, Shorrock, and Dr. Paterson, of our own Mission, and Rev. F. H. Chalfant, of the American Presbyterians.

"I may say that I have been giving special attention to the teaching of the Bible; all the younger boys have been taught the Life of Christ; a large class has been taught Old Testament History three times per week; another large class is working for the second time through the Life of Paul. This last class is held on Sunday afternoons in the chapel, and is attended by a good many besides the school-boys.

"I am glad to say that the amounts paid this year bear a higher proportion to our expenditure than ever before, very close upon one-half of the food bill having been paid by the parents. It must be remembered that this is about equivalent to the full support of the boy if living in his own home, besides which they lose his labour. In this matter we still lead the van and set an example to many schools.

"To show that the school is appreciated by the native church, it may be mentioned that I have forty applicants to examine for the six or eight vacancies which have to be filled next year.

"With regard to the VILLAGE DAY SCHOOLS, I cannot write so satisfactorily. Considering the scarcity of good teachers, and the poverty of the people, the schools have been as numerous and as well attended as could be expected. There have been schools in 36 stations, with 367 children on the books. How to get the village children *effectively* and *regularly* taught is, however, a problem not yet solved by this or any mission; though of course a great deal of good is effected in the attempt. The war will probably cause the next year's schools to be much fewer in number than this year's."

CHOUPING.

DISTRICT WORK.

In the previous report it was stated that the Rev. E. C. Nickalls was suffering from a very grave attack of fever, contracted during a brief visit to Shanghai. In consequence of this illness he was unable to resume work in the Chouping district for several months in the earlier part of the year. During such time, however, the Rev. Alfred G. Jones undertook the general superintendence of the district work.

Mr. Nickalls reports:—

"During the past year many of us have been ill, two or three dangerously ill. God has been very merciful to us; of our workers we lost none, though Dr. and Mrs. Watson were bereaved of their little daughter. Much of the illness was contracted through weakness, the direct result of overwork. When will the churches strengthen your hands, so that you can send us the much-needed reinforcements? Will they be delayed until some of us are lost through the overstrain? Two facts should ever be clearly before the denomination: (1) Shantung is one of the most fruitful fields in all the world on which to sow the Word; (2) the work of this Mission *is not one which can be contracted or expanded according to the strength of the staff*. Without forcing, it is ever increasing; whenever a worker is withdrawn, his responsibilities must be instantly laid on others. If we were doing simple evangelistic work among an indifferent people, the withdrawal of a worker would not increase the labours of those remaining. But this Mission must carry daily the burden of many increasing churches, which is joyous when the burden-bearers are many, but crushing when, as now, they are few.

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"The counties of Chi-tung, half of Chouping, Ching-cheng, half of Pu-tai, and Pin-chow have been my charge. Work was also undertaken in Li-chin county, one of the most literary of the province. We hesitated long before beginning new work. With shrinking numbers and increasing cares, it was what men often call foolish. But to some of us the leading of God was manifest, so it was undertaken in faith.

"The work in Pin-chow, Pu-tai, and Ching-cheng, though it has, of course, suffered much from the lack of Mr. Harmon's care, has more than maintained its position. In Pin-chow and Ching-cheng there have been several new stations opened. But in Pu-tai the work has greatly increased, and the whole prospect is very encouraging. This is due not to any efforts of mine, for my visits have been very rare and always hurried. But we have an evangelist there, Chaoihsin, who is a very earnest Christian and an interesting man. He is under thirty years of age, and his inexperience, added to an impetuous disposition, leads him into positions at once awkward and ludicrous. But his ability, enthusiasm, and real devotion to the work of the Gospel endear him to the Christians, and make him useful to the conversion of the heathen.

"When I gave an account of my stewardship to Mr. Harmon, I found that in the two and a half counties of his field under my care nearly all the old stations were in existence, and fifteen new ones had been established. Mr. Harmon's district has now been transferred to him.

"Classes for the 'leaders' have again been held this winter. Messrs. Drake, Harmon, and I explained portions of the New Testament. Lectures on Natural Theology and Astronomy were given by natives. The first chapter of Colossians was memorised."

Referring to the progress of the work in the district in charge of the Rev. W. A. Wills, but temporarily taken over by the Rev. E. Burt, B.A., during the furlough of Mr. Wills in England, Mr. Burt writes :—

"I have visited Mr. Wills' district since coming back from the coast, and held the annual Presbyteries, or Association meetings. Most of the male members from our seven little churches were present. We first took the Lord's Supper together, and then the leaders and deacons reported on the work of the past year. In Chih-Chu'an county the churches have hardly yet recovered from the effects of the persecution which broke out early in the year, just on the eve of their pastor's departure for England.

"We get the brightest and most earnest of Christians under our personal influence for, say, half a month, and you will understand how much more satisfactory this is than an occasional visit of a few hours only to their station. This time there were upwards of 150 men in together, and, to make the teaching effective, they were divided into three groups. All the men have had the benefit of being taught by three different missionaries—Mr. Drake, Mr. Harman, and Mr. Nickalls. Native evangelists have also assisted in the teaching, and the magic lantern has been put to good use to illustrate the truths of Christianity and the elements of astronomy. Besides all this, there have been other and more informal meetings between the missionaries and the men, when trial sermons have been given and criticised, or hints given on the proper way of reading the Scriptures in public, or passages of Scripture been learnt by heart and recited."

MEDICAL MISSION WORK.

Without question mission medical work is a great object lesson to the heathen. Well has it been said: "Just what Jesus Christ's miracles of healing did for the world more than eighteen hundred years ago to

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excite gratitude, to allay race-hatred, to lessen the bitterness of opposite religions, to overcome evil by good, so now, though in a modified degree, does the mission medical work reach the hearts of men and lead them to think better of the religion of Jesus Christ."

In the words of Sir Rutherford Alcock: "Medical mission work in the Empire of China is the golden key to open up that vast land to the spirit and aims of the Christian religion. Already the ministration of mercy and relief has produced marvels, and cannot fail to bring about still more striking changes."

During the past year Dr. and Mrs. Russell Watson have been at home on furlough, and Dr. T. C. Paterson has been conducting and superintending the medical mission work in Tsing Chu Fu city.

He reports as follows:—

"Notwithstanding the absence of Dr. and Mrs. Watson, and my long illness since their departure, the medical missionary work here has continued without intermission during another year, owing, to a great extent, to the very competent and reliable service which the hospital native senior assistant now renders, and to the devoted way in which the hospital evangelist attends to his duties. Thus, without a break, the Gospel of Christ has been preached in His own appointed way, by 'healing the sick and saying unto them, the kingdom of God is come nigh unto you,' and has received His blessing.

"The medical class continues its work for another year. Six months ago sickness and death stepped in and claimed one of its number.

"I send you a statement in figures, in the form that I see you are annually supplied with.

"Hospital in-patients:—

Men	222	
Women	33	
		255
Dispensary out-patients:—		
Men	11,687	
Women	3,174	
		14,861
Poisoning cases treated (of these 55 recovered)		57
Special visits made to patients at a distance		40
	Total	15,213 "

From Chouping the Rev. E. C. Smyth sends the following report of Chouping Dispensary and Hospital for 1894:—

"We are getting well established in this city and district, and curiosity to see the foreigner and his drugs is reduced to a minimum. Of course, there is still considerable prejudice against us and superstition concerning us, such as fear of becoming a learner of the doctrine through the action of Western medicine on the heart, and the belief that our drugs are a compound of children's hearts and eyes. In a new district it is unwise to be too affectionate with, or pay too much attention to, little children, owing to superstition and rumour; where we are well known this is very different. Our object is to undermine this prejudice and superstition by using the many opportunities

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this work affords of proclaiming the Gospel of Jesus Christ. We trust that the in-patients whilst with us, under Christian influence and instruction, may receive correct ideas of Christianity, and be led by the Holy Spirit to surrender themselves entirely to its life-saving and soul-satisfying benefits. It is impossible to tell in a report the results of our work upon the hearts of our patients, for I am convinced that the practical exhibition of the spirit of benevolence which the Gospel inspires, appeals more forcibly to them than our exhortations. For them to see us care for, wait upon, and sympathise with the helpless, full of disease, is an object lesson, and makes more impression upon them than our preaching and pleading.

"During the year, I have visited Ching yang tien tzu, in the county of Chang Chiu twice a moon and Chow Tsun three times a moon to dispense medicine and speak to the people about the Gospel. In the spring, I visited the county of Li Chang, more than a day's journey from this city, to baptize eight candidates examined last autumn. The village, Meng Chia Chuang, being amongst the hills where stone is plentiful, the Christians set to work to build a baptistry, and made a very good job of it. On my arrival, quite a crowd of people had gathered together, and I improved the occasion by explaining the ordinance of baptism, and urging all to serve the true and living God through faith in our Lord Jesus Christ. In the afternoon, we had a communion service. Amongst those baptized is a bright old woman of seventy, nearly blind, who is able to repeat about twenty hymns, catechism, and many passages from the New Testament. She is taught by her son, who was also baptized, and whom she once bitterly persecuted. There were also four members of one family baptized. The father, a farmer, is a very strict vegetarian of thirty years' standing, and neither indulges in smoking nor drinking. Am sorry to say he is very proud and inclined to trust too much to his morality, although he confesses the Gospel satisfies the long-felt need of his heart. We ask your prayers on behalf of these Christians that they may be strengthened and fruitful in every good work, and increasing in the knowledge of God.

"ANNUAL REPORT OF CHOU P'ING DISPENSARY AND HOSPITAL FOR 1894.

	Males.	Females.
November, 1893, dispensed to	261	144
December „ „	297	124
January 1894 „	290	106
February „ „	355	136
March „ „	362	171
April „ „	373	188
May „ „	519	271
June „ „	321	216
July „ „	335	162
August „ „	548	286
September „ „	336	224
October „ „	365	167
	4,362	2,195
Poisoning Cases	52	18
In-patients	74	12
	4,488	2,225

Total number of Patients, 6,713.

Table of Attendance, indicating Growth of Work.

	Out-patients.	In-patients.
November, 1889, to October, 1890	2,904	—
„ 1890 „ 1891	4,125	11
„ 1891 „ 1892	5,080	43
„ 1892 „ 1893	6,960	58
„ 1893 „ 1894	6,713	86

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"REPORT OF THE WORK IN CHOU-TS'UN FOR 1894.

"During the furlough of Mr. Wills, the work in this important town is entrusted to my care, with the help of medical assistant Cheng tae Fan and the evangelist.

"Am happy to say the year just closed has been one of steady growth. I knew it would be impossible to do much in the way of extension, so determined to hold and strengthen existing advantages.

"As before, Chou-ts'un has been regularly visited three times a month and frequently on Sundays. The attendance at the dispensary has not been so large as last year, owing to the war and other reasons, but still we have dispensed to about 2,000 patients, visited sick homes, and saved many attempts at suicide."

WORK IN THE COUNTIES.

The Rev. S. D. Drake, who has charge of the work in the northern counties, writes :—

"Another year has passed away, and in some respects a very trying year it has been. The northern districts have again suffered from floods, and many people have not gathered a harvest during two years. This circumstance has forced many to leave home in search of work, and among them some whom I had hoped to baptize.

"Again, the war with Japan has presented an opportunity for the circulation of anti-foreign and anti-Christian reports, such as foreigners were all to be banished from the country, and native Christians to lose their heads. These reports have terrified some of the newer learners, and so reduced the numbers attending worship. I am, however, glad to report that hitherto I have not heard of any of the baptized discontinuing their attendance on this account.

"Trying though the year has been, yet progress has been made, and you will be glad to learn that 105 men and women have been baptized.

"It is now barely six years since I began the work in Kao Yuan and Hsin Cheng counties. At the present time there are 228 Church members.

"During the past year a pleasing event has taken place—viz., the Christians under my care have made a start at providing themselves with something like pastoral oversight. They have not provided pastors, but they have selected four Christian men to act as teaching elders.

"These elders have each a separate district, and each is to visit the Christians living in his district four times a year. The Christians contribute a fixed sum of money to defray travelling expenses and to meet the loss involved through absence from home.

"This agency, it is expected, will be fruitful of good, and ultimately result in a native pastorate."

SHANSI.

TA'I YUEN FU.

For years past our brethren have been earnestly labouring in the Ta'i Yuen Fu district amid difficulties and discouragements that would have depressed and disheartened men less devoted, persistent, and confident. Nor have the promised reinforcements for which our brethren have pleaded so earnestly for years past, and which the needs of the work demand so urgently, been sent out, owing to the painful pressure of financial exigencies.

Yet, amid all discouragements and disappointments, the following report

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from the Rev. G. B. Farthing cannot be read without thanksgiving and hopeful expectation of larger blessings in the immediate future :—

"The report of another year's work is due. One is thankful to say that though it has been a year of great difficulty, it has been one of no small success. The mere success which is marked by additions to the church-roll would have been larger but for the persecution which broke out in the two fields of Pé'ng To'u and Chiao Ch'eng, which are specially in my charge. The increase of membership for the year has been: Ta'i Yuan Fu City, 1; Pé'n To'u, 4; Chiao Ch'eng, 14; a total of 19. When the deputation reported concerning Ta'i Yuan Fu, they sadly told of the poor church-roll, which only had four names inscribed upon it. That was a shock to them, but even that was not the worst. After they had gone it seemed right to remove two of the four names, as the men were opium sots, one of them being a gambler. Thus we were reduced to a membership of two only, and felt far happier than with the four. It was the early spring of 1891 when Dr. Glover and Mr. Morris were with us, and they, after inquiry, had much faith in the missionaries, but little hope of the work. It is not surprising that they felt thus. But now, at the end of 1894, how do we stand? Forty have been baptized in the interval, an average of ten for each year. Our membership, exclusive of Shih T'ieh and Hsiao Tien, which were not then included in the T'ai Yuan Fu Church, is now 41, there having been one death. Of the 41, Chiao Ch'eng has 25; T'ai Yuan Fu City, 12; and Pe'ng T'ou, 4. I have been moved to put these figures forward, because I wish friends at home to realise the way in which God's blessing has been vouchsafed to us. The additions will multiply with an ever increasing ratio. The body of adherents which we have gathered around us is many times larger than our membership. 'Forty in four years!—a small enough increase, and nothing of which to be proud,' somebody may say. 'Just so,' we respond; 'we are not proud—but humbly grateful.' There are fields from which hundreds, perhaps thousands, may have been gathered; but nearly all of these forty were redeemed from the 'lower depth beneath the depth.' Sunk in the opium vice, having lost even those remnants of truth and justice which are usually retained and prized by wanderers from God, this was their state. Helpless, hoping nothing; in bonds which they were powerless to break, our Saviour visited them, and by His Almighty strength wrested them from their enemy, healed them by His grace, and set them on the way of truth, with their faces towards the light of Heaven. It has been the Gospel, or rather the living Christ of the Gospels, which has effected their cure and salvation. The grand old Gospel is ever winning for itself the hearts of men, and weaning them from sin, and so attesting itself the power of God unto salvation.

"T'AI YUAN FU CITY.—The opium refuge in this city has never once been without patients through the year. In all ninety-three men have been treated. Of these five only broke away and failed to make a complete cure. Thus eighty-eight have gained freedom from this degrading habit.

"The patients learn of Christ, are taught to pray, and pointed to the only One who can redeem and save. They yield to His claim, and there are many who have ceased to worship idols, and are feeling their way into the light.

"Our *City School* has been carried on through the year with much encouragement. The average attendance has been fifteen, the numbers on the books twenty-three. This school has never been more popular than at the present time.

"CHIAO CHENG.—The work at this station has passed through a period of trial. Our helper, Pai Hsiao Kên, was taken seriously ill at the beginning of the year, and has only just lately sufficiently recovered to resume his full duties. Yü Hsien T'ung took charge of the refuge work and daily services, and Han Mêng Pao volunteered for the

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Sunday public preaching when the missionary could not be present, and so things were happily carried on without injury to the work.

"In the Opium Refuge 135 men have been under treatment. Of these, twenty-two broke from restraint, and the return home of another was sanctioned because of the distressing tidings which came from his home that his mother and wife having quarrelled, the mother in her rage had taken opium and ended her life. Thus 112 men have been discharged free from craving. Besides these, twelve women were helped by our Christians and successfully gave up the habit at their own homes. Imagine what it means to a prisoner to have the fetters knocked off and be led out of his dungeon into freedom—that is just what this change means to these people. How full they are of laughter and praise! How they rejoice in their new lease of life! Best of all is it to find that so many of them give the glory to God as being—what it really is—His own gracious and marvellous work.

"The total cost of Chiao Cheng for the past year was £26 19s. 8d. Subscriptions and opium refuge receipts realised the sum of £22 7s. 7d.; the charge to the Society for this station was, therefore, only £4 12s. 1d. The illness of Pai Hsien Sheng naturally increased our expenditure, otherwise, I believe, this station would have fulfilled my expectations concerning it, and have raised all the funds necessary for carrying it on. No work will ever win my sympathy that does not find a fair portion of its expenses. There is nothing easier than to open and run stations when the money is all supplied by the Mission.

"It is my wont to constantly urge the claims of God upon the resources of His people, and to lay upon the consciences of the Christians the real meaning and use of mission funds; that they are to be viewed as a match to kindle the fire, and not as fuel to feed the flame; as a key to open the door, and not as a perpetual endowment for all the needs of the house; as nourishment for infant weakness, and not as support for manly vigour; and as a stimulus to generosity, and not as encouragement to niggardliness. It is our experience that when a man puts down something for God's cause, he retains his self-respect, and makes a better Christian.

"The *T'ai Yuan Fu* church has done fairly well this year. After paying the station expenses of P'ing T'ou, or, rather, that part of the expense which remained after what the people there did themselves, there is still a balance in hand of £4 5s. 2d. The P'ing T'ou work is carried on apart from mission funds. Of course, we have no grand premises there—only two rooms and a kitchen in the house of a family named Li. These are amply sufficient for our present needs. Some of the subscriptions made by the people themselves have been in kind—a form by a carpenter; potatoes, eggs, &c., by the farmers. 'According to what a man hath' they read in Scripture, and act upon it. The evangelist, Liu Ching Hsüan, who itinerates in the neighbourhood of P'ing T'ou, and makes it his headquarters, is supported by the Sunday-school at Harrogate. We were much cheered by the offer which came to us from the Harrogate friends to support an evangelist in our field. At P'ing T'ou, four men were baptized this year. There has been a case of persecution in that district, but the magistrate quickly put things straight for us."

SHIH TIEH AND HSIAO TIEN TZU.

The Rev. Arthur Sowerby, jointly with Mr. Farthing, has carried on the work in Tai Yuen Fu city, while taking sole charge of Shih Tieh and Hsiao Tien Tzu.

Reporting on both these centres of work, Mr. Sowerby first refers to

SHIH TIEH.

He writes:—

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"At *Shih Tieh*, our old friend Mr. Hu is still working faithfully, but he is getting on in years; he is now sixty-five, and has been in poor health, and is not able to do so much as formerly. We have with him as caretaker and cook, for the opium patients, another man of the same name (Hu), a good Christian man, who also does what he can in the work. My wife and I spent five weeks here in the spring, and a good many people came round us, especially women and children. Our friend, Miss Shakleton, who went with us, and her Bible-woman elder, sister Wang, gave us a great deal of valuable help in teaching them. If only one could spend six months a year in this place, instead of six weeks, a good harvest of souls might be hoped for.

"The Christians here are anxious to have their children well taught, and two little girls, the children of Mr. and Mrs. Chang Hai Ch'uan, both church members, have spent some months at Shih Tieh under Mr. Hu's instruction. Five boys, the sons of Christians, have also had the same advantage. The cost to the Mission has only been a few shillings.

"The opium patients have not been so many this year as formerly, but that is largely accounted for by the war, the rumours of which have reached Shansi, and scare the village people considerably. The common report around the villages near Shih Tieh is that the foreigners have rebelled, the missionaries have gone home in consequence (some people believe they have gone to manage the war), *and all the Christians are to be killed*, and therefore they are fighting shy of us just now.

"Our landlord is outwardly as deaf as a post, but with his inward ears opened, he has entered the Church by baptism."

HSIAO TIEN TZU.

"The attempt to establish an opium refuge here has failed; the reason mainly being that the patients who wish to be cured prefer to come up to T'ai Yuen Fu, and be directly under our own treatment. In other respects the work is going steadily forward. In the autumn I baptized three men. Two of them were inquirers before I returned to England in 1890; the other is a doctor in a village called Ta Ts'un, five li distant from Hsiao Tien Tzu. This is one of the largest villages in the district, and I am hopeful that it may become a centre of Christian light."

T'AI YUEN FU.

"The work in this city has been much the same as in previous years, but the special feature I would notice has been the number of hearers we have had in our shop on the main street. In no previous year have I seen anything like the same number of attentive listeners, and ever since my return from Shih T'ieh I have spent a large time in the shop. Mr. Farthing and I have worked together in this city, and his return to England next spring will leave a very large amount of work on my hands. His presence here will be very much missed, and I cannot look forward to the work to be done next year without considerable anxiety.

Opium Patients—	
Hsiao Tien	1
Shih Tieh	9
,, ,, (out-patients)	4
Total	14

HSIN CHEO.

The Rev. Herbert Dixon, reviewing the work of the past year in the Hsin Cheo district, writes :—

"I am thankful to be able to report solid progress—progress not merely in numbers,

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but also in quality of our Church members. The year has been the most unsettled one since we commenced work here, owing to the outbreak of war with Japan, and it was with some amount of apprehension that we heard of the various defeats of the Chinese armies. But instead of injuring our preaching, the war has given us increased opportunities of approaching the people; the density of their ignorance as to any country, or even province, outside their own, leading, or rather compelling, them to turn to the foreigner for information. And thanks to the attractions of a terrestrial globe, which a lady in England kindly presented to me, our book-shop has been more frequented than ever before, not only by farmers, but by business men and scholars and a lesson in geography has afforded a splendid opportunity to proclaim the wisdom and power of the God of the whole earth.

"During the summer we had the joy of baptizing seven men, all of whom had given evidence of change of life, and two of whom had given up their old employment rather than be entangled in idolatrous customs.

"Our out-stations have continued steadily at work. That at *Chi Tsun* has not, however, fulfilled its early promise of rapid progress, and no additions to the Church have come from there this year. But our two flourishing schools at Pan Shihtzn and Yao Chih are both the outcome of our work there, and, as will appear under our school report, some ten inquirers have come in connection with those schools. Our *Ting Heiang* out-station has furnished one addition to the Church—a kindly, gentle old man, who broke with idolatry some three years since. Tso Mo Chen station there has had to pass through a time of trial, but has come out unharmed. One convert there has been ill-treated on account of non-payment of temple dues. Being summoned to appear before the heads of the temple, he firmly refused to comply with their demands for immediate payment of the dues, and, in accordance with a pre-arranged plan, was suddenly seized by seven powerful men, and thrown from the temple platform into the court below; there he was kicked and beaten unmercifully, and finally dragged out into a stony river-bed, where one bully proposed smashing his head with a boulder, and thus ending all future temple disputes. But the policeman of the place now interfered, and, instead of killing him, they decided to tie him up inside the temple, and starve him into submission. However, the policeman fearing the proceedings might involve him in trouble with the magistrate of the district, offered to stand security for the payment of the dues, and our convert, Mr. Wang, was released. An attempt at conciliation having failed, an appeal was made to the district magistrate. This at once brought the offenders to their knees, ready to do anything he might direct. We assured them of our friendliness, promised to overlook the past on condition that a suitable apology were made to Mr. Wang, and that his name was at once struck off the temple books. The result was that half-a-dozen other inquirers have all refused their temple dues, and trouble that was brewing in another district all quietly passed away.

"Our schools, like other parts of the work, have given us much cause for praise and thanksgiving, though, in one or two instances, we have felt disappointment.

"Our three schools at Ting Beiang, Pan Shihtzn, and Yao Chih, stand out splendidly. A few days ago I accompanied Mr. Chao to examine two of these schools. The boys are a bright, intelligent lot, and all of them passed their examinations with credit. At Yao Chih the teacher has been of much service in spreading a knowledge of the truth amongst the villagers generally, and he now reckons some dozen of them have been impressed with the Gospel."

SHENSI.

The record of the year's work in the distant province of Shensi is largely a story of famine and fever, poverty and pestilence.

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Mr. Moir Duncan early in the year was smitten down by a violent attack of typhoid fever, and for many weeks his life was despaired of.

But the brethren in Shensi are full of hope, as will be seen from the following reports, and the recent arrival of the Rev. Evan Morgan has greatly cheered them.

The Rev. A. G. Shorrock, B.A., writes:—

"The famine from which this district has suffered more or less for the last three years continued up till June, when a bountiful harvest was reaped. The price of grain was at once reduced one-fourth, and as there is every prospect of a good spring harvest, the people are immensely relieved. The long continuance of the drought, however has had a most distressing effect. In many cases where, two or three years ago, there were groups of neat straw-thatched cottages, filled with hopeful and hard-working immigrants, there are now only bare walls and general desolation.

"The deaths this year from famine, fever, and other causes have been very numerous. Among those who have passed away are two Church members, and several promising adherents. Some of these bore a remarkably clear testimony to a living faith in Christ. A man named Chang, who had worshipped with us for two years, had a premonition that his end was near, though, to all appearance, as well as usual; and so, calling together his children and grandchildren, he solemnly exhorted them to be faithful believers in Christ, and on no account to be intimidated by enemies to the truth. He then went peacefully to rest, and never woke again. A young Shantung immigrant, a candidate for baptism, seemed particularly bright one Sunday evening, reading and singing until an unusually late hour. In the night he was taken ill, and died the following day.

"Year by year we are radiating out further from the Shantung immigrants, and are now getting a secure footing in places entirely occupied by the native population. Regular preaching is now carried on in the densely-populated cities of Hsi-an-fu and SanYüan, and we shall gradually become more occupied with work in these important centres. From these places the Word of Life is being sounded forth to the surrounding country districts.

"Our Evangelistic Association is proving of undoubted value in developing the gifts of Christians, and putting upon *them* the onus of spreading the Gospel by *voluntary* effort, instead of depending upon paid agencies. The members of the Association now number forty-two. They meet every three months for devotional purposes and transaction of business, and also to be examined in the prescribed course of study. They are individually pledged (1) to devote at least one day a month to evangelistic work; (2) to study the course prescribed; and (3) to contribute funds for sending workers further afield. At our last meeting, in October, most were examined on the first nine chapters in Acts, and many others on Christian Evidences and the Religions of China. Reports were also given in of voluntary work done by the various members, with special reference to experiences calling for deliberation, thanksgiving, or prayer. Eleven men were also appointed by the members to preach in more remote districts, for from five to forty-five days, according to the number of votes received by each. The sum of two pounds odd, contributed during the previous three months, was divided among them, 100 cash—or about threepence per day—being allowed for inn and food expenses. This work is entirely voluntary, travelling expenses only being allowed to those elected for service in more distant places, such funds being provided entirely by the Association. When it is remembered that the famine is barely over, and that even now many are in great poverty, it will be seen that the work of this Association speaks of no little self-denial. Even the women and children have helped. From their scanty earnings at the

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spinning-wheel the women have given their mite, and the children have cheerfully gathered baskets of dry grass and firewood, with the proceeds of which they have contributed their few cash.

"In November last we invited about forty men from our various stations for ten days' special instruction. The gathering together in this way not only brings us all into close contact with each other, but the sense of unity and strength creates brotherliness and enthusiasm. Mr. Duncan and I lectured daily on Introduction to New Testament and Epistle to Romans respectively, while our trained helpers, Lui and Sun, took up parts of Acts and Genesis. The evenings were occupied with devotional, missionary, and other meetings. Would that all our leaders might be mighty in the Scriptures, and possessed of the life and light that come from intimate acquaintance with God's Word! Only so will our church be a pure and living church—the abode of the mighty Spirit of God.

"Not the least important and promising of our work is among the young. In our nine boys' schools there have been about 140 scholars during the year. It is only on condition that the boy remains in the school two years at least that we consent to receive and help him. We thus secure that every scholar shall not only learn to read, but also become acquainted with the main facts of Christian truth. In the first year early Old Testament history, Catechism, hymns, and elements of geography are taught, in addition to the books of the ordinary schools, while scholars of two and three years' standing study the Gospels, Christian Evidences, Old Testament history, physical science, and geography. Mr. Duncan and myself have taken part in the instruction of the more advanced boys, Mr. Duncan taking the Parables and physiology and arithmetic, and the Old Testament history and astronomy. These boys vary in age from thirteen to twenty, and there is every reason to believe that some, at least, have yielded to Christ. In all cases we seek that the teachers be in thorough sympathy with us in aiming first at the spiritual welfare of the scholars. We look upon our schools not so much as educational institutions as effective evangelistic agencies.

"Our girls' boarding school has now been established nearly three years, and the conviction grows upon us that it supplies a very real need. It is a great rarity to meet with a woman who can read and write in this part of China. Her mind is usually undisciplined and ignorant, and it is almost impossible for her to follow and remember an orderly address. Our girls' school is doing away with this. The girls are proving themselves as capable in every way as the boys, and their bright, intelligent faces contrast greatly with their less favoured sisters.

"The horrid custom of footbinding is receiving its death-blow among us. We have always sought to inculcate a strong sentiment against this practice in the church and schools. Out of thirty-six girls twenty-eight have unbound feet. The remaining eight would gladly remove their bandages if their mothers or future mothers-in-law were willing. Christianity is proving here, as elsewhere, a special boon to woman. A few months ago the first-fruits of the school were gathered into the church, when one of the former pupils was baptized. We expect some other of the senior girls to follow her example before long.

"Let me say in closing how impossible it is to tabulate results. It may seem a small thing to have added only some ten names to our church-roll, but this says nothing of the increasing spirit of inquiry among promising natives. The seed has been sown broadcast these two or three years, and it seems now to be taking hold in various districts. May it bring forth fruit abundantly! Now that Mr. Morgan has arrived, we shall be able to extend operations to regions further afield. We are all of one mind in seeking to establish a thoroughly spiritual and self-supporting church in which Christ shall reign.

"The dangers of the past year have not been few. Wolves still abound, and we

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sometimes see them in the country, skulking behind village walls or trotting leisurely to their haunts. We have heard many disquieting rumours of war and rebellion, and of threatened violence; famine and fever have wrought havoc among us, and some few who were formerly adherents have become enemies to the truth. But from all perils the Lord has delivered us, and here we are, hopefully looking into the future, knowing that in this far interior province there is being raised up a people to be the eternal glory of Christ."

HSI-AN-FU.

Rev. Moir B. Duncan, M.A., reports:—

"The work here can only be understood by knowing something of the conditions under which it has been conducted. Of this great plain it can truly be said:

"'Affliction is enamour'd of thy parts,
And thou art wedded to calamity,'

for poverty and persecution, famine and fever—mere words in the vocabulary of most people—have been the overshadowing realities of daily life. On to April dire distress continued to scatter the people and supplant our work.

"The end of famine saw the beginning of famine-fever. An epidemic spread like a prairie-fire. Every hamlet and nearly every home suffered. In Hsi-an and San Yuan cities many dead lay where they died on the streets—the stench of their decomposing corpses filling the noisome air. It is at such a time that the utter night of heathenism is known. Fear, despair, agony, death—for these the faiths of China have no alleviation or antidote. We rendered whatever assistance our limited means enabled, but that was like a loaf of bread to a perishing multitude. Our supply of antipyretics was soon exhausted, but not before we had the joy of knowing that there were circles of saved around the centres of our help. For the next three months a severe attack of typhoid fever laid me aside. Then our two pastor-evangelists were unfit for duty—Sun from fever and Liu from an abscess. For a time it seemed as if both the workers and their work had irretrievably suffered. It is impossible, therefore, to report much progress. We have been holding the field more than fighting the foe, and if we have not conquered it may be something not to have capitulated.

"As an instance of the faith and earnestness of some of the Christians I may mention that when the fever was at its height, and there seemed no hope of my recovery, they met on four successive days for united intercessory prayer. The crisis once past, they again assembled for thanksgiving, and, in evidence that their gratitude was not mere empty words, contributed 12,000 cash to form a Poor Fund, an offering prompted by thankfulness and made by sacrifice.

"Generally speaking the work this, as compared with last, year has been less extensive, but more intensive—less in superficies, but more in depth. Within the Prefecture of Hsi-an there are sixteen stations, with an average attendance of about 650 worshippers. Singly these stations are poor and inconspicuous, but together they form lines of Christian light—feeble, flickering, yet luminous compared with the surrounding darkness. These are evidences of light from the Light of men.

"*The Church* of over sixty members is little in advance of the incipient stage. The progress we long to see has been retarded by the famine and its consequences. Nevertheless, something has been done towards consolidating an indigenous and aggressive church that shall exist to actualise the Kingdom of God.

"*Self-supporting Efforts* have again been largely abortive—not from any fault in either their plan or principle, but simply from their being chiefly barren fields instead of fruitful harvests. At four stations land was cultivated—the proceeds being intended for church funds. At one station nothing was reaped; at another a loss was incurred;

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at another only a small sum was realised; while at the fourth there was a fairly large yield. Given ordinary circumstances their united labour ought to have reached £11 18s.; whereas, owing to failure in crops, they only received £1 15s. In other words, their labours this year have been potentially the equivalent of the sum sufficient for the maintenance of the pastors we are anxious to see them support.

"*Extension.*—Three new stations have been opened during the year but as evidence of a progressive spirit we can point to the fact that at six stations a building suitable for school and chapel has been either built, or bought; the entire cost of land, labour, and material being defrayed by the Christians, excepting a contribution of 8s. or 10s. per chapel towards the cost of timber. In addition, these extremely poor people contributed over £8 to the various schemes of the church. That small amount is relatively a large sum, and is positive evidence of vital growth; mere accretion would be as easy as useless.

"*Increase.*—The increase has not been large, partly because famine scattered and fever cut off some of our best converts; partly because we determine we would have a qualitative—and not only a quantitative—increase; so that while over thirty applied for baptism, only ten were received. We would like to see health combined with knowledge in those who are admitted into membership.

"*Medical Work* has been prosecuted this year with less systematic vigour, partly from interruption, partly because our hope of a qualified man has been disappointed; but chiefly because it has outgrown our empirical resources and limited energies. So, instead of being able to extend, we have had to retrench, and the opium work to almost entirely abandon. The results, however, have been increasingly encouraging, and more than ever convince us of the imperative need and grand opportunity for a medical missionary. So long as our duty is written in the faces of the suffering poor, so long shall both conscience and compassion alike compel us to continue our inadequate exertions.

"*Hsi-an-fu.*—During the year a house has been rented and peaceably occupied as a centre for work in this important city, likely, if report be true, to become again the capital of the Empire. Sickness broke the continuity of my efforts, but various agencies have been in operation.

"*The Book Shop,* during the twenty-one months of its existence, has sold £321 worth of books—surely a fairly large circulation of light. Owing, however, to heavy and unforeseen losses caused by the shrinkage of silver and the excessive rates for freightage on account of the war, this useful agency for the propagation of truth must, I fear, be closed. It has been an invaluable medium of intercourse with officials and scholars; several times I have been invited to state the principal facts of Christianity to companies of leading men, who would not have dared to countenance me elsewhere.

"*Preaching* has been carried on in various quarters of the city to Mohammedans, Manchus, and Chinese. A movable tent afforded a *locus standi* on the crowded marts or busy squares, where we sang hymns, declared our message, and scattered books. Thousands have thus heard the three R's of the Gospel. Since September a regular service has been held on Sundays, and daily preaching continued at the house."

WOMEN'S WORK.

Mrs. Moir Duncan writes:—

"Work amongst the women is now extensive and still extends. The means at present adopted for helping them are:—

"(1) *Weekly Bible-classes.*—Twice a week, as last year, I conduct a Bible-class at two centres, easily accessible by the women of five villages. The united membership is fifty-eight. Our text-book is Matthew's Gospel, which many of them can now read with fair fluency, and some with intelligent interest—a great advance on what obtained two years ago, when the simplest book was to them a mere blank.

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"(2) *Bi-monthly Conferences.*—Many of the women in our distant stations would gladly attend such a class, but as I cannot possibly meet this demand, we seek to help them in another way. The whole church-area we have divided into three districts, in each of which we hold a bi-monthly meeting, to be attended by all who care to come from the surrounding villages. A course of lessons is prescribed, which the women are expected to prepare during the two months' interval. Portions of Scripture, hymns, catechism, are committed to memory, characters in common use recognised, and Old Testament history read by the more advanced. Each woman is submitted to a careful examination on however much of the curriculum she has attempted, and the results are afterwards written in large characters and fixed on their chapel walls. When first we suggested this plan to these poor ignorant women their one answer was, 'Impossible, impossible, we can never learn to read'; but now in almost every station we find a little group of earnest learners, eager to advance, and thirsting to know more fully the Way of Life. It fills my heart with joy to meet them at their bi-monthly conferences and see how intently they listen to addresses given.

"(3) *Special Class for Promising Women.*—This autumn we had our first class for promising women from our out-stations. Some twenty came, and remained a week. My husband and Mr. Shorrock, Sun, and Liu all helped me in this work, each taking up a different subject. Lessons from Old Testament history, the most important points of the Gospels, lessons from the Parables, singing, and explanation of hymns were amongst the subjects treated. The women gave rapt and intelligent attention throughout. In private conversation I elicited much that gave me joy and hope.

"These are our present plans of work. *What direct results have we seen?*

"I cannot see right into their hearts—a privilege not often offered us by the Chinese; but I think many have been touched, if not turned. Twelve applied for baptism, three of whom we accepted. All of them expressed a desire to follow Christ, and all except three gave clear testimony of faith, but we thought it better to submit most of them to further test, and to give them fuller instruction before receiving them into the Church. Others, while they have not asked for baptism, can tell of spiritual help received during the year.

"The work waiting to be done here is more than I can overtake. I rejoice to think that in another year the women will meet in Mrs. Morgan a friend so well equipped in the language and so full of zeal for their salvation. In all my work this year, as last, I have had the constant help of my husband and our indefatigable evangelist, Sun.

"In closing, let me add a little about our girls' school. Necessarily most of my time is devoted to it. This year has been one of almost unbroken peace—the girls, with few exceptions, entering heartily into their studies, submitting more willingly to our strict discipline, passing their examinations with credit, and, best of all, showing an increase of love for the truth. Not a few of the senior girls manifest a real devotion to Christ, and two or three of them strive, by prayer and personal appeal, to win others to His service. Just yesterday the eldest girl—an enthusiastic Christian—told me how she and two like-minded companions were conferring one with another this week on how to get their unconverted school-fellows to come out for Christ. She seemed possessed with a burning impatience to see them saved. They concluded to set apart more time for special prayer on this behalf. May God answer them abundantly!"

SHANGHAI.

CHRISTIAN LITERATURE FOR CHINA.

The Rev. T. Richard reports that "the past year has been one of specia encouragement, notwithstanding the widespread havoc of war."

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Perhaps the most significant event has been that the high Chinese mandarins have commenced to publicly recognise the value of the work of the Christian Literature Society, and to contribute towards its expenses.

The Report states that :—

"The Viceroy, Chang Chih-tung, in Hankow, Central China, the next in importance to Li Hung-chang, the great Viceroy in Tientsin, has sent us a subscription of 1,000 taels (about £150); and two others—the Taotai Nieh of Shanghai, and one of the managers of the China merchants—have sent us smaller sums of 100 and forty dollars, respectively. The three native dailies in Shanghai published *in extenso* our Chinese Annual Report for last year. We have never had any subscription from the Chinese for this work before, and therefore feel much encouraged by this beginning of interest. Above all, we have received letters from the interior, even as far as the province of Szechuen, assuring us that our books have been the means of removing prejudice and suspicion, and of increasing friendliness between the mandarins and the missionaries.

"LARGE INCREASE IN NEW PUBLICATIONS.

"This year we have been able to publish a larger number of religious and general books than in any previous year. These—though not large in size—are of superior quality, and the editions are of 2,000 each book.

"Dr. Allen is preparing 'The Witnesses, or Portable Evidences of Christianity,' which is coming out serially, comprising the conversion and Christian experience of representative men from the great religions of the East, giving the reasons why they found Shintoism, Confucianism, Taoism, Hinduism, Buddhism, and Mohammedanism unsatisfactory; and why they found Christianity satisfactory. Two of the above are already in the press.

"FREE DISTRIBUTION OF LITERATURE.

"Besides the free distribution of books amongst the Chinese University students, the missionaries in Nanking selected from our catalogue $100 worth for free distribution in that great centre, from which our literature would be carried home by the students to all parts of three provinces. Altogether, in all the provinces, there were 260,000 pp. distributed gratis. If the number of pages in Dr. Faber's work on 'Christian Civilisation' be added, which we are this year distributing gratis to each of the higher mandarins of the Empire, through the liberality of Pastor Kranz, and which alone amounts to 3,260,000 pp., that would make a total of 3,520,000 pp. This record, we believe, surpasses anything of the kind hitherto done by any Book or Tract Society in China.

"SALE OF BOOKS.

"Though we are glad to be able to make large free distributions, our chief hope in influencing the Chinese mind is from the sale of our publications. We are glad to report increase in this direction also.

In 1890-91 the sales amounted to $561.72
This year 1893-94 they amounted to..... $2,184.00

"A Chinese gentleman, seeing our list, has lately sent in orders for $20 worth of them for his own reading. 2,000 copies of our publications were bought in order to distribute them gratis among the students of Honan.

"The Viceroy of Tientsin recently asked, 'What is the good of Christianity?' A book answering that question was prepared and published by our Society. Last year he offered a prize on 'How to Reform Chinese Religions.' This is full of significance, indicating that the mind of the great Viceroy is not satisfied with the present state of the religion of China, which till recently all mandarins considered the best in the world

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"OUR AIM.

"Our aim is to reach the higher and the educated classes of China, men and women, so that the countless poor in China may be delivered, and to bring about a *renaissance* of a fourth of the human race by following principles which are as certain in their action as those which make water flow downward and sparks fly upward. Instead of selfish principles, which in the end only destroy nations as well as individuals, we intend to base all enlightenment on Christian principles of love and goodwill to all.

"What we greatly want, then, is for Christians to hear God's call to them in this new and marvellous opening of His Providence in China to-day. Hitherto the Chinese have been asleep, now they are beginning to wake up by the thunder-clap of war, which threatens their conservative and non-progressive civilisation. £100 annually for each of the twenty-one provincial capitals, and £20 annually for each of the 200 prefectures, will enable us to systematically reach all the active leaders of the empire with the best Christian literature. Who will become responsible for raising funds for one of the larger or one of the lesser lights? Such persons shall verily shine like stars in the heaven of the Chinese mind."

During the current year Mr. Richard contemplates taking furlough in this country, and during his visit many of our churches and congregations will have the opportunity of hearing from the lips of Mr. Richard himself of the marvellous progress and success of this Christian literature work throughout the length and breadth of the Chinese Empire.

PALESTINE.

PRINCIPAL STATION:—Nablous.

STATIONS	**7**
Missionary	**1**

The Rev. Youhannah El Karey, reporting on his work in Nablous and district during the past year, writes:—

"Our Nablous work is divided into two branches—the mission house and our own house. The mission house consists of the chapel and schools for boys and girls; it is placed in the principal street of the town where our work is carried on. Every Lord's-day morning our chapel is filled up with our members and hearers, these consisting of our church members and nominal Christians. Being in the town, no Mohammedan dare enter or be seen about the mission house; thus we reserve our house for the meetings, so that Mohammedans may attend and listen to the Word of Life, and still go home unobserved.

"We have had the addition of a whole family—father, mother, and children; they were of the Greek Church; now they have joined our Church, having, we trust, tested how good the Lord is, and have accepted His Gospel, as it is in our Lord Jesus. They attend all our services attentively.

"The DAY SCHOOLS—boys and girls—are in the mission premises, beneath the chapel. The boys, many of them, have left, and others have filled up their places. Some have either left for business, or moved to a higher school. There are eighteen boys—Samaritans, Jews, and Christians. We do not give our scholars any secular learning—simply Christian instruction. Our school girls consist of Jews, Samaritans, Christians, and a few Mohammedans, who come secretly, altogether numbering thirty-four.

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Every girl is taught the Gospel as it is in Jesus; in the afternoon they are taught needlework and knitting.

"THE SECOND WORK IS IN OUR PRIVATE HOUSE. As I have already said, we live at present outside the city; I am thankful for it, as our Mohammedans can attend our meetings undisturbed, nobody seeing them, to give the Government report of their attending the forbidden service. We have a large room prepared for the purpose, with every comfort. It is opened every afternoon till midnight, when I speak and pray with those who attend.

"Our sub-station, RAFIDIA, opened in 1892, had this year another family added to the four others. The teacher holds evening services every Sunday and Thursday. Every Sunday morning our people come to our chapel, where we hold the service together at Nablous. Sunday evenings they hold their own meeting in the room which also serves as our schoolroom. We have twenty children, boys and girls; we only teach these simply the Word of our Lord.

"Of our second sub-station, SAMARIA. Here the Greek Church opposed us by opening a school. Now I am thankful to write that they have left with their school, and those who joined them have returned back. By His grace we have six families meeting every Lord's-day in the same house.

"In BATE IMREEN I regret to say we have no addition to the little church this year.

"In BURKA we hired a room to preach in, and a good work is going on there.

"The little church in JERUSALEM still holds on, and every Lord's-day they meet together in their dwelling."

In a more recent letter Mr. El Karey reports a promising evangelistic work amongst a number of travelling Arabs, who exhibited great interest in the Gospel message, and urged him to pay them regular visits. They gladly accepted books and tracts, and promised to read them carefully.

Western Missions.

AFRICA.

THE CONGO FREE STATE.

UPPER AND LOWER CONGO RIVER STATIONS.

PRINCIPAL STATIONS ON THE LOWER CONGO:—
Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—
Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsembi, Bopoto, and Mojembo.

Missionaries 27

The following is a list of the stations established and occupied by the Society on the Lower and Upper Congo River:—

ON THE LOWER CONGO:

San Salvador.—Mr. and Mrs. Lewis (en route for England), Mr. and Mrs. Carson Graham, and Mr. Ross Phillips (Mrs. Phillips in England).

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Underhill.—Mr. and Mrs. J. Lawson Forfeitt (Mr. and Mrs. John Pinnock and Mr. Pople en route for England) and Mr. J. R. M. Stephens.

Wathen.—Mr. and Mrs. Bentley (Mr. Philip Davies, B.A., in England), and Mr. George Cameron.

Arthington.—Mr. and Mrs. J. L. Roger (Mr. S. A. Gordon in England).

ON THE UPPER CONGO:

Bolobo.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller.

Lukolela.—Mr. James Clark, Mr. and Mrs. J. Whitehead (and Mr. and Mrs. A. E. Scrivener in England).

Munsembi.—Mr. and Mrs. J. H. Weeks (en route for England), Mr. and Mrs. Stapleton, and Mr. Stonelake.

Bopoto.—Mr. and Mrs. William L. Forfeitt, Mr. G. D. Brown, and Mr. Kirkland.

Mojembo.—Not yet occupied. Mr. H. White (Mrs. White in England).

Ss. *Peace* and *Goodwill.*—Mr. and Mrs. Harrison (in England) and Mr. S. M. Field.

The work of the Mission, during the past year, on the great Congo River, and in the territory of the Congo Free State, has made steady progress; and the reports sent home by the brethren indicate clearly that the Gospel is taking hold of the people, and producing results in their lives and habits of a most cheering character.

Having received Christ for themselves, the native converts are earnestly anxious to make HIM known to their fellow-countrymen; and their aggressive evangelistic labours have been followed by much of the Divine blessing.

This evangelistic work is carried on, moreover, entirely at their own cost, their evangelists being wholly supported by the contributions of the native church.

Much valuable work has been done in translating and printing; and the Mission Press at Lukolela—the gift of Mr. Wade, of Halifax—has been in constant use during the past year.

School-work, also, exhibits real progress, as will be specially seen from the following reports.

If the progress of Christianity in Africa be deemed by some to be slow, let us never forget the centuries of utter neglect that have been the lot of this "Dark Continent," the deep moral degradation in which the natives have been, and still are, sunk, and the cruel wrongs inflicted on them for generations in connection with the accursed slave trade.

Let us remember, too, that Africa has had none of the uplifting helps

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with which Christians in this country are favoured. No noble ideals, no refining influences, no restraining or upbuilding laws, no sense of moral obligation to God, the main end of life being the gratification of purely animal instincts and tastes. And then to all this let us add the havoc and ruin wrought in more recent times by the infamous liquor traffic, one of the greatest stumbling-blocks to the progress of the Gospel in Africa to-day.

Well, indeed, might King Maliki write :—

"Imported gin has ruined my country. It impels my people to violence and madness. I have been compelled to issue an edict that any dwelling where gin is sold is to be burned to the ground, and every drunken person to suffer death. I have told the Christian European traders that I will agree to everything except the importation of gin."

And adds the late Sir Richard Burton :—

"It is my sincere and deliberate conviction that if the hateful slave trade were revived with all its horrors, and Africa could get rid of the white man with his rum, gin, and gunpowder, which he only has introduced, Africa would be a great gainer by the exchange."

The statement recently made in the magazine of the American Baptist Missionary Union, on the authority of one of their Congo missionaries, that "Congo natives who work or supply produce for the trading companies are COMPELLED by law to receive a large part of their pay in rum or gin," is of so astounding a character as to demand immediate inquiry, it being impossible to suppose, if it be true, that His Majesty King Leopold is aware of such practices carried on by the officers and representatives of the Congo Free State Government.

LOWER CONGO RIVER.

UNDERHILL STATION.

At Underhill Station all goods for the Congo Mission are received and forwarded by caravan carriers to Stanley Pool, for shipment by the *Peace* or *Goodwill* for the distant up-river stations.

This work demands incessant care and involves great responsibility During the past year the Rev. Lawson Forfeitt and Mrs. Forfeitt, Mr. and Mrs. John Pinnock, and Mr. G. Pople have discharged these onerous duties, and by their business capacities, sagacity, and tact have overcome many threatening and embarrassing difficulties.

Reporting on the work of the station, Mr. Lawson Forfeitt writes :—

"In the transport service of the Mission—except on the San Salvador road—the past has been a very trying year. On two occasions for lengthened periods, at the beginning, and now at the end of the year, there have been serious difficulties and hindrances, the causes of which have been fully explained in the course of my regular

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correspondence. The situation remains unchanged at the present time, but we earnestly hope that the representations of the Committee to the King at Brussels may result in an improved condition of affairs. The attitude of the Governor-General when the representatives of the Protestant Missions had an interview recently with him on the subject was, however, anything but reassuring. We are endeavouring to obtain porters from the San Salvador district, in Portuguese Congo, but as yet not many consent to carry in Free State territory.

"The railway is being steadily pushed forward towards Stanley Pool. The hope is expressed that in another year the half-way point, Kimpese, will be reached. It is satisfactory to know that the laying of the remaining portion of the line will be much less difficult than has been the case with the first section. Two years ago 500 Chinamen were brought to work on the railway, it being thought they would prove suitable as labourers in this trying climate. The last steamer which left Congo took away those who were left of the party—180. A few ran away from the railway works, but all the rest died within the two years. I do not think the experiment will be repeated. The completion of the railway will so entirely change the condition of the transport service that we may well pray for its successful and speedy accomplishment.

"In February I received a letter from the Governor-General, asking if we could send from our Mission two boys, who possessed some knowledge of printing, to the Antwerp Exhibition, to assist in the Printing Department of the Congo Section, to show the public what could be done by Congo natives. Mr. Bentley was here at the time, and he wrote at once to Wathen, and two boys—Baluti and Nelamvu—were selected to go to Europe. On their return here, two or three months ago, the Governor wrote me a special letter of thanks, and reported that the conduct of the lads had been most satisfactory.

"The new State Commissioner for this district has paid one visit to Underhill, and was much interested in the arrangement and work of the station. We were also very pleased to welcome in February last Her Britannic Majesty's Consul, Mr. W. Clayton Pickersgill, C.B., on the occasion of his first visit to the Congo. He stayed a week at Underhill before returning to his headquarters on the coast, St. Paul de Loanda. He writes me that he hopes to come again soon, and this time to visit the Upper Congo.

"The usual Sabbath meetings for worship and the preaching of the Gospel have been regularly held, as also a short daily service for workmen and carriers. Sometimes there have been more than one hundred present. Two of our young men, who were inquirers last year, have now been baptized, upon a confession of their change of heart, and their life and behaviour hitherto have given us both pleasure and satisfaction. Another young man wished also to be baptized, but as he soon returns to San Salvador at the end of his year's work at Underhill, we have thought it best to refer his case to the San Salvador Church, that he may make his public profession amongst his own people in the place where he will in future reside.

"Mrs. Forfeitt teaches the house-boys attached to the station on alternate afternoons in our house, and they show much interest in their lessons. It is difficult here to get even the few house-boys we need, as there are no native towns near, and those boys who are willing to come from a distance to spend a year at work on the river as a rule find more remunerative employment and much greater freedom at the many trading factories, the State establishments, and railway engineers' quarters in and around the port of Matadi. The ocean steamers coming up river have been regularly visited with tracts, Scripture portions, &c., as in former years. As you know, several other missions have at Matadi their base stations for the reception and despatch of goods, and for the transaction of business with the State Government. About a year ago I made a proposal to hold a United Communion Service on the first Sunday in each month. It is conducted in turn by the brethren of the different missions, and has

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proved a season of great help and comfort to us all. Besides the missionaries resident at and near Matadi, there are usually present a number of other missionaries who have either newly arrived from England, Sweden, and America on their way to the interior, or those who have come down country to join home-going steamers. There have sometimes been over twenty present at the service."

Both Mr. Pinnock and Mr. Pople will probably take furlough during the present year.

Mr. Pinnock has been eleven years in Africa without a change to England.

During the absence of these two brethren from Africa, the Committee have designated Mr. J. R. M. Stephens, of Bournemouth, recently accepted for Congo Mission service, for work at Underhill, in association with Mr. Lawson Forfeitt.

SAN SALVADOR.

The following report for the past year, by the Rev. Thos. Lewis, gives an encouraging account of the growth and evangelistic zeal of the Native Christian Church, and of the progress of the day and Sunday schools.

Mr. Lewis writes :—

"In reviewing the work of the past year, we have much cause for thankfulness and praise for the blessing which has followed our labours. For more than half the year my wife and I were alone on the station, but we enjoyed exceptionally good health during that time, so that we were able to keep all the work well in hand. The only branch of work which suffered from our short-handedness was that of itineration. We could not spend much time in visiting distant districts or break up new ground, and we had to be content with visiting the sub-stations and the towns in close proximity to San Salvador.

"The *usual services* have been well attended. The congregations have been larger and more even than at any previous time ; and this is also true of the Sunday-school, which now has 135 scholars arranged in seven classes. Early in the past year we started a daily service in the chapel at 8.30 in the morning for reading, singing, and prayer. We had for a long time felt the need of this, and we have found it to be a great help and blessing. Sometimes we have our chapel quite full, and it is always well attended by the natives, and much appreciated. We fixed upon this hour so as to be convenient to those who come to get medicine, for we open our dispensary immediately afterwards.

"*Medical Work* has received our usual attention. Until last year no record was kept of our dispensary work. At the end of the year our books showed that 6,137 visits had been made, and medicine given. A large number were suffering from ulcers. In addition to these ordinary patients we have, during the year, vaccinated 4,602 people, some of whom came from a very long distance. This makes a total of 10,739 attended to.

"*School Work.*—We are making sure and steady progress in this part of our work. The number of boarders has been reduced, and now we only keep on the station those whom we need for our work as servants, &c. The number of day scholars has increased, and the work done is good and satisfactory. At San Salvador and the three out-stations we have a total of 243 children.

"*Church Work.*—As is generally the case with a growing native church, there are

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new difficulties and new disappointments presenting themselves continually, and we have experienced no exception to the rule. Still, in spite of all disappointments, the good work is flourishing. We have baptized nineteen people, and three others who have been baptized on the upper river, and who have returned to their home at San Salvador, have been received. This shows a net increase of nineteen in the year, making a total of sixty-eight members at present. There is, just now, a decided spirit of inquiry among the people at San Salvador and in the neighbouring towns. Some who have been for years attending our meetings, but unwilling to give up their country customs in reference to marriage, &c., are now coming forward, and we have good hope of them. The influence of our teaching has been very marked lately, for in several instances in the towns visited regularly by our church members, the people have made a bold stand against wrong.

"The members, as in previous years, have continued their evangelistic work in the towns, and their labours are blessed.

"The work of our native evangelists at the out-stations is full of hope. At the three places (Mawunze, Mbanzamputu, and Kimpesi) the services have been well attended, and the schools have considerably increased.

"The contributions of the church towards the maintenance of teachers, and all expenses connected with the out-stations, have been well sustained. The total amount contributed towards this fund during 1894 was $329.

"On New Year's Day we started a Chapel Building Fund, when $200 were collected. It is the intention of the church (and the proposal is quite their own), as soon as sufficient money is in hand, to build a large permanent chapel of stone, with iron roofing and cemented floor. With this in view, they intend, for the next two or three years, to devote the New Year's Day collection towards this building fund.

"You remember that last year they sent their New Year's offering for Mr. Dixon's work in China. So a part of our service this year was taken up in reading letters from Mr. Dixon, and also from the Chinese native Christians. The letter from them was written in Chinese characters, and we had a real Chinaman (who had made his way to San Salvador) to read it to the people in Chinese. This caused them much pleasure and amusement, and the Chinaman received quite an ovation at the close.

"Our relations with the Portuguese Government continue most friendly. They give us no trouble, and make no restrictions; and, on the whole, their presence is an influence for good."

WATHEN OR NGOMBE STATION.

The Rev. W. Holman Bentley writes from Wathen as follows:—

"The year 1894 has seen considerable progress in all departments of the work at Wathen.

"NATIVE CHURCH.

"The year opened with a membership of 11; since then 3 have been added by transfer, and 19 on profession of faith by baptism; so that during the year the church has increased in membership from 11 to 33. This large increase in one year is due, in some measure, to the fact that there were no baptisms in 1893. Mr. Davies only could speak the language, and as Mr. Bentley was expected to return at an early date baptisms were delayed.

"Hitherto the church has been recruited from those who had been for some time under our influence as scholars, or as workpeople; but this year we have had the joy of welcoming three from the towns near to the station, and we are expecting that others will be ready before long to follow their example, both men and women.

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Several are coming to our services with a frequency which confirms their expression of desire to know more about Jesus; we have reason to believe that a work of grace is going on in their hearts. At the same time we find a greater readiness to listen to the Gospel in many towns, and the outlook is very cheering and full of hope.

"Among the station people themselves there has been a spiritual awakening. A very good number have been coming to us for religious conversation and personal instruction; and we have often been surprised to note the anxiety of mind, the sense of sinfulness and weakness, and the desire for a thorough conversion and newness of life. The earnestness and spiritual power of the native Christians in speaking with the others have been very marked, and have been potent factors in the bringing in of this goodly number. There are many young people of good promise, some of whom we cannot doubt have experienced a change of heart. It is not well to baptize as soon as we get the profession of the lips; we need to see the change in the life that it is unmistakable. Our church members are equally alive to the necessity of care in admission to the church; it is most interesting to hear their views expressed, as one and another is proposed for fellowship. The quarrelsome, unfriendly boy has become gentle and kindly; the sour face has a new light in it; the proud, overbearing lad has become thoroughly changed; the young man who could never be trusted to do his work properly two days running, tries now to please, and acts on a new principle entirely; the lazy, worthless fellow, who always sat down when one's back was turned, may be found at work if surprised by the 'master of works.' Of course, there is nothing strange in all this; it is just how the Gospel has always worked, yet there is something ever new in it all, and to us, who have worked so long, to see anything like an awakening, it is delightfully encouraging.

"EVANGELISTIC WORK.

"All the church members engage in evangelistic work, and on Sunday visit the towns round within a radius of two hours; others go out from Saturday to Monday, or for a longer time, to the towns further afield.

"SCHOOL WORK.

"The year commenced with a school-roll of 96; it closes with 156 scholars at the school on the station; while the outpost schools, to be referred to later, have an average of 25 scholars in attendance, with still more upon the books.

"The Station School work has been carried on by Dr. Webb during four months of the year; during the remaining eight months Mrs. Bentley has resumed charge of it.

"The scholars are recruited from the district around, some even coming from a distance of seventy miles. The number includes some of our workpeople, who return a proportion of their pay for the time spent in school. Only twelve of the scholars are girls; of these, three have come to us this year. We have, beside this, four little orphan children, who are too young to go to school.

"The boys are employed in cultivating, printing, house and general duties. Only a few who do special work receive any pay, but we have to feed and clothe them all. This expense is very largely borne by Sunday-schools in England, who undertake the support of certain children, and we invite still further co-operation in this; it is good for our scholars to know that there are English children who are interested in them personally, and it is unquestionably a success in the Sunday-schools at home; it arouses a far greater interest in Mission-work when the children can think of their own boy or girl.

"THE SCHOOL BUILDING.

"The material for the school building, so kindly given to us by the late Sir Charles Wathen, is now nearly all safely here, and the construction will be commenced in a week

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or two (February 12th). The transport moved very slowly in the early part of the year, and our stores were much reduced. When things began to move we were so far behindhand that the school loads had to give place to the necessities of life; hence the long delay. We hope that it will be erected before this appears in print. School and the services have to be conducted in Mr. Bentley's house meanwhile.

"SUNDAY-SCHOOL.

"The church members conduct a Sunday-school, superintended by Mr. Cameron, at which all the station folk are present. Some young men will be out on short evangelistic tours, but the number of those absent is more than made up by natives and old scholars who come in from the towns round to attend the Sunday-school.

"TEMPERANCE WORK.

"We have also started a Band of Hope, although it has scarcely taken a name yet. We have already taken forty-six pledges from natives; nearly all our church members have signed. We expect a large increase at our next meeting. It is a very necessary work, for drunkenness is very common, palm wine being the chief intoxicant.

"We did not feel that such pledges should be taken in the earlier days. We are making it quite a native movement, and keeping in the background ourselves as far as possible with that intent. At our last temperance meeting a number of our people spoke, three rising at one time to speak, so ready and interested were they.

"EVANGELISTIC OUTPOSTS.

"Two outposts for evangelistic work have been supported entirely by the native church. The evangelists in charge conduct schools, and have been diligent in visiting the towns in their district. One is four hours distant from here, the other fifty miles; the more remote outpost was not occupied during the latter part of 1893 and the beginning of 1894; but the work has been resumed under more hopeful circumstances. The work had been much hindered by the jealousies of the fourteen local chiefs; because the evangelist was living in the towns of the chief who had requested him to come, the other chiefs would have nothing to do with him. Now it has been arranged that he should build a little station of his own in no one town, but on a hill between them all; so now they reckon that he belongs to them all. The building operations are nearly completed, and we trust that when we have news, in a week or two, that we shall hear that things are in a more encouraging condition.

"One of our scholars returned to his town in the middle of the year, and has married and settled down; we are glad to know that he is doing his best for his district; he is conducting a school in his town, and has about twelve in regular attendance, and others come as their business permits. He receives no support, but does all on his own account; and in this way he is setting a splendid example to the others in the school here, who are much interested in his work. He holds a little service every evening, which is well attended. Already he reports that two are anxiously seeking the Saviour, and others are interested, but not so far advanced.

"At the outpost, four hours from here, there are two whom we hope soon to welcome into church fellowship. All this is most encouraging to the church. The contributions have been well maintained, and at the end of the year we felt that fresh work could be undertaken; so another outpost school was started one and a half hours away, in the town of the great chief of the district. This was commenced in the first days of January, and when the people are at home we have had as many as eighty to school, and still more at the morning and evening services.

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"LITERATURE.

"The event of the year has been the arrival of the New Testament in Kongo which is being eagerly studied day by day.

"The first small edition will soon be exhausted; 530 copies have been sent out, and a larger edition must be asked for at once.

"The three books for which the Religious Tract Society gave such liberal grants are also selling, and being well read. The arithmetic is in use.

"The appendix to the Kongo Dictionary and Grammar has been completed, and will be published before this can reach England.

"WATHEN PRESS.

"The Wathen Press has not been able to turn out anything this year. It has been set up with new type through the kindness of friends at the Congregational Church at Bromley, in Kent, in response to an appeal from their late pastor, the Rev. R. H. Lovell, M.A. The type has arrived and has been distributed, so we shall be ready to commence work at once, and have already plenty to go on with.

"Mrs. Bentley has nearly ready for it a 'Conversation book in French, Kongo, Portuguese, and Dutch (practically the same as Flemish, for North Belgians).' A new edition of Kongo hymns is needed; also a geography of Africa. Dr. Webb is preparing an 'Outlines of Physiology' (Kongo), this is to be printed here."

MEDICAL WORK.

Dr. S. Roberts Webb sends the following report as to Missionary Medical Work:—

"Some account of the medical work done at this station will be expected.

"No regular record of attendance is kept, but on one day taken at random 120 individuals were treated. This is perhaps a little higher than the average of the last six months, though there was no unusual crowd on that occasion.

"Many of these, including both station people and people from the towns, had but slight complaints, but we also get more serious cases, and I think I see a little more readiness to submit to necessary treatment. Such an increase in the number of patients has necessitated an increase in the number of assistants. Three of the church members are now occupied the greater part of the working-day in this work, and are able to take a good deal off my shoulders.

"I am attempting to teach these boys a little about the various diseases that we meet with, and hope that in the future they may be able to help their fellow country-men in times of sickness, and to instruct them with regard to the very elementary facts of nature, of which they are in ignorance. As an instance of their ignorance, I may mention that the possession of a stomach, as proved by post-mortem examination, is regarded as incontestable evidence that its owner was a witch.

"During the year three grass houses have been built to afford accommodation for patients who stay on the station while under treatment, but we still find difficulty in the housing of serious cases which need special attention.

"Since last January we have had visits from several white men, who have come here for treatment, and, among other distinguished strangers, we reckon the King of Kongo, who came all the way from San Salvador, an eight days' journey, without the slightest intention of obeying his medical attendant, and went away but little benefited.

"Surgical cases, if we exclude ulcers, are still not conspicuous by their number, though some few gun-shot and gun-burst cases have been treated. The most successful surgical case was that of a man who was stabbed in the chest. The wound penetrated into the lung, and necessitated an operation, from which he made a good recovery.

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"I have begun to teach Elementary Physiology to a few of the elder boys, but find the same difficulty that others have found elsewhere in obtaining the appropriate terms with which to translate the necessary ideas.

"I have no conversions to record among the patients, but the Word of the living God has come to many while staying here seeking relief from their ailments. They have come from the other side of the river, and many also from long distances on this side, so a large section of country is thus, to some extent, influenced.

"*His* Word cannot return unto Him void; and the seeds of kindness shown to them in the name of Him 'who went about doing good and healing,' will spring up and grow, even though it be in secret, and the fruit will be found, though perhaps only after many days.

"In this hope we do our work, and follow in the steps of Him who gave as a command to His seventy disciples (and surely to us also), 'Heal the sick and say unto them, The Kingdom of God is come nigh unto you.'"

Reviewing the past twelve months the Rev. George Cameron reports:—

"We look back gratefully, and forward hopefully. By the good hand of our God upon us, we have had more converts and more inquirers than ever before, and more evidences of earnest spiritual life in the lives of the native Christians."

Appealing earnestly for further help and speedy reinforcement, Mr. Cameron writes:—

"Years ago, when the Angel of Death seemed to be let loose in Congo, and each succeeding mail brought news of death, the churches counted the cost, and resolved that the work should be carried on. Since then great advance has been made, and the blessing of God has been manifest. It is a cause of thankfulness that we have now eight stations fully equipped in Congo, from which the light of life is spreading to the nations which are sitting in the surrounding gloom.

"But even when we take the most hopeful view of the progress of the work of our own and other societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelisation of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this will be hard to realise; but such is the fact. Our own stations form a line more than a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed in every direction, and everywhere people have been found, all having for religion only a degrading fetishism well called devil worship.

"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than one hundred, and in about ten of those only is the Gospel being preached.

"We are in a position to carry the message of salvation to some of the tribes that are still in darkness. The *Peace* and *Goodwill* are able to undertake more than the supplying of the stations already established on the Upper River; but there are no men to open new stations. The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through many open doors of opportunity the appeal is sounding: 'Come over and help us.'

"In the greater part of Africa the average day of the labourer is short. We may, therefore, with all the more earnestness pray the Lord of the harvest that He would send forth labourers into His harvest."

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THE UPPER CONGO RIVER.

STANLEY POOL.

The Rev. J. L. Roger, reporting on the work during the past year at Stanley Pool, states that :—

"All the work in every branch at this station has made steady progress.

"In respect to our building and brick-making first. We have spent a good deal of energy in this line during the year, and I feel we may congratulate ourselves on a measure of success. Mr. Gordon's house has been completed; it was not half finished when I wrote the annual report last year. We have made and burned altogether some 76,000 bricks, all of which has been done by our school boys, and in a very primitive style, for we have no machinery of any kind to assist us. At present the boys dig out their own clay, mix it by treading, then carry it up to the place where they are making the bricks in little wooden moulds. They make two at a time; these are laid out in the sun for a few days, and in due time burned. Quite small boys can do this, and enjoy the work. Out of these bricks we have built a kitchen and provision store; also a large house for our school boys. *This* has been done entirely by themselves, excepting the woodwork of the roof. It is forty feet by twenty, and divided into two good-sized rooms, neatly laid with square flooring tiles. In this house we can sleep forty-five boys. How I wish we had as many to put in, but we haven't. After putting up these buildings I had some thousands of bricks over, so these I sold to the Dutch trading-house, and with the money have cleared the whole expense of the new house for the boys.

"We are now fully engaged in making bricks and cutting wood for a new *chapel* and *visitors'* house, both of which I hope to have put up during the next dry season.

"We have regularly carried on school-work, and have at present twenty-six boys and two girls. Mrs. Roger and I have taken school every afternoon, and the boys have made very satisfactory progress.

"In the month of August 'His Excellency the Governor-General of the Congo Free State,' accompanied by his staff, paid a visit to this station, and seemed very pleased with all the work going on here. I pointed out to him all the buildings we had put up, and he was astonished that such work had been done by the native boys; even questioned if we had not employed coast-masoners. He went into the school, and put the children through an examination in reading, &c. On one small boy reading to to him out of 'Lusansu Lu Nkand 'a Nzambi,' which is the highest class-book we have, he patted him on the head, and said, 'Well done, as good as a white boy.'

"For the spiritual part of our work we have cause for devout thankfulness. During the year we have baptized four of our school lads. We formed a Christian church here on the baptism of the first two boys, and with other baptized members have now six on the church roll.

"I am pleased to tell you that our weekly Bible-class has greatly increased in interest during the year; eight lads regularly attend, and often more, in reading and talking about God's word. In this way it has aroused many points for explanation, and from that several have been led to inquire about their own soul's salvation. I have had private talks with three other of our school lads in this way, and one workman, and was rejoiced to find they have a very clear idea of the way of salvation, and are desirous of joining us in church fellowship.

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"One other encouraging feature is the wonderful interest that continues in our fortnightly collections. They have steadily increased since we began last May.

"I am thankful to tell you both Mrs. Roger and myself are in the best of health. We haven't had a day's illness for the last eight months."

BOLOBO.

Bolobo may fittingly be called the Dockyard of the Mission; the home of the steamers *Peace* and *Goodwill;* the place where all re-fits and repairs are executed; where the great Congo navigator, George Grenfell, resides, together with Mr. S. N. Field, Joint Commander of the Fleet with Mr. Grenfell. Here, also, Mr. and Mrs. Glennie are living and working.

Reporting on the work of the year, the Rev. R. Glennie writes:—

"We have baptized seven youths this year.

"Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has returned to his home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

"Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is, perhaps, fourteen years of age; has been with me since May, 1890; professed faith in Christ, January, 1891; and was baptized January 28th this year. He still attends school; but assists in the store, and buys rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ's love to his neighbours.

"Baptized at the same time, Mawangu, (a *protégé* of King's Heath Sunday-school, Birmingham) has, in his humble and calm walk with God, given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

"Of those baptized, Nga-makala is the first of the Bolobo people to 'put on Christ.' He is over sixteen years of age perhaps; has followed Christ for three years; suffered persecution for Christ's sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language; and it may be the church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

"Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

"Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

"Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, 'Jesus who lives above the sky.' Humbly and prayerfully has he walked ever since; and after his three years' trial we

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have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

"The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here into the peace and love of the Gospel."

In addition to his many and weighty responsibilities associated with up-river work, Mr. Grenfell has been engaged in building a new school-house. He writes :—

"Our new school-house is making good progress, the foundations being in, and the front end wall being above the ground. Our bricks are the best calculated to stand the test of time of any that we have seen made on the Congo. We have to dig the clay at some little distance, and bring it up river by boat, but it is of splendid quality—so good, in fact, that we are sanguine of being able to make tiles for the roof. We hope to have the tile-press ready by the end of the week, and to make an early trial burning. The fourth kiln of bricks is being stacked. Our kilns are only small, this last, which is our largest, only holding some 14,000. More than half the timber is in, and has been sawn up. Our roof span of twenty-eight feet is quite an ambitious one for the Congo. The bricks are being made and laid by Upper Congo people. With the exception of one Accra carpenter, the people engaged on the wood-work are also all natives."

Mr. Grenfell describes in the following incident the constant necessity for great care in the navigation of the vast Congo waterway. Reporting from Stanley Pool, on board the ss. *Goodwill*, at the close of the year, he writes :—

"The last mails we sent off from Bolobo have been lost on board the French vedette, *Courbet*.

"The *Courbet* had brought down from the Sanga River, which traverses the 'hinterland' of the Cameroons, the Governor of the French Congo, Count de Brazza, who spent a night with us. Just three hours after leaving our beach, the *Courbet* struck a rock, and went down in twelve fathoms of water. The engineer and two white passengers were drowned, and also six natives. De Brazza, his secretary, the captain, and a member of the expedition of the late Duc d'Uzes, escaped with their lives after being in the water for nearly twenty minutes; but all papers, despatches, observations, and instruments were lost. This is the most serious catastrophe of the kind that we have had on the Congo. In addition to the lives and documents lost, the loss of the steamer at a time like this, when the French are so much in need of transport, is one that will make itself felt. The *Courbet*, though not nearly so large as the *Goodwill*, cost a great deal more money.

"The *Courbet* went down just opposite Mr. Billington's Station (A.B.M.A.) at Burmba, and the canoes which he sent off were largely instrumental in rescuing those who were saved. The *Goodwill* being out for a trial trip, after the fitting of the new shaft, arrived on the spot just as the rescued were getting into dry clothes, and, naturally enough, our surprise was very great to find our friends in so sorry a plight. Under the circumstances, and sympathising as we did, from having ourselves on more than one occasion very narrowly escaped a similar disaster, we felt there was nothing for it but to prolong our trip as far as the Pool, though we had only started out from Bolobo for a few hours' run.

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"We landed Count de Brazza and his companions in misfortune at Brazzaville, and the Count asked me to convey to our Society his sincere thanks for the help rendered by the *Goodwill*. I was very glad to be of service to the Governor of the French Congo, though I was very sorry that the occasion for rendering it was so sad."

LUKOLELA.

The work at Lukolela during the past year has been most encouraging, and Mr. Clark and Mr. and Mrs. Whitehead have been much cheered by manifest tokens of the Divine blessing.

Mr. Clark reports:—

"Our boys' school flourishes, and numbers between thirty and forty boys in regular attendance. There are several who desire baptism, and some of them we have good reason to believe have really been born again. The church has commenced a system of fortnightly offerings, which are to go to build a suitable place of worship, and the people give gladly.

"During the year I have made several evangelistic trips with our boat, visiting a great number of the towns within a week's journey of us.

"The house I am building for Mr. Scrivener is now more than half finished. I hope it will be completed in a few months.

"Mr. Whitehead will give you all particulars about the work of the printing-office.

"Our work has been greatly furthered and helped by Mrs. Whitehead's presence and assistance in teaching the women and girls, and showing herself to be their warm friend. She has won their confidence, esteem, and love in a most remarkable manner.

"Many signs seem to tell us that there will be a great blessing here soon. Oh that the Lord would hasten it! We praise Him for His help in 1894, and trust we shall 'see greater things than these' in 1895."

THE HANNAH WADE PRINTING PRESS.

So far as printing is concerned, Lukolela may fittingly be called the "*Serampore" of the Congo Mission.*

Moreover, as was the case with the now historical Serampore Press, the Lukolela Press is worked without cost to the Mission, as the work executed pays for itself.

The following report from the Rev. John Whitehead gives a very interesting epitome of the press work of the year.

Mr. Whitehead writes:—

"Our plant and material at present had an invoice value of £300, but this represents £600 out here through transport and packing. Mr. Wade gave us three-quarters of this. By means of it we have issued many useful little books for our brethren on this river. Up to the end of last year the following books had been printed:—

"In *Bobangi*.—Njembo, 54 pp. cr. 8vo; Monkana, mo boss, 52 pp. cr. 8vo; Matayo, 68 pp. cr. 8vo; Bibo bing' o monkana mo Nyambe, 54 pp. 6mo; Mambi masiso, 140 pp. cr. 8vo; Abalayama, 66 pp. cr. 8vo; Njembo nciso, 8 pp. cr. 8vo; Bibo bi batu ba Yambo, 126 pp. cr. 8vo; large cards, the Commandments, 20 in. × 30 in., large cards, Lord's Prayer, 20 in. × 15 in.

"These are all out of print, except Mambi masiso, and new editions are called for.

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"For *Bopoto*.—Hymns, 12 pp.; Monkanda mwa litangi, 74 pp.

"For *Monsembe*.—Monkanda mo lotanga bo, 20 pp.; Mokanda mwa litangi mwa libale, 34 pp.; Yoko mpo ya Libanza, 36 pp.

"For *Equator*, Nsan ya Dabidi, Bonkanda wa Loanda, 70 pp.

"For *Bonginda*, Nsango ea Yesn, 76 pp. Bonkanda wa Mbanda, two editions, 1st 68 pp., 2nd 70 pp.

"For *Lolango*, Banyi ba Jisn.

"And many such things as school cards, circular forms, Communion cards, headings.

"This year we have printed—

"For *Bopoto*, stories from Genesis by the late Mr. Oram, 136 pp.

"For *Monsembe*, Mabanza, 46 pp.

"For *Lolanga*, An Ileku Primer, 20 pp.

"We have also printed and published a little work of great importance to us all in Africa, 'Malarial Fevers,' by Dr. Sims, 32 pp.

"We have in hand a hymn-book for Bobangi, 123 pieces; also translation of Mark for Bobangi readers; also Luke's Gospel for the Congo Balolo Mission; also two Bible-story books for Monsembe. We have been busy, too, with binding books for our brethren, as well as printing all sorts of jobs to meet various urgencies.

"The boys have left school, and will now be engaged the whole of each day in printing, &c. I have five boys busy learning this art.

"We hope to be able to do much more this year in printing books for Bobangi readers, for with the further quantity of type which Mr. Wade is sending us a good deal of trouble will be spared us in the matter of sorts.

"The press is destined, I am sure, to be a powerful instrument for Christianising the natives. As readers increase it will do here what it can do at home for a book is a great power even here.

"I have aimed at economy in the office, and nothing is wasted; the work is not by any means a drain on the Society, IT FULLY PAYS ITS OWN WAY, and this point—self-support—is always kept in view. Even the books sold to the natives are purchased at prices enabling us to cover the cost of printing them.

"But if we could only get a small stereotyping apparatus, we could dispense with a good deal of expense in the way of type. Don't you think, dear Mr. Baynes, that some of the HERALD readers might like to buy us one?

"Mr. Clark will, I have no doubt, tell you all about the station, and I will only just mention one more matter—our great thankfulness to God that both my wife's and my own health have been so exceedingly good during the past year."

MONSEMBI.

Mr. and Mrs. Weeks have probably ere this left the Congo for England on furlough.

Mr. Weeks has been for seven years in Africa without a change, and we are thankful to say that both he and Mrs. Weeks have enjoyed excellent health.

Reporting upon the work at Monsembi station, he writes :—

"During the past few months our school for boys has increased considerably; we have fifty now on the books, and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place,

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except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that, after little editing, I sent them to Lukolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books, and have others in preparation. Our hymns and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but, profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by."

Mr. and Mrs. Weeks will leave at Monsembi Mr. and Mrs. Stapleton and Mr. H. T. Stonelake.

BOPOTO.

"Shadow and sunshine, joy and sorrow, are working together for good. This seems to me to be the history of our Congo Mission work," wrote the late W. P. Balfern, in the last letter but one received by the Secretary; and the Rev. William L. Forfeitt, his colleague, looking back upon the experiences of the past year, writes:—

"It has been a year in which sorrows and joys have been strangely mingled, but all have come to us from the same loving hand. We bow to the Divine will in calling two beloved colleagues to their rest and reward, within three days of each other; but our darkened horizon has been re-illumined, for two other brethren have come to our help, Messrs. Brown and Kirkland, and we are looking into the future with bright hopes of united and effectual effort to extend Christ's Kingdom in this distant centre.

"We have been greatly cheered of late by signs of spiritual awakening amongst our lads, some of whom, we trust, have 'chosen the good part,' and in due time we hope to baptize those who shall form the nucleus of the Church of Christ in this place. The sore temptations of the young in these dark realms are incalculable. Hence we feel the importance of being assured of a real change of heart, and that they rightly understand the step they take in publicly confessing Christ. This spirit of inquiry has filled us with hope, and given us fresh enthusiasm in our work.

"The attendance at our services continues very good, and the attentiveness of the people to what is being spoken to them leads us to hope that the good seed is not being sown in vain, even had we not the Saviour's promise, 'My word shall not return unto Me void.'

"Early in the year a much-needed girls' school was started by Mrs. Forfeitt, which continues to be a great success and very popular, and the girls are very disappointed if the school-bell does not ring at the usual hour. A number of the boys

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can now read and write intelligently, and are very proud to possess a copy of 'Stories from Genesis,' which Mr. Oram translated just before his death. Sometimes a number of incredulous hearts from the town will come to me with a note which a schoolboy has written, and stand amazed as I read out to them its contents.

"Building work necessarily still occupies a good deal of attention, and a new house has been erected, a photograph of which I now send you (see frontispiece). It is inhabited by my two colleagues, though not yet completed. We are just now engaged in making additions to my house, including a verandah on three sides, which will make it much more cool and healthy.

"The many unexpected changes during the year have prevented us from engaging in the itineration work we had hoped to do; and, now that our staff is completed, we labour under the great misfortune of having lost our boat. The river has not yet sufficiently fallen to allow of our further search. It will, indeed, be a great disappointment to us, and a heavy loss, if we are unable to recover it.

"I am glad to say we are all in the best of health."

THE MISSION STEAMERS: THE "PEACE" AND "GOODWILL."

In October last Mr. S. M. Field, after a season of rest and change in the United States, reached Bolobo, and took over charge, in association with Mr. Grenfell, of the two Mission steamers. Of the new Centenary ship Mr. Field writes:—

"I feel very proud of the *Goodwill*, she is indeed in every respect a most beautiful boat, and will do, I am confident, fine work for the Mission in the future. With this second steamer we shall be able to keep them both in good repair; we could not do this before, as the absolutely needful work was far too much for one boat only. The *Goodwill* is, indeed, all we could desire; roomy, comfortable, and convenient; burns any sort of wood, makes quick steam, and travels at a great rate. Our boys say she is by very far the best, the quickest, and the most handy boat on the Congo. Messrs. Thorneycroft have done well for our Congo Mission by this steamer."

With regard to the *Peace* Mr. Field reports:—

"The *Peace*, after her hard and continuous work, needs extensive repairs urgently and these will be undertaken at once. The bottom is in a bad condition. I hope soon her new boiler will reach here, when we shall at once put it in."

Referring to his impression of the present state of Mission work, after an absence of two years, Mr. Field writes:—

"Great progress has been made since I was last here. Without doubt the Gospel is making itself powerfully felt. On all hands and in many diverse directions schools are progressing at a rapid rate, and, best of all, numerous converts are coming out for Christ. The beginnings were small, but, thank God, the dawn is breaking. All our brethren are hard at it: school-work, teaching, preaching, building, steamers to run and repair, language work, reducing the unwritten to character, keeping up regular Gospel services, itinerant evangelistic labours, and seeking to bring personal influence to bear upon individual cases—in all this there is no time to be idle; the call is, 'Work while it is day, the night cometh.'"

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The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	**19**
Missionary	**1**
Native Evangelists	**87**

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—
Puerto Plata and Grand Turk.

STATIONS	**13**
Missionary	**1**
Evangelists	**34**

TRINIDAD.

PRINCIPAL STATION:—
Port of Spain and San Fernando.

STATIONS	**23**
Missionary	**1**
Native Evangelists	**15**

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	**3**

THE BAHAMAS MISSION.

NASSAU AND OUT ISLANDS.

The Rev. C. A. Dann, of Nassau, reports:—

"Our work in Nassau connected with Zion Church has greatly prospered, and that in the face of uncommon difficulties and severe trials. Last summer my sister was very seriously ill, and anxiety about her caused a breakdown in my own health; but outside friends came to our help grandly, with the result that she is strong again and my sickness has passed away. Foremost among our friends has been our beloved brother, Rev. Francis Moon. Our congregations are very encouraging, especially those on Sunday nights. After making somewhat heavy deductions, we can record a clear increase of 38 in membership. I have baptized 22 during the year, and expect very soon to immerse a number more. Our Sunday-school, under my sister's superintendency, is in a growing state, and a larger proportion of the elder scholars stay with us, and after giving evidence of conversion, join the church. Monetarily, we are advancing with quick steps towards entire self-support, the contributions during the past year, in spite of severe depression in trade, showing a very marked increase

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upon those of the previous year. Our people have also contributed well for the Congo Mission, and have been well seconded in this by the church at Ragged Island."

THE OUT ISLANDS.

With regard to work in the out Islands, Mr. Dann states :—

"Peace is gradually settling upon the churches which have been disturbed, and my anxieties concerning them have greatly lessened in consequence. I have visited, since my last report, churches on Bimini, Grand Bahama, Ragged Island, and Abaco, with most pleasing results. Our native pastors have worked well, our brother Hercules Rolle, of Cat Island, being entitled to special mention in that respect. New chapels have been opened within the past twelve months at Watlings Island, and at Freetown and McLain's Town, Grand Bahama; other buildings are approaching completion.

"My missionary visits to these churches, though fraught with real hardships, are among the very brightest aspects of my labour in these parts."

The Committee are thankful to hear such cheering tidings; the policy of independence and self-support inaugurated two years ago has evidently called forth the best energies of the Bahamas churches, and the Committee trust that in twelvemonths' time they will be able to leave these churches to the blessing of God and their own resources entirely. In the meanwhile they have agreed cheerfully to do what is needful to retain Mr. Dann in his present position.

TURKS AND CAICIOS ISLANDS AND SAN DOMINGO.

The action of the Committee, as fully set forth in the last Report, in reducing by one-fourth the amount of pecuniary assistance during the past year, has evidently had a very healthy and beneficial effect, and there is every prospect that in three years' time the whole of these Turks and Caicios Islands, and San Domingo Churches, will be in such a financial position as will admit of their undertaking the entire pecuniary burden involved in self-support.

The Rev. J. H. Pusey writes from Grand Trunk :—

"Eighteen hundred and ninety-four has been our second experimental year to effect amongst the workers, and the work respectively, a spirit of increased liberality, independence, and self-support.

"Throughout the year has continued a cheering spirit of union in our scattered stations in the islands and San Domingo, and our public services have been well and regularly attended. We again regret to record serious losses by death of several of the officers and members of our churches. These all died in faith. To God be all the glory. Forty-eight have been baptized during the past year.'

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TRINIDAD.

The Report of the work in Trinidad for the past year presents many features of encouragement, and justifies the anticipation that, at the end of the term laid down by the Committee, all the Churches connected with this Mission will also be in a position to undertake the financial responsibilities of self-support and maintenance of Christian worship.

PORT OF SPAIN.

The Rev. R. E. Gammon, reporting on Port of Spain Church, states :—

"There have been twelve baptisms in the Port of Spain Church during the past year, and, in spite of trying circumstances and many difficulties, we are able to report progress. Evangelistic services have been regularly carried on, on Sundays, in two or three of the suburbs of the city. At Belmont Mr. W. H. Gamble (son of our former missionary) has, at his own cost, rented a hall and preaches there twice a week; and a small Sunday-school has also been established, which is doing very good work."

The work at CHAGUANAS has also been vigorously carried on by members from the Port of Spain Church; and brethren Gamble, Elcock, Sealey, Cook, and Greenidge, have done good service at this station.

SOUTHERN, OR SAN FERNANDO DISTRICT.

The oversight of the churches in the Southern district is also in the hands of the Rev. R. E. Gammon, who states :—

"Forty-nine converts have been baptized in these churches during the past year, and the pastors report fifty-seven as now waiting for baptism.

"Several of the churches have been busy, either building new chapels or enlarging old ones.

"The work at Princes Town is suffering greatly for the want of a suitable chapel; but the people there are really too poor to build one.

"We are praying and trusting for brighter and better times during the new year."

JAMAICA.

CALABAR COLLEGE, KINGSTON.

"During the past year this Institution has claimed a large share of attention. From lengthened correspondence with the committee in Jamaica it has appeared that the college buildings stand in need of extensive repairs, and some portions of reconstruction. It thus became expedient for some competent member of the home Committee to visit the island, with a view to a careful inspection, and to report thereon, with an estimate of the probable expenditure, on the most economic scale consistent with efficiency. Our valued and experienced friend, Mr. Burton, of Newcastle-on-Tyne, was, therefore, earnestly requested to render this service. And after much thought, at great

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personal sacrifice, he generously accepted the commission. In the month of August he accordingly embarked for Kingston. On his arrival, accompanied by the tutors, he proceeded to take a general view of the premises. With as little delay as possible the College Managing Committee met to give Mr. Burton a cordial welcome, when a further inspection in detail was made. Our friend returned some time before the autumnal meetings at Newcastle, when he submitted his report to the Committee, estimating the probable cost of the repairs and reconstruction needed at between £600 and £700. A resolution gratefully acknowledging the important service was heartily and unanimously passed. This report was in due course forwarded to the committee in Jamaica, by which, with some minor suggestions, it has been unanimously accepted.

"With much satisfaction the Committee are able to record that the work of the college has proceeded without interruption during the entire session, the tutors continuing to distribute their instructions, in their respective lines of tuition, between the classes of both branches of the institution. The president bears special testimony to the exemplary conduct of the theological students.

"At the commencement of the session one candidate was admitted to the theological department, and twelve to the normal school. At the close, five young men completed their term of residence, two to enter on ministerial work in Clarendon and Portland, and three to engage in day-school teaching. At the annual session of the Jamaica Baptist Union four Calabar men were admitted as ministerial members, while it is gratifying to record that all the eight students who formed the theological class of the president in 1892 are now pastors of important churches in different parts of the island.

"The usual examination in connection with the theological and normal school branches of the college took place at Christmas, but the reports of the examiners are not yet to hand."

THE JAMAICA CHURCHES.

"The churches are reported generally to have gone on quietly with their ordinary work, and without much in the direction of special effort, while more than average prosperity has been graciously vouchsafed.

"The following are the church statistics for 1894:—

Baptized	2,413	
Restored	1,329	
Received	716	= 4,458
Died	673	
Excluded	1,517	
Dismissed	603	
Withdrawn	66	
Erased	681	= 3,540
Clear Increase		918

"The present membership is 36,777, and the number of inquirers 4,832; local preachers 408, deacons and leaders 1,665, chapel accommodation 83,404. There are 51 out-stations and 551 class-houses. These figures include eight new churches. The large number of new churches drafted from older ones is an interesting and important feature. This extension work is the more satisfactory in view of the manifest activity of other denominations in almost every populous locality. In this growing fruit of the labours of the Society our friends will rejoice, while they magnify the Grace of God in thus perpetuating His work from one generation to another."

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European Missions.

BRITTANY AND ITALY.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

STATIONS	**7**
Missionary	**1**
Native Evangelists	**3**

Reporting on the past year's experiences at the various stations connected with the Brittany work, the Rev. Alfred L. Jenkins writes :—

"*Morlaix.*—In this, the centre of the Mission, the work has been carried on along the usual lines, the French services being held in our chapel, and the Breton meetings in the suburbs, at the Madeleine, and at Troudoustin. Our congregation, formerly composed of French and Swiss Protestants, belonging to various denominations, has undergone a change within the last few years; the older members have disappeared through death or removals, and their places have been taken by a different class of people—converts from Roman Catholicism. One of these, a teacher in our public school, is at present in Wales, preparing for the ministry in his own country; whilst another young man, a teacher also, is looking forward to active service as a schoolmaster and evangelist in connection with our Mission.

"*Madeleine.*—In this suburb of our town we have continued to feel the effects of that opposition which the clergy has for some time past carried on with unabated zeal against our work.

"*Troudoustin.*—The meetings in this second suburb of Morlaix have been well attended during the winter months, when alone they can conveniently be held. This part of our town is unfortunately inhabited by a low class of people, whose moral ideas are very loose, and on whom it is difficult to produce lasting impressions.

"*Primel.*—This sub-station, on the coast, has been one of the most encouraging ones in connection with our Breton work.

"*Roscoff.*—Our Sailors' Rest in this small seaport town has again rendered good service. Mr. and Mrs. Messeroy have been unremitting in their efforts to secure this good result. Night after night, during the winter time, young men have come and spent a quiet evening in the well-lighted and comfortable reading-room, singing Moody and Sankey's hymns or listening to the reading of the Word.

"Last autumn, Rev. Daniel Davies, with his wife, came from Wales with a view to settling down in Brittany should Providence so order it, and they have taken their abode in Roscoff. My presence not being so much needed, my visits have been fewer this year than before. Roscoff and its surrounding district is very much under the influence of the clergy, but what is being done in connection with the Sailors' Rest is paving the way for the spread of Gospel truth in that neighbourhood.

"THE GUILLY.

"The work has been carried on in several places in the neighbourhood of Cartraix,

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and more especially in this hamlet. In this locality the people have shown from the first a great desire that we should do a permanent work in their midst. As they are about four miles from the nearest school, they were particulary anxious to have one. After visiting them for two years, we felt that we could not do otherwise than try and supply their great need. We had the right man to place there, but we needed the funds. It was in connection with this new move that I visited England last October. Although I have not succeeded in getting all we need, I trust that before this year is out the school will be built, and a new and interesting station will be added to the Mission.

"LANNEANON.

"From our friend Mr. Collobert, our evangelist at this place, I receive a cheering report. That opposition he complained of some years ago has considerably diminished at Lanneanon itself. The meetings in the Mission Hall have been held regularly on the Sabbath, with an average number of thirty to thirty-five attendants. About 300 patients have come during the year to seek medical advice, or to get their sores or wounds dressed.

"SCRIPTURE DISTRIBUTION.

"Our colporteurs, Hervet and Morvan, have carried on their good work of selling the Scriptures throughout the year, besides that of helping me and the evangelists with the meetings. Between them they have sold 917 Bibles and New Testaments, which, considering the difficulty of the work in such a country as this, means no small amount of labour done."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.
CENTRAL ITALY.

TUSCAN DISTRICT.

Florence and Leghorn, and to the south as far as Arezzo, and to the west as far as Cecina.

ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosetto, with Viterbo and Cornato, to the west, and Subiaco, Benedetto, and Salmona to the east.

SOUTH ITALY—Naples, Avellino, and Calitri.

STATIONS	**26**
Missionaries	**5**
Female Missionary	**1**
Native Evangelists	**14**

NORTHERN DISTRICT.

Reporting on the past year's work in the northern district of Italy, the Rev. W. K. Landels writes relative to Turin :—

"*Our Church Membership* has increased but little during the year. Six new converts have been added to the roll, we have lost four members, and our numbers now stand

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at sixty-two. Of these, fifty-two may be considered as effective working members; seven are residing out of Turin, and three are unsatisfactory.

"*Our Tract Work* has been carried on with energy, many of our brethren taking part in it. About 100,000 tracts have been distributed in Turin and in the towns and villages round about.

"*The English Services* at Bergo Cinisio, formerly at Martinetto, have been held regularly once a fortnight all the year, with the exception of two months in the summer. They have been, I think, better attended and more appreciated than in any former year. There is now a movement on foot to open a hall and to begin an Italian work in that district. We expect that our English friends there will take a practical interest in it and contribute towards the expenses incurred.

"*Finances.*—The spirit of liberality and independence, which, for some time back, has been developing itself among our brethren, has, during the past year, been fully maintained. Our Church has raised for general purposes, Lire 674,72, and for evangelistic work, Lire 476,38; in all, Lire 1,151, 10, or £46 0s. 10½d. This is 1s. 9d. less than last year; but, considering the fact that during these twelve months we have not received anything from visitors, our brethren have in reality done better than before.

"*Evangelistic Effort.*—We have with joy noted among our members an increasing desire to make known the glad tidings of the Gospel to others. Not only have they paid the entire expenses connected with our halls in Vanchiglia and Meana, but they have seized every opportunity of holding cottage meetings in different parts of the city. These are attended by audiences varying from half a dozen up to between twenty and thirty persons. We have with us now two or three young men who regularly take charge of evangelistic services, and preach with much acceptance.

"*Our work outside* the city has been most encouraging. It has been carried on principally in the Valley of Lusa, and we have now regularly established meetings in Monpantero and Meana, two village districts on either side of the city of Lusa.

"*Mompantero.*—It was on the 19th June, 1892, that we first received an invitation to visit this place and to preach the Gospel to a little group of friends. During the latter half of that year an occasional visit was paid to them, and it was only at the beginning of 1894 that a regular fortnightly service was established. The station is now worked in connection with Meana, a meeting being held every Sunday morning. We have been able, by the grace of God, to form a small Church, consisting of nine members. Eight of these have publicly confessed Christ by baptism, the ninth being too ill to submit to the ceremony.

"*Meana.*—During the past nine months a remarkable work of grace has been going on among the people.

"Meana is a struggling parish, composed of seventeen villages and hamlets, numbering in all about 2,000 inhabitants. The life there is of a most primitive description; the houses, as a rule, are very wretched, with no attempt whatever at comfort—bare stone walls, vaulted ceilings, mud or cement floors, no sign of painting or papering anywhere; they are, however, weather-proof, and built to stand for centuries. The people, inured to a hard life, seem to me of strong character, and likely to stand firm once that they have accepted any principle; and therefore I have great hopes that the work there will endure and continually increase.

"No church has as yet been formed in Meana; a number of the leading men, however, and among them three Town Councillors, have given in their names, and signed a paper as adherents, promising thereby to give their moral and material

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support. A collection is now taken every Sunday. We trust that before long we shall see a strong and self-supporting church established there."

Signor Greco reports as to the work in

GENOA.

"Our meetings have always been crowded, so much so that our hall has not been sufficiently large to give accommodation to those who have come to listen to the Gospel message. At most of our meetings a part of the congregation has been obliged to stand during the whole service; and many have had to go away, not being able to get in at all.

"During the course of the year we had the joy of seeing thirty persons in our meetings convinced of sin, and, by the work of the Holy Spirit, born again. These were all added to the church, which now numbers 132 members. Our losses have been few; a number of our members have, however, been obliged to leave Genoa temporarily on military service. Our hope and prayer is that, wherever duty leads them, they may bear witness to the Truth, and be the means of bringing others to the Saviour.

"Our *Sunday-school* has not grown in numbers; it has, however, made good progress, in other respects. We have thirty children; all of them attentive, intelligent, and, from week to week, adding to their store of knowledge in Divine things.

"In financial matters, our church has made some progress, although our brethren do not by any means do what they might. We raised, in all, about 700 francs (£28); which was spent, in part, for cleaning, lighting, &c.; in part in helping the poor, and in part for the payment of the increase of rent—100 francs having been sent to our Committee for that purpose."

Mr. Landels supplies the following statistics relative to Turin and Genoa:—

"*Summary of Statistics.*—Missionary, 1; evangelists, 2; stations and sub-stations, 7; baptised, 25; received otherwise, 20; losses, 7; total number of members, 203; Sunday-school scholars—girls, 48, boys, 52; teachers, 10; number of tracts distributed, about 120,000; number of services held, about 1,000; hand-bills, &c., printed and distributed, 40,345. Money raised in Turin and district, £48 5s. 2½d.; in Genoa, £28; in all, £76 5s. 2½d."

THE TUSCAN DISTRICT.

FLORENCE.

The Rev. N. H. Shaw, who is in charge of the Tuscan District, reports as follows:—

"FLORENCE.

"The past year has been a trying one, taxing energy and testing faith to an unusual degree. Italy has only escaped bankruptcy by imposing additional burdens on a people already taxed to what seemed the utmost extent possible.

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"In Florence, the failures of the principal local banks, dragging in their train of ruin many other failures, cast a dark shadow over the opening of the year.

"*The Members of the Church.*—We have during the year baptized nine persons at Florence, one of whom is a minister of another denomination and is preaching the Gospel in the North. The Church numbers fifty-one members. Of these, four are in other parts of Italy. There are twenty-five whom we can hope only rarely to see at our meetings, perhaps some of them never, and of the remaining twenty-two only two or three are able to render to the church any service beyond that of the quiet testimony of their lives.

"Notwithstanding all this, we have had many encouragements. Many of our meetings have been 'times of refreshing from the presence of the Lord,' and the preaching of the Gospel has resulted in conversions and in manifest blessing to some who have not yet thrown in their lot with us.

"*Our Finances.*—Notwithstanding its extreme poverty the Church has shown a disposition to give. It has raised for all purposes £21 15s., of which £2 12s. (together with £4 given by an outsider for that purpose) have gone to the relief of the sick poor, and the remaining £19 3s. have been paid to the Mission, £14 10s. 7d. of it covering the local expenses of gas, chapel-keeper, &c. Now £21 15s. will look a small sum to English eyes, but to anyone knowing the condition of those who have given it, it is full of promise.

"*Our Branches.*—At Via Palayznolo we have continued to preach with some small improvement in the attendances. At Prato we have lost three of the brethren by death. We continue, in hope of obtaining there a more suitable hall for the evangelisation of that city of 19,000 inhabitants, and centre of superstition, in particular the worship of the Virgin Mary's Girdle. At San Donato a meeting of from fifteen to twenty persons has been held once a week in a private house.

"*Our Colporteur Evangelist* has made large numbers of visits in Florence and the surrounding towns and villages, now and then selling a New Testament and judiciously distributing large numbers of tracts. Here and there he meets with encouragement, now and then with opposition, but generally has to contend against a dead weight of indifference."

LEGHORN.

"The work has been carried on as usual at Leghorn. One young man has been arrested for disturbing the meeting and throwing offensive matter over the evangelist. Six new members have been received during the year, and Sig. Baratti seems to be very hopeful. He has visited, now and then, other towns, and at Faulia and Viareggio has aroused considerable interest in the Gospel. In the former place quite a demonstration was made in his honour. He hopes that a few persons have embraced Christ as their Saviour, but the enthusiasm of the many is not sustained by motives that endure, and disappears like froth when the spiritual aims of the evangelist are understood."

CENTRAL, OR ROMAN, DISTRICT.

The Central, or Roman, District, embracing the City of Rome and a large number of towns in the Roman provinces, is under the direction of the Rev. James Wall, who has associated with him his son, the Rev. James Campbell Wall, and Miss Yates.

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Reporting upon the work of the past year Mr. Wall writes :—

"The past year has been one of anxiety to all who are interested in the future of Italy. The country has suffered from a series of convulsions. In her colony, rebellion, at home earthquakes, insurrection, and treason. It seemed that constitutional government and trial by jury would hardly survive in this country. Under the strong hand of Sig. Crispi the drifting ship has been brought round to the wind again, and the prospect is now a promising one.

"Still, no one can understand the state of Italy who does not recognise the Vatican as the source of her trouble. Here this is patent to all. The fact that what to Italy is pestilence and ruin, to the Vatican is returning health and restoration, shows that one or other of these antagonists must fall finally before the other can give attention to other matters. Until that fatal moment the present state of things must continue, at least in Rome, though not necessarily in all other parts of the country, for here lies the peculiarly Roman question. This keeps up a state of great irritation in all Italy, which in Rome, centre of the national nervous system, is sometimes exceedingly intense.

"Such a condition of things maintains that uncertainty which is so favourable to the success of Papal intrigue. A healthy, free, and thriving social condition is beyond the influence of the priest; it is the morbid state which serves his purpose, and which he therefore seeks first to induce and then to make use of. The morally-weakened organism becomes the victim of this infection."

PREACHING STATIONS IN ROME.

CENTRAL STATION.

PIAZZA IN LUCINA.

"*Lucina.*—Although the alterations in the mission premises were terminated a year since, the entrance to the enlarged hall remained as it was before until last October, when the work for the widened entrance was commenced. The state of the building required the greatest caution on the part of the builder. It is now completed and forms a commodious and eligible entrance.

"*Worship.*—The service on the Sunday morning is for believers, and is as obligatory as we can make it. It is a very simple service. A short address is followed by the administering of the Lord's Supper and a collection. During the past year the attendance has been larger than on any former one, and I think there is increasing appreciation of the Truth, of which the Supper is the symbol—the living, present Lord embodied in His saints; the source of ministry, worship, sacrifice, enthusiasm for souls.

"The *Baptisms* during the year—thirty-six in number—have been times of refreshing. Some have come from the very heart of the Papal party here; more than one has lost all in consequence, and was threatened with the knife.

"*Preaching.*—During Lent there was preaching at the station every night except Saturdays. The titles of the discourses were published, and the meetings were largely attended. Many were impressed, and left their names in the register kept in the hall. Throughout the year the congregations have been good, sometimes large, even in the hottest season.

"*Sunday Schools.*—This branch of the mission is more difficult in Lucina than at the other stations in Rome, because, being in the centre of the city, it is farther from those

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parts where children of the working classes are more easily found. Notwithstanding this, we have one hundred on the register, which is revised every quarter, and a good attendance."

SUB-STATIONS IN ROME.

"TRASTEVERE.

"During the first part of the year, this station has been in the hands of our friend, Sig. Dal Canto, and, later, has been conducted by Sig. Ambrosini, a young man of decided Christian character and evangelistic abilities.

"PIAZZA VITTORIO EMANUELE.

"This station has been in the hands of Sig. Nesi when he has not been away in the direction of Tivoli, Avezzano, and S. Benedetto. The meeting is good, the Sunday-school very numerous, and the medical missions immense. Miss Yates takes the deepest interest in this station.

"BORGO.

"Here, within a few yards of the Vatican, in the midst of people pensioned or employed by the Pope, we have a meeting, a Sunday-school, and a medical mission. The room is often too small to hold the people. Sig. Giordani, a faithful worker, preaches here when he is in Rome.

"PORTA TRIONFALE.

"Here, outside the gate of the city by which the victorious armies of Rome entered the city in triumph, there is now a mass of unfinished buildings where the criminals and the famishing welter in filth and crime. Here we have a *locale*, and every night one of our deacons expounds the Scriptures to as many as can crowd into the room. The Sunday-school is well attended, and we might increase it greatly had we the means."

REPORT OF GENERAL MISSION WORK.

"BIBLE WORK.

"We always give the first place in our efforts to the dissemination of the Scriptures. Evangelisation succeeds, and is appreciated in proportion as the Scriptures are read. The numbers of copies sold by the various societies are so small, and the success of the Bible-hunting and Bible-burning priests so great, that I have thought the little I could do would be done best in the direction of those regions unvisited by colporteurs and among those classes which seem closed to all other efforts.

"BIBLE PLACARD.

"I have an annual contract with a Roman bill-sticking society which secures to me the permanent use of 100 spaces of 3 by 4 feet. I have these occupied by beautifully coloured texts, which we can change every month. These, like lamps in the temple, shed their light on the crowds in the busiest parts of the city.

"THE POST.

"The post seems to be as important in modern Christian work as the Roman road was in the first century. During the past year we have sent out nearly 60,000 tracts, 16,000 gospels, and 1,000 testaments. Each small packet contained my address. Many therefore availed themselves of the opportunity of writing to me. From these letters I have received much encouragement, and have also learned what marvellous facility the post offers the missionary of sending comfort and salvation to the ends of the earth.

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"TRACTS.

"Besides the regular distribution of tracts before the doors of our *locali*, where thousands of leaflets and invitations are given away every week, we have the northern part of Rome—the Campus Martius—divided into tract districts. These are visited regularly from week to week, the old tracts being exchanged for new ones."

THE WORK IN THE VIA URBANA.

Reporting on the work of the Via Urbana, and in the district, the Rev Jas. Campbell Wall writes :—

"The story of another year reminds me of Christ's wonderful picture—the Parable of the Sower—a scene so familiar, that many might pass it without notice, yet full of teaching, and striking on account of its simplicity.

"The sowing of precious seed, and persevering effort to cover as wide an area as possible; the hopeful scattering where little might be looked for in return, and the apparent failure where beaten tracts and rocky soil yielded no entrance to the living germ; all are reflected in our experience."

Referring to the work in the

VIA DEGLI EQI,

Mr. Campbell Wall says :—

"Signor Petocchi, who has charge of this station, writes :—'The preaching of the Gospel in this, the lowest quarter of Rome, has excited in a special way the hatred and opposition of the priests. The curate of San Lorenzo, the basilica adjoining the cemetery, has spared no effort to destroy our work. His spies informed him of all who entered our hall. These were visited, and every means was resorted to in order that they should be prevented from returning. Calumnies, threats, promises, material aid, family relations or business connections were all turned to account, and with considerable results. Parents would rush into the hall and drag forth their children; husbands would roughly call out their wives or wives their husbands, often disturbing our services with foul language or creating a commotion at the doors. Groups of children, sent by the priest, would gather to shout "Viva Maria" in the street, accusing us of blaspheming Mary, and striving to prevent the preacher from being heard. Yet in the face of such opposition, through God's grace, several converts have been gathered in. Three have been baptized during this year, and five more are at present candidates for baptism.'"

WORK IN THE ROMAN PROVINCES.

The Rev. James Wall sends cheering accounts of evangelistic work carried on during the past year in the following towns, viz. :—Orvieto, Civita Vecchia, Orbitello, Assisi, Viterbo, Tivoli, San Benedetto, Santaione, and Faleria.

THE SOUTHERN DISTRICT.

The Rev. Robert Walker reports on the work in the Naples District to the following effect :—

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"Last year I laid great stress on the fact that a number of young people in our church in Naples were full of the desire to help on the work, and on their assistance I based very largely the hopes of success to which I gave expression in my report. It is with very great pleasure and gratitude that I first refer to them again this year. During 1894 it has been a source of great comfort to me to see a few of these young men make very decided progress in the Divine life, and grow in their attachment to the church and its associations. Their number is not great, but it is gradually increasing, and for many reasons it is well that the increase is gradual.

"During a good part of the year Mrs. Walker was unable to continue her Bible-class and prayer-meetings with the young women; but towards the end of the year we made preparations for resuming the class, and now it is larger and more promising than ever it was. We hope to see at least a dozen young women present every Sunday morning at it. Three members of this class were accepted for baptism the firs week of this year (1895), and we hope that at least three more of the actual members will be brought in this year.

"The work of our colporteur, thanks to the continued generosity of our friend Miss Emery, has been continued during the whole year. Both in the harbour and in the city, and in the districts which he visits in the provinces of Naples, Salerno, and Avellino, he has gone about distributing tracts, and selling Bibles and other Christian books. To many he has told the story of the Gospel, who never heard it from anyone else."

AVELLINO.

"Signor Libonati's work has been, as usual, chiefly devoted to the soldiers and villages in the neighbourhood of Avellino.

"Among the soldiers he finds it easy to work with a large measure of success, and Signor Libonati manages to get and keep a hold on a good many of them."

CALITRI.

"By the blessing of God this station continues to enjoy a large measure of prosperity, in the midst of continued opposition from the priests. In one of his last letters Signor Barone said he felt thankful to the priests, for it seemed as if their opposition sent the people to his meetings. During the last year, one of the pleasing features of the work has been the readiness of the women to obey the command of Christ, and submit to baptism in His name. One by one the obstacles are being overcome, and the feeling of respect for Signor Barone and his work is widening and deepening among the people. Up to the present there have been 33 baptisms, *i.e.*, in 1892 there were 13; in 1893, 6; and last year 14. There are now 19 inquirers, of whom we hope soon to see a good many take a decided stand for Christ."

CONCLUSION.

One of the most Apostolic of modern missionaries wrote recently :—

"Converts are being gathered in, churches are multiplying, and the work of the Lord is prospering in the hands of His servants.

"Whilst full of courage and full of faith in the ultimate and complete triumph of the Gospel, many, however, feel there is something yet wanting.

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"True, we need more men and more money, but there is yet a higher want. More perfect methods of working? Yes, doubtless; but there is yet a need more pressing and vital still. In my inmost soul I feel that the one pressing need of to-day is a fuller baptism of the Divine power.

"The great secret of the success of the Apostles lay not so much in what they did and said, as in the presence of Christ in them, and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing, Christ was everything. Christ was living, breathing, triumphing in their personal lives.

"Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of SUPERNATURAL POWER. They spoke with the demonstration of the Spirit; when they came in contact with men, a mysterious energy went out of them, and under their vitalising touch dead souls started into life.

"This is what pastors must be if Christendom is ever to become really Christlike, and this is what all God's children must be made if God's will is ever to be accomplished *in* us and *through* us."

More than a hundred years ago a young missionary lay dying at thirty-eight years of age, one of the holiest men and one of the most remarkable missionaries ever given to the Christian Church. His dying counsel to his brother, whom he desired to succeed him, was "to strive earnestly to obtain much of the grace of the Holy Ghost; for without this," said he, "whatever reason or oratory we may employ, we do but make use of stumps instead of hands." Well might William Carey write of this man:—

"Let us often look at David Brainerd in the back woods of America pouring out his inmost soul before God for the perishing heathen, without whose salvation nothing could make him happy."

Living in a small hut, just large enough to hold himself and his bed; surrounded by the people he loved so well and served so faithfully, his biographer tells us:—

"The impressions wrought by his words were comparatively insignificant by the side of the marvellous power and influence of his Christ-like life and significant deeds. His very shadow seemed an inspiration, and his life a Gospel."

Oh, Holy Ghost, come upon all Thy children in all Thy fulness, and teach us the secret of the irresistible might of their weakness; of doing great things for GOD, through the indwelling energy of Christ's Divine Spirit!

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THE CENTENARY FUND.

In the last Report the total amount of the Centenary Fund, including payments, promises, and interest on investment of contributions, was reported to be

£117,442 19s. 0d.

This being composed of donations paid	£109,197 18 5
Donations promised, but not then paid	5,677 6 6
Interest on funds invested	2,567 14 1
	£117,442 19 0

This total has beeen increased during the year just closed by a sum of **£1,275 0s. 1d.**, further interest on invested funds, making a grand total of **£118,717 19s. 1d.**

Of this total, a sum of **£2,126 12s. 8d.** is still outstanding, balance of contributions promised, but not yet paid.

The grand total of contributions paid and promised amounts to...	£114,875 4 11
And interest received on funds invested	3,842 14 2
Total, to March 31st, 1895	£118,717 19 1

It may be well here to recapitulate **the various objects contemplated by the original appeal** for a Thanksgiving Fund of **£100,000.**

First.—The extinction of any Debts incurred during the course of the appeal.

Second.—The creation of a working Capital Fund (say, of **£20,000**), to render unnecessary Loans from Bankers.

Third.—The establishment of a Fund for the outfit, passage, and probationary expenses of One Hundred additional Missionaries (say **£30,000**).

Fourth.—To create a Fund for the building of Chapels, Schools, and Mission Houses, in various parts of the mission-field (say **£10,000**).

Fifth.—To meet the cost of the building, equipment, transit, and reconstruction of a new Steamer for the Congo Mission.

Sixth.—The balance of the **£100,000,** after providing for above objects, to be devoted to the training of Native Pastors, Evangelists, and School Teachers, and the Translation of the Holy Scriptures.

It was anticipated that all the expenses connected with the collection of such a Fund could be met by the interest upon the investment of contributions, an anticipation fully realised, with a balance in favour of interest of **£928 10s. 11d.**

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The actual payments on account of the objects contemplated by the original appeal have been as under :—

Debts on accounts for 1891-2 and 1892-3	£30,514	10	10
Working capital fund paid to Baptist Missionary Society	20,000	0	0
Additional missionaries' outfit and passage, £1,000; probationary cost (first year), £1000; "Zenana Mission for additional missionaries," £1,000 ...	3,000	0	0
Cost of Congo Steamer "**Goodwill**," building, transit and reconstruction...	6,094	13	4
Building "Gotch-Robinson College" Boarding and High School at Tsing Chu Fu, Shantung ...	2,750	10	0
Expenses of raising Fund, Centenary Volumes, &c., travelling and agency	2,914	3	3
	£65,273	17	5
Leaving still in hand, on account of above-mentioned objects, as under	37,640	5	10
	£102,914	3	3
Viz. :—Additional Missionaries' Fund...	£27,000	0	0
Buildings at various stations	7,249	9	8
Training and equipment of Native Agents, and for Scripture Translation	3,390	16	2
	£37,640	5	10

Deducting this **£102,914 3s. 3d.** from the total amount of receipts, promises, and interest—viz., **£118,717 19s. 1d.**—there is a balance left of **£15,803 15s. 10d.**, which up to date has not been specially appropriated.

In view of the present heavy debt of **£22,860 5s. 6d.** pressing upon the Society, in the judgment of the Committee it will be wise to devote this unappropriated balance of **£15,803 15s. 10d.**, of Centenary Fund contributions and interest, towards the extinction of the present debt, thus reducing the amount due to the Treasurer to **£7,056 9s. 8d.**

FINANCES.

It will be remembered with regard to the debt of **1893-4** of **£14,183 8s. 10d.**, that it was resolved at the last annual members' meeting, upon the recommendation of the outgoing Committee :—"To suspend any special appeal for its liquidation, and to concentrate the energies of the churches upon efforts to make the annual income equal to the expenditure."

With this object in view, early in the year, special plans were arranged

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for a personal visitation of all the churches, upon the lines indicated in the last annual report, the entire country being divided into districts, and well-known brethren undertaking to carry through the visitation scheme.

It would be certainly premature to attempt to estimate at present the actual outcome of this work, as in many cases known to the officers the benefits will not be realised until the new year. It is, however, cheering and hopeful to find that the church contributions for the year just closed exhibit an increase over those of the previous year of **£2,419 3s. 10d.** **£1,140 15s. 9d.** has also been specially contributed in addition to avert debt, a considerable proportion of which has been given in response to the recent appeal.

The Total Receipts upon General Account amount to **£60,000 19s. 4d.**, an increase of **£3,219 5s. 2d.** on those of the previous years.

This increase would have been considerably larger but for a decrease in Colonial contributions of **£842 5s. 9d.**, consequent, no doubt, upon recent Australian financial difficulties, **£590 7s. 9d.** in gifts for special stations and funds, and **£260** on Translation Account. It is satisfactory to find that the Receipts for the Widows and Orphans' Fund have during the past year been sufficient to meet all the outgoings. **The Total Expenditure upon General Account** for the past year has amounted to **£68,753 16s.**, a decrease of **£1,868 17s. 7d.** on that of the previous year. The actual debt upon the year just closed is **£8,752 16s. 8d.** To this must be added the debt from the previous year, **£14,183 8s. 10d.** (less **£76** on Widows and Orphans' Account), making a total debt to-day, as shown by the balance-sheet, of **£22,860 5s. 6d.** Should this be reduced by the unappropriated balance of the Centenary Fund, it will stand at **£7,056 9s. 8d.** The Committee earnestly hope that before the close of the current month further considerable sume will be received in response to the recent appeal, and they recommens that then the balance of Debt, if any, be written off the Legacy Reservd Fund, so that the new year may commence with a clear balance-sheet.

They make this recommendation largely in view of the fact that they have recently received intimation that a certain sum will, through the generous kindness of the representatives of the late Sir Charles Wathen, of Bristol, be paid to the Treasurer of the Mission as a gift, in pursuance of the directions of the late Sir Charles, who, however, died without having given legal form to this liberal intention.

It is, however, most important that the Churches and friends of the Society should distinctly understand that **the**

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present Expenditure of the Society is nearly £9,000 in excess of the regular Receipts, and that unless the ordinary income for the new year be increased by **£9,000, a further heavy Debt** will be created by March next, which the Committee will be unable to lessen by any help from reserve funds, all such assistance having been exhausted in clearing off the present deficiency.

Looking to the future, it is to be noted with thanksgiving that there are some indications of commercial and financial improvement, and the Committee confidently trust that reviving mercantile prosperity will issue in a considerable enlargement of permanent receipts. The **expenditure** of the Mission has undergone careful scrutiny, and reductions have been made; and with these and an enlarged income arising from new and augmented annual subscriptions, consequent upon the recent personal visitation of the churches, the Committee trust that an approximation to equilibrium between receipts and expenditure may be secured.

Already there are encouraging signs of quickened missionary zeal, and of a deeper appreciation of individual responsibility in the sublime enterprise of giving the Gospel of the Grace of God to the world.

What we really need as individual Christians is well expressed in almost the last words of the late Dr. A. J. Gordon, of Boston:

"Let us never forget that our chief business as disciples of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore:

"Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person:

"Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

"But remember that **consecrated giving** will be impossible unless there be first **a consecrated giver.** Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends."

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VIEW OF ONE OF THE BOLOBO VILLAGES, UPPER CONGO RIVER.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR ANNUAL MEETINGS.

WE feel we have reason to be thankful for the spirit of missionary fervour which pervaded our recent anniversary. The meetings throughout were characterised by an earnest and hopeful tone, and on all hands the opinion was warmly expressed that our new missionary year had made a good beginning.

We are glad of this opportunity to express our great indebtedness to those who took part in the public proceedings, especially to those connected with denominations other than our own: to the Rev. James Stalker, M.A., D.D., of Glasgow, who preached the Annual Sermon; to the Rev. Joseph Parker, D.D., of the City Temple, the preacher of the Annual Sermon to Young Men and Young Women; to the Right Hon. the Lord Overton, and to the Rev. Dr. Berry, of Wolverhampton, the former for presiding, and the latter for speaking at the Annual Meeting; also to the Rev. W. W. Houldsworth, of Mysore, who spoke at the Young Men's Missionary Association Meeting, to all we tender our respectful and fraternal thanks.

Our very hearty thanks are also due to our own friends for their invaluable help: to the Revs. Dr. Landels, Charles Joseph, Dr. Glover, Dr. Angus, Dr. Gethin Davies, C. W. Skemp, and James Stuart; Messrs. Joseph Russell, J. J. Colman, M.P., George Kemp, and Howard Bowser; not forgetting our Treasurer, who presided at the Missionary Breakfast Conference; Miss Gurney, for her address at the Zenana Breakfast; and our several missionary brethren.

Whilst unable to find space in these pages for all the sermons and speeches delivered during the course of the Anniversary (these, however, have been already duly reported), we are pleased to be in a position to place on record the address given by Dr. Landels at the Introductory Prayer

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Meeting; but regret that, owing to pressure through contribution acknowledgments, the paper read by Rev. C. W. Skemp at the Breakfast Conference must be deferred until our next issue.

It is with peculiar pleasure we report the enthusiasm with which the following resolution of brotherly sympathy, moved by Dr. Glover, and seconded by Mr. Edward Rawlings, with the London Missionary Society, on the occasion of its Centenary Celebration, was received at the annual meeting in Exeter Hall. It reads as under :—

"That the Committee and supporters of the Baptist Missionary Society, in annual meeting assembled, desire to convey to the Directors and officers of the London Missionary Society their hearty and sincere congratulations on the occasion of their Centenary Celebration. They thank God for the marvellous blessing that has attended the labours of their missionaries during the past hundred years in so many different parts of the world, and they earnestly pray that the new century of missionary achievement may be marked by even still larger blessing and richer success, and that the recent 'Forward Movement' may secure such blessing as shall inspire other kindred societies to nobler effort and completer consecration in taking the Gospel of the Grace of God to the regions beyond."

ADDRESS BY THE REV. W. LANDELS, D.D.,

at the Introductory Prayer Meeting held in the Mission House, April 18th, 1895 :—

We have come together this morning as usual, at the commencement of our spring meetings, to offer united prayer on behalf of our Society. Never, perhaps, in any previous year, have we assembled with a feeling of need more deep and widespread than that which now exists. Happily it has been laid upon the hearts of many to pray for the means of extending the Society's operations, and not for that alone, because it is possible that by attempting too much we may weaken and injure all; but for increased efficiency as well. The mere existence of the feeling is an earnest of good to come. That discontent with things as they are—that Divine discontent, shall we say? Certainly, we may say, that Divinely-inspired discontent—is an indication that God desires us to have more than we have, and purposes to give us more. And if we only yield to the Divine impulse—if we rise into harmony with the Divine purpose— if we become receptive in spirit, we may confidently anticipate that God's purpose will be fulfilled in our experience.

Much blessing may be looked for as the result of united prayer. "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father who is in heaven." It was when the disciples "all continued with one accord in prayer and supplication" that they received the Pentecostal Baptism. And if our prayers are characterised by the same unanimity—if we all come to the throne of grace animated by the same conviction, breathing the same desire, exercising the same faith in the Divine promise, and seeking earnestly the same blessings, the Divine faithfulness and resources justify us in confidently expecting an abundant answer.

Most important it is that we should be agreed as to the object we have to

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seek. We should be careful not to approach God with the feeling that our prayers are needed to induce Him to take a greater interest in this work. We do not conceive of Him aright; nor do we understand the plainest teaching of Scripture, if we are not assured that His interest in it is infinitely greater than ours. He works for it with a constancy and an earnestness of desire of which ours are but the faintest reflection. The sacrifice He has made for it cost Him infinitely more than the cost to us of any sacrifice we have made or can make—more than we can conceive of. The giving up of His own Son to suffering and death, the sending of the Comforter to strive with rebellious men, the tenderness with which He beseeches sinners to be reconciled to Himself, His readiness to welcome the penitent, His joy over their return—these show how much His heart is set on it; and it is not for us to insult Him by supposing that He will either withdraw from or withhold the means we require for carrying on a work in which He takes so deep an interest. If we can be sure of anything we ought to be sure of this: that if we are instruments He *can* employ, He will neither leave us without the means of working, nor without the blessing on which success depends. Our prayers, then, must not contemplate a change in God, but in man. The reason given by the Committee recently for special prayer was the "serious crisis now existing in the Society's financial affairs"; and this, of course, means that we are to seek an increase in its income. And that, I presume—although the subject is not a very attractive one to many—may fitly, if it does not absolutely, determine the lines of my address.

While we aim at this object, it is desirable for us to form some definite conception of how it is to be obtained, and not pray blindly, as if to pray were enough. Is the prayer meant to touch ourselves? Is it intended that those who unite in offering the prayer should have their property increased, or their liberality in giving? If the latter, the prayer if *sincerely* offered, will not fail to be answered. If the former, what answer may be expected? Did not Mr. Carey speak truly at Newcastle when he said, "You have already more money than you properly use. You have it in your houses, on your walls, in your purses or your banks. You are not doing what you might with the resources you have"? It may be that were we richer than we are, we might be able to give with greater ease. But ease in this matter is not the only or the main thing to be sought. I question if there be not more harm than good in the plans which are devised to make it *easier* for us to give. They are at variance with the true spirit of giving. The Lord when He summons us to service does not appeal to our love of ease, nor tell us that He will make it easy for us to help forward His cause. He does not value very highly the services which cost us nothing. He intimates plainly that self-denial and self-sacrifice may be necessary to acceptable service. We hear a week's self-denial recommended, and are told how much it will yield or has yielded. And even that may be better than nothing. But the words, if they be not meaningless, are not very creditable to us. A *week's self-denial*—there are fifty-two weeks in the year, and we intend denying ourselves on one of them—what a stretch of virtue that is! And we don't intend to do it every year, but only now and again, as emergencies may arise. Were we to do it always, the income of the Society would be augmented to an extent we have never imagined. If one week yields £12,000, fifty-two weeks would yield more than £600,000. Any schoolboy can

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make that calculation. It is said that that is not a fair way of putting the thing; that what is intended is a week's *special* self-denial, in addition to that which is habitually and constantly practised. I should like, with your permission, carefully to examine this plea. Respectfully I would ask, Where is the evidence of such practice? After a pretty lengthened and extended observation I have never, except in rare instances, seen any particular signs of it in connection with our mission funds. By some of the poorer contributors self-denial is exercised to an extent which awakens our admiration for them, and makes us feel ashamed of ourselves. Some of our wealthy members also give princely contributions. But among what are called the well-to-do, how little thereof is anything which deserves the name of self-denial! Where shall we find those who have made any reduction in their accustomed style of living in order that they may have to give to this object? How few, in arranging their expenditure, have any regard to it? Some do not keep racehorses like worldly men of equal means, nor steam pleasure yachts for their own use. Some do not spend enormous sums on rare and costly exotics, as flower fanciers do. Some do not stock their cellars with expensive wines for their own consumption or the entertainment of their friends. But they may possibly avoid these things more from stinginess than self-denial, for there are men who take more pleasure in the mere possession of money than anything money can purchase. And hence the greatest savers are not always the most liberal givers, and the money saved by abstinence from these extravagances does not find its way to any great extent into the missionary exchequer. And if we look beyond these extravagances, in which but few worldlings indulge, not much difference is discernible. The houses, furniture, gardens, lawns, and greenhouses, their daily fare, the dress and jewellery of church members, are very much like those of worldly men of similar means and station.

Do we blame them for this? Far from it. We are not pleading for asceticism; we are not even at present pleading for abstemiousness. We do not deny that Christian men may thankfully use the good things with which God provides them. It is not a sin for anyone to live in comfort. We could wish to have comfort more liberally diffused among many of the supporters of the Mission, and among all its agents, whose lot, at best, is trying enough, without our withholding from them any comforts we can supply. We only seek to show the absurdity of our pretensions to self-denial. As a rule, it is not a question of self-denial with us yet. It may become so, *will* become so, when the claims become more extensive and pressing. Should labourers be called for, and labourers be forthcoming in much larger numbers, the churches will have to exercise self-denial to an extent they have never dreamt of, or forfeit all right to the Christian name. For this work cannot be left undone, if, by the severest self-denial, we are able to carry it on. But we have not yet reached that point. The question with many as regards present demands is not so much one of self-denial as of whether, after the proper maintenance of ourselves and families, surplus money shall be devoted in fair proportion to this work, or spent in vying with worldlings in their style of living, or hoarded up with the ambition of dying rich, even at the risk of riches proving injurious to those who inherit them. And even when there is not such affluence, it is not always a question of self-denial so much as of thoughtful consideration of the

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Mission's claims in the arrangement of our expenditure. There is a large increase of mission funds possible by the practice of a little judicious economy before we come near self-denial. The income might be doubled before self-denial has even begun.

I was much struck on reading the other day, in the *Missionary Review*, a statement by the late Dr. Gordon, of Boston—a warm friend of missions, as most of you know. Fourteen million dollars (nearly three million pounds sterling) were given last year for the cause of foreign missions. The Christians of America gave nearly one-half of this sum. But, according to Dr. Strong's calculations, "based on the census of 1890," they gave it out of wealth amounting to thirteen *billions* of dollars now in the hands of the Christians of the United States. You cannot, of course, at once grasp the proportion of giving to means which these figures present. But Dr. Strong has done it for us. It is not *ten* per cent., as you can see, nor is it even *one* per cent., but *one thirty-second part of one per cent.* of their means given to foreign missions! I cannot compare Britain with America, not having the data on which to base my calculations. But if there be but a distant approach to theirs in the smallness of our gifts in proportion to our means of giving, the fact is sad enough. It is possible that they are much richer than we are, and that missionary contributions are drawn from a larger surface. But if on these grounds we take our proportion as being a third higher than theirs, then we have *one-twentieth part* of *one per cent. of British wealth* given for the spread of the Gospel among the heathen. Of course, this calculation does not apply to the supporters of our Society. Their proportion is much larger than that. Neither should we expect to draw on the resources of those who, though nominal Christians, are mere worldlings, for the support of our work; and certainly those who give liberally are not to be blamed for those who do not. But it is right that we should have a clear apprehension of facts before we estimate what might or might *not* be done. Because our prayers do not touch ourselves only, but are meant to have reference to others as well.

Those who manage the affairs of the Society, in recommending special prayer, hope that it may result in a large increase in the number and amount of the contributions they receive. There is ample room for this prayer being answered; and considering the Divine interest in this work, and the infinitude of the Divine resources, we may confidently hope that it will be answered, *provided we are proving ourselves good stewards of that which has been entrusted to us.* Are we doing so? With the utmost diffidence I venture to ask, Does not the present state of our finances suggest the inquiry, Are we making the best use of what we have, when, instead of employing it in promoting present efficiency, we keep it in hand for future contingencies—to wit, such an increase in the annual income as will justify us in sending out 100 additional missionaries, and that when we require an increase of some thousands a year to maintain those we have? Is not the holding back the greatest hindrance to the increase we desire? Does it not expose us to the Divine rebuke, "Where is your faith? Why not use what you have, and trust to Me for more?" And does it not exert a depressing influence on the liberality of the churches? May it not lead—has it not already led—friends of the Mission to say, "We decline to give more while you have so much in hand"? I do not venture to answer these

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questions, but I do plead for their being earnestly and prayerfully considered. My conviction is that there is money enough in the churches, and that in many of the Lord's people the spirit of giving is being roused, and if we prove ourselves worthy we shall share the fruits of their liberality. The money will go where it is seen to be most usefully employed, and where there is most of the spirit of faith and consecration.

One thing much to be desired and prayed for, as a remedy for the present state of things, is a stronger faith both in the supporters and the non-supporters of the Mission. The great truths on which missions are based are professedly held by us all. But can we really say that they are clearly apprehended and firmly grasped? If they were, would they not move us much more mightily than they do? Consider what they are. We believe that myriads of men are perishing for lack of knowledge, living and dying in ignorance of the God who made them, forming such conceptions of His character as are dishonouring to Him and ruinous to themselves. We believe that the Gospel of Christ is the only remedy for their ruined and wretched condition—the only means by which they can be brought into a right relation to God, to think of Him, and feel and act towards Him as they ought and must, if they are not to be for ever damned—the only means, therefore, by which they can be saved from their sin and suffering. We believe that Christ who claims us as His own purchased possession—purchased by His own blood, and whose we profess to be—who died for them as He died for us, commands us to go into all the world and preach the Gospel to every creature, and to make disciples of all nations; we believe that He is with us in this great work, and has promised to be with us always even unto the end of the world; that His cause, therefore, is destined to triumph over all opposition, until all heaven shall rejoice over a ransomed and regenerated world.

We believe these things, or we profess to believe them. Were our belief a living reality could we possibly rest content with what we are now doing? More, no doubt, is done now than has ever been done before; the interest in missions is more widespread than it has ever been, and in some instances it is not less deep and powerful; and we have reasons to be thankful for that. But still the work is done by comparatively few, and few among the few are not doing all they might and would, did a stronger faith prevail. We are not required to pass sentence on the future of the heathen. That is not within our province. But, while we leave that to God, we must not forget the nameless abominations which, according to the testimony of eye-witnesses, are still practised by them; how Paul's picture of them in his letter to the Romans is as true to life as it ever was; how true it is still that "where no vision is the people perish"; how there is no possibility of their being saved but by the Gospel of Christ. "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." There is something very gratifying to some—something which is really commendable in the charity which is now becoming fashionable—the disposition to look favourably on all systems of religion, and the desire to discover what is good in them. Even the so-called Parliament of Religions—a gigantic and disastrous mistake in a missionary point of view—may have originated in worthy, though unenlightened, motives. But we need to be on our guard, lest

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our charity should lapse into latitudinarianism, and make us forget the essentially ruined condition of the heathen, and the exclusiveness of the Gospel remedy. To countenance the assumption that Jesus Christ is only one teacher among many—that as the means of the world's salvation Calvary might have been dispensed with—is the surest way of drying up our resources. We do not deny that the truth in human systems may have come from Him who is the Light of the world, as our artificial lights, rush-light, candle-light, oil-light, gas-light, electric-light are to be traced primarily to the sun! But as the artificial cannot be placed in competition with, but must disappear before the sun himself, so there is no comparison between the truth as it is in Jesus and the fragments of truth in human systems, which must all be merged in the rays of the Sun of Righteousness. To reject Christ is to prefer the darkness to the light, and springs from the determined love and practice of evil, which is the world's condemnation. This with all our charity we must strenuously maintain if we are not to fail in our mission. We shall never take the enemy's fortress, if on his proposal we lower our flag and proclaim a truce when we come into contact with it. Our commission requires of everyone acceptance of Christ—submission to Christ on pain of eternal damnation. There is no salvation in any other: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." By these great realities we must hold fast, or we destroy the sinews of our enterprise by producing in our people the impression that it matters little whether they give liberally or not. We speak of William Carey in our assemblies, and it is well for us to do so; but can it be supposed that he would ever have originated the Baptist Missionary Society had there been any feebleness or faltering in his convictions either as to the deplorable state of the heathen world or the exclusiveness of the Gospel as the panacea for its wickedness and woe? Look at him on his cobbler's stool, with the map of the world hung up before him, coloured according to the religion of its inhabitants, saying, as he looks on its different parts, "That is Protestant, that is Catholic, that is Mohammedan"; going over them all till he comes to the great black mass of heathenism, and exclaiming, as he bursts into tears, "That is pagan! that is pagan!" Ah! we need a conviction firm as his, a strong faith in the eternal verities to awaken in us deep feeling, if we are to carry on the work which he commenced amidst such difficulties and discouragements. A like faith would lead to a like consecration, not in one here and another there, but among the members of the churches generally. Even the advance they have made in theological beliefs since Carey's days would greatly foster it, and sweep away the obstacles to it which existed in his time. Were ours the narrow creed which was then commonly held, and which his great coadjutor Fuller did so much to destroy; did we set limits to the Divine benevolence, or to the extent and efficacy of Christ's atoning work; did we believe that God had no friendly feeling towards the great mass of His offspring, and had made no provision for them in His redemptive scheme; then, letting our conduct correspond with our creed, we might be content to leave a lost world to its doom. But believing, as we do, in the boundlessness of the Divine love, in the infinite value of the Saviour's work, in a pardon for all purchased and proclaimed, in the attractive power of the Cross of Christ to draw men Godward, destroying in them the love of sin, and awakening in them the love

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of righteousness, it will be to our eternal shame if, through our remissness, our fellow-men are left to die without having heard the message of mercy.

Along with stronger faith we need what will naturally result from it—a closer fellowship with our Lord, a more perfect sympathy, a greater oneness of feeling in all things, especially in His desire for the salvation of the lost. Given this, and exhortations to missionary zeal and activity, annual meetings, exciting reports would not be needed to revive our flagging interest, because being so much one with Christ, His work would be our work, His desire our desire; and in everything we did we should have His great end in view. Our hearts would go out after it continually as His heart does, and every step in advance in this work would be a joy to us even as it is to Him. Nothing less than this is meant by Christ dwelling in us and living in us, as in Paul when he said: "I live, yet not I, but Christ liveth in me." The love of Christ which constrains us is not simply His love contemplated by us as a motive and exerting on us an influence, but His love burning and beating in our own souls, flowing out and determining all we say and do. And His love *in us* is of the same *nature*, as it is *in Him*. It embraces the same objects, seeks the same ends, feels and acts and speaks in the same manner. It moves in us as a mighty mastering power. It will not pass by or neglect any to whom the Lord wills that the Gospel should be preached. It will not refuse or grudge either labour or sacrifice in order to save men, for whose salvation the Lord came, and lived, and laboured, and suffered, and died. I lately met with a striking illustration of how a man who is in sympathy with Christ will have his views of duty expanded when he brings the matter before the Lord, and seeks to learn His will. A gentleman, somewhere in the North, if I remember rightly, was corresponding with Mr. Hudson about having a meeting in his town in connection with the C.I.M. Mr. Taylor agreed, but stipulated that there should be no collection. The gentleman did not like this, but Mr. Taylor persisted. The meeting was held. Next morning the gentleman wrote to Mr. Taylor that he now saw he was right in not having a collection. "Had there been a collection, I would have been content with giving £5. Now I have prayed over the matter, and feel constrained to send you a cheque for £500." Similar things, I have no doubt, may have happened in connection with our own Society. But whether in connection with one society or another, they show what will spring from fellowship with Christ in the service and sacrifice of love.

In conclusion, it comes to this, that what we need, and should specially pray for, is improvement in our own spiritual condition. The stronger our faith, the deeper our spiritual life, the more Christ-like in spirit we are, the wider will be our sphere of operations, and the more vigorously and efficiently will our work be done. This is the remedy for all our complaints about cramped efforts and empty exchequer. Anything else will furnish only a temporary stimulus, which will soon exhaust itself and leave us in a worse plight than we are now. I do not undervalue organisation. It may be helpful even where zeal is greatest, and for want of it not a little is lost. The visitation of the churches in order to its promotion, from which so much has been expected, and the calling attention to the wants and claims of the Mission, may prove helpful, even though spiritual life may remain at its present level, although that will not yield all we expect. Even then the result will not equal expectations. But with an intenser realisa-

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tion of the truths we hold a closer union with Christ; no artificial stimulus will be needed; nothing but guidance as to the direction our zeal should take. And if sometimes it be not directed as prudence might dictate; if sometimes it overflows its banks, or runs in such channels as lead onlookers to say, "Whence all this waste? What folly to indulge in such extravagance!" our sufficient vindication will be, "For whether we be beside ourselves it is to God: or whether we be sober it is for your cause. For the love of Christ constraineth us."

DEATH OF MRS. BUCKLEY, CUTTACK.

THE many friends of the Orissa Mission will be grieved to hear of the death of our dear and honoured sister, Mrs. Buckley. This sad event occurred on Monday morning, April 15th, and was startlingly sudden. She had been feeble and ailing during the greater part of the cold season, but the hot weather seemed to suit her better, and she had become increasingly cheerful and active; and this improvement continued to the day of her death. She had slept well during the previous night, and proceeded in the early morning to the discharge of her usual duties, both in connection with the household and the orphan girls, and had entered into a few minutes' lively conversation with Miss Leigh in the verandah. But as Miss Leigh left her to go into the school, Mrs. Buckley turned to go into her own room, laid herself down upon her couch, as she was accustomed to do when she felt an attack of palpitation coming on, and must have passed away almost instantly. When I arrived a few minutes later there could be no doubt as to the nature of the change that had taken place. So far as can be judged her death was perfectly painless. There was not the slightest trace of struggle or suffering, and the expression on the countenance was one of perfect repose. She had from time to time, especially of late, expressed herself as "in a strait betwixt two, having a desire to depart," and her happy spirit has now experienced its great release, and she has gone to be with her Lord. Her death is the severance of one of the few remaining links which united us with the early days of the Mission; the days of Sutton and Lacey, of Stubbins and Wilkinson; and she also leaves behind her a personal record of a very special kind.

Mrs. Buckley was a daughter of the late Rev. John Derry, a well-known and highly esteemed pastor of the old historical Baptist Church at Barton-in-the-Beans. She originally arrived in India as Miss Sarah Derry, on December 19th, 1841, and proceeded in due course to her location at Berhampore, in Ganjam. Here she applied herself with characteristic energy to the acquisition of the language, and to various departments of missionary usefulness. On October 9th, 1844, she was married to Dr. Buckley, and the first three years of their united missionary life were spent at Berampore. The agency for the suppression of the Mariah rite, *i.e.*, human sacrifice, as practised in the neighbouring Khond Hills, was then in active operation, and our sister found highly congenial employment in caring for the many children who were rescued by the agency from this cruel and horrible death, and placed in the Missionary

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Asylum. Several of the officers of the agency were decidedly Christian men, and our friends were brought into frequent contact with them, and it was a joy to our sister to the end of her life to relate her reminiscences of those early days, and especially of Captains McVicar and Fry.

In 1847 she removed with her husband to Cuttack, and with the exception of two furloughs spent in England, has since that time resided here.

In 1865 and 1866 the great Orissa famine occurred, desolating the land, and entailing the loss, it is supposed, of fully a million human lives. Our friends were then in the prime of their power and usefulness, and the work our sister had done at Berhampore in connection with the rescued Mariahs was now to be repeated on a much larger scale, in the case of the hundreds of girls rendered orphans by the famine, and placed in her and Dr. Buckley's care. This was undoubtedly the great work of her life, and she gave herself to it with the enthusiastic devotion of an entirely unselfish nature. In sickness and in health, while they remained in the orphanage, and when they had left for homes of their own, these orphan girls were henceforth her absorbing care, and the last hours of her life were spent in ministering to them.

Our sister was at all times the friend of the poor, and was equally happy in her hospitalities to the friends she received as guests in her house. She was a true "mother in Israel," and was a "succourer of many."

Dr. Buckley died October 4th, 1886. Our sister had been to him an exemplary and devoted wife, and their married life had been eminently happy. It was also largely due to the loving care she lavished upon him that our brother had been able to discharge the duties of the responsible offices he held with such advantage to the Mission. After his death, and true to the instincts of her earlier days, she changed her style of living, and devoted herself almost exclusively to the interests of those included in her own special circle, living with and for them; and these responded warmly to her self-denying care, and were a special comfort to her in her last days.

The funeral took place on Tuesday morning, April 16th, in the Native Christian Cemetery, where, with deeply chastened feelings, we laid our sister by the side of her husband, sorrowing most of all that we shall see her dear face no more. A large concourse of people, both European and Natives, attended to pay the last offices of respect to her remains.

Cuttack, Orissa, India, THOS. BAILEY.
April 20th, 1895.

CONGO PICTURES.

(*See Frontispiece.*)

THE engravings of the Mission steamer, *Goodwill*, at the Mission Yard, Bolobo, on the Upper Congo River, and the view of one of the Bolobo villages, are from photographs sent to the Birmingham Young Men's Baptist Missionary Society by the Rev. George Grenfell, and are inserted in the *Juvenile Missionary Herald* by the kindness of the Hon. Secretary of that active and important organisation, Mr. J. S. Husband.

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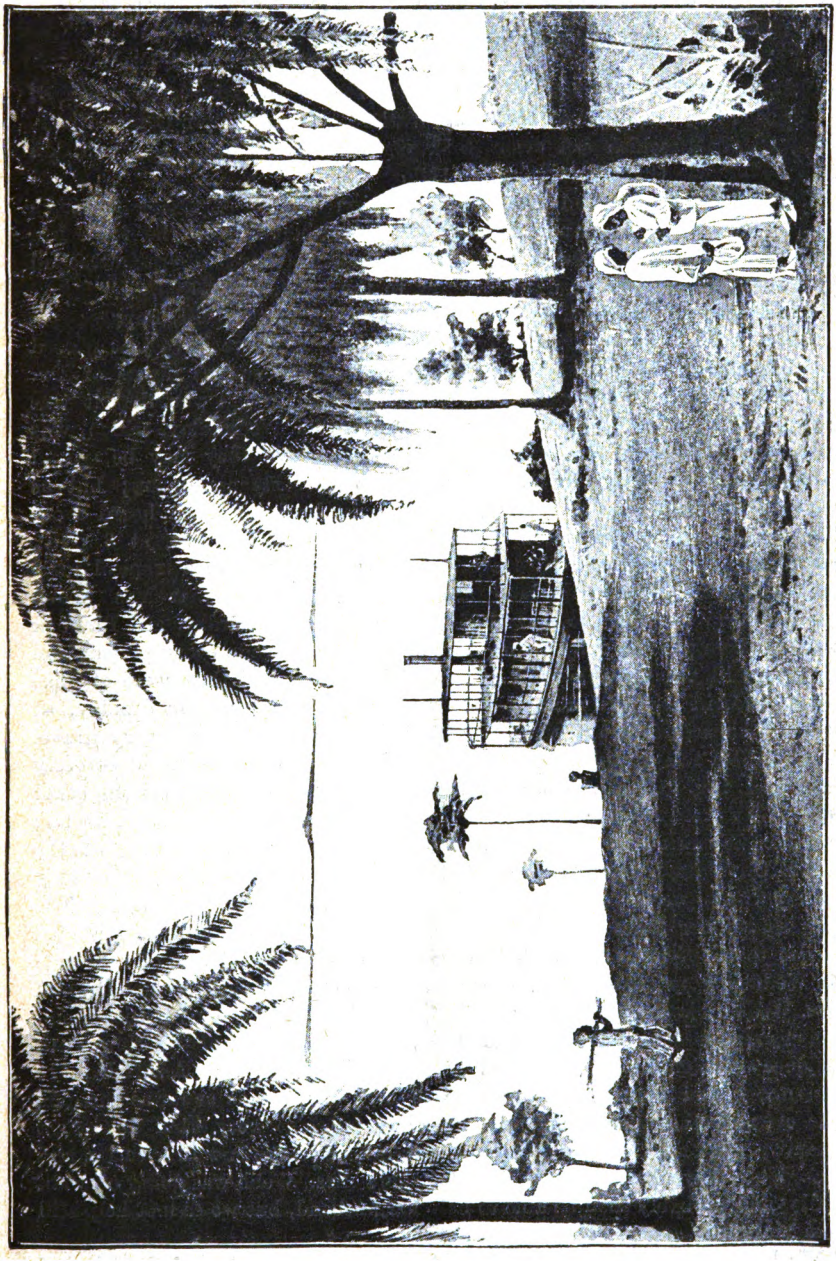

MISSION STEAMER "GOODWILL," AT THE MISSION YARD, BOLOBO, UPPER CONGO RIVER.—(*From a Photograph.*)

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DEATH OF DR. SIDNEY ROBERTS WEBB, OF THE CONGO MISSION.

WITH feelings of the deepest sorrow we report the death of Dr. Sidney Webb, of Wathen Station, Lower Congo River, which sad event took place on board the s.s. *Boma*, on Good Friday, April 12th.

Dr. and Mrs. Webb were on the eve of taking furlough to England, and, as will be gathered from the following letter from the Rev. Lawson Forfeitt, of Underhill Station, were attacked by fever on their journey down country to the coast.

Under date of Underhill, April 12th, Mr. Forfeitt wrote to Mr. Baynes:—

"You will, I know, be deeply sorry to hear that we have just passed through a time of great anxiety on account of the serious illness of Dr. and Mrs. Webb. I am glad, however, to be able to tell you that it was just possible to get them on board a steamer on Wednesday, which was going straight out to sea, and we earnestly pray that they may be spared to reach home. You will be anxious to receive some particulars; but as the mail is almost due to leave they can only be brief. We heard from Nkenge that Dr. Webb was in fever there; so on Friday last, at 3 p.m., Mr. Pinnock hurried off. He travelled during the night, in a tropical rain, and arrived at Nkenge an hour after midnight, to find that Mrs. Webb also had been compelled to go to bed with fever. On Saturday, Mr. Pinnock brought them to Matadi by train. Mrs. Forfeitt had made every preparation at Underhill for the reception of our sick friends, and they were at once put to bed, in separate rooms for convenience in nursing. On Sunday, at midday, hæmaturia set in with Dr. Webb, and his case became very grave. Mrs. Webb's temperature also went up to 104·8; and both suffered severely from vomiting. Of course, we dared not let either know how bad the other was. We nursed them night and day. My wife had charge of Mrs. Webb; and Mr. Pinnock and I took charge of the doctor. Mr. Harvey, of the A.B.M.U., Matadi, was also very kind and helped us greatly. By Tuesday both patients were better, though the doctor was still very low. The English steamer *Boma* came in, and after earnest consultation it was decided to get them off by it if possible, as giving the very best chance of recovery. On Wednesday morning, taking every precaution to avoid chill, we got Dr. and Mrs. Webb on board the steamer. Mr. Pinnock has gone down river with them, and perhaps may go on as far as Loanda. Mr. Woodcock, of the New York Alliance Mission, and Mrs. Neilson, and Miss Gardner, A.B.M.U., are passengers, and they kindly promised to help our friends as far as possible. The captain, the doctor, and the stewards are also very kind and most attentive. Without having seen them, you cannot realise how ill both Dr. and Mrs. Webb have been. When they left here Mrs. Webb was going on well, and would probably soon be able to help her husband, but we cannot help still being intensely anxious about Dr. Webb."

We hope, in the HERALD for July, to give a short sketch of the life and labours of Dr. Webb, and, by the kindness of his father and mother (Mr

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and Mrs. Conrad E. Webb, of Wildwood Lodge, North End, Hampstead), to print extracts from a private letter written to them by Mrs. Sidney Webb, the widow, on board the *Boma*, giving a most touching and beautiful account of the last days of Dr. Webb.

The following letter was received from the Rev. Philip Davies, B.A., only the day before his return to the Congo, on May 6th :—

"MY DEAR MR. BAYNES,—In view of the great loss that we all sustained in the death of Dr. Sidney Webb, it is a great consolation to be able to speak of his character and work in the highest terms. Although he had been little more than two years on the mission-field, he had already largely redeemed the promise he had given of becoming a most devoted and useful missionary. I was alone with Dr. and Mrs. Webb for a twelvemonth at Wathen Station, Ngombe, and over the brightness of that year's intercourse there was not thrown the shadow of a single cloud of disagreement.

"He naturally took over at once on arrival the medical work, which took up the morning at least, and on Mr. Cameron's departure for England, after Mrs. Cameron's death, he took over the school, which disposed of the afternoon, and yet in spite of scarcely ever having an hour in which to study the language, he made such good progress in it that in six months or little more he began to take a class in the Sunday-school, and in little more than a year after his arrival he began to take his turn in our daily services.

"He loved the work, and was beloved by the people; love and devotion, more indispensable qualifications than abilities and attainments, he largely possessed, and his place will not easily be filled.

"I have received a letter from him since we heard of his death, dated February 28th, in which he says: '. . . This month, Antinani and Mabika were baptized; as you will readily believe, an occasion of intense joy to me. . . .' Knowing the interest he took in these boys of his I rejoice that he had this joy before he was called home.

"May God abundantly console and bind up the hearts of those he has stricken; especially let us remember in our prayers his own home circle, and above all his widow.

"Allow me, my dear Mr. Baynes, to say in conclusion how unequal I am to saying all I feel.—Yours very sincerely, "PHILIP DAVIES."

We desire specially and tenderly to commend the bereaved widow and grief-stricken family to the earnest prayers and sympathies of our readers. We trust that before these pages can be circulated Mrs. Sidney Webb may have reached home in safety, as the s.s. *Boma* is timed to reach Liverpool on Sunday or Monday, the 26th or 27th of May.

A telegram from Las Palmas reports that the health of Mrs. Sidney Webb has improved, and that she is slowly recovering strength, and for these tidings we are devoutly thankful.

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AN APPEAL FROM THE CONGO.

THE Rev. H. Ross Phillips, under date of San Salvador February 27th, reporting the arrival of Mrs. H. C. Graham and himself at San Salvador, makes the following earnest appeal:—

"MY DEAR MR. BAYNES,—It is with great pleasure I write to you from the above address; I am so glad to be back again at this place, to take up my work. We experienced on the voyage the full force of 'Hope deferred maketh the heart sick'; for after the delay at Antwerp, and in the Bay, we were further delayed picking up Kroo boys on the coast, and then having to call at Loango to discharge a steam-launch and surf-boats. We were delayed, too, after reaching Banana, for on our way up the river to Boma we got stuck fast on a sandbank, and this further delay just prevented us meeting Mr. and Mrs. Lewis at Underhill; for as we were steaming up to the pier at Matadi, we saw the *Bengualla* sheering off from the pier with Mr. and Mrs. Lewis on board.

"We were, however, fortunate at Underhill to have carriers waiting for us; we arrived there Friday evening, and were able to get preparations for the journey made on Saturday so as to leave on Monday; and after a very comfortable journey we arrived here on Saturday, the 16th inst., having been exactly five weeks and five days in travelling from London to San Salvador. The only mishap on the journey was one of the carriers dropped Mrs. Graham in crossing a stream, but fortunately we were close to the town where we intended sleeping for the night, and so she soon got a change, and was none the worse for the accidental immersion.

"We received a very hearty welcome here. The people came a long way on the road to meet us, and Saturday evening they crowded the station and expressed very heartily how glad they were to see us. For several days I had people coming in to see me from other towns, bringing messages of welcome from those whom I had visited when out on itineration in former years; and it was a source of pleasure to many of them when they saw I remembered them, and the towns where they came from.

"The decided increase in membership, the ever-deepening interest in the Gospel in the outlying towns, and the earnest appreciation of the New Testament in their own language, to say nothing of the wider-spread efforts of the native church—all these convince me that there is every reason to thank God and take courage.

"One cannot help feeling, in looking round this district, that, more and more as the years pass, there is an enlarged meaning in the words, 'The fields are white already unto the harvest'; and my confidence and expectation is to see increasingly the native labourers thrust into this great harvest-field. If friends at home could see the question and position as we see it here on the field, there would be no more pessimistic views of the work, but with holy

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boldness and consecration the greatness of the need would be realised, and more adequate efforts would be put forth to carry on the work.

"I cannot forget your parting words to me at the Mission House: 'Give my love to the brethren, and tell them that the expenses must be watched very carefully, and rigid economy practised.' May I speak through you to the churches at home, and ask, Is not this an inspiring farewell in view of the needs of Africa? And yet I could not but feel the wisdom of your words under present circumstances, and also feel the fact that it was only under the stern pressure of circumstances you sent me away with such a message. And then I come out here and find that death is very busy, and hundreds and thousands are dying without having heard of Jesus, and their blood lies at our door; and while we are lax in obeying our Lord's command, the servants of Satan here are only too earnest in seeking the destruction of these people. Fetishism and witchcraft springing up indigenous to the soil, and gin and rum coming as imported products—all working, and working powerfully, to darken the hearts and minds of the people. One of the boys, passing by the house, was singing very emphatically after the service yesterday evening, 'Kieleka wete winji' ('Truly great joy'), and Mrs. Graham happened to hear the remark, and asked the boy what he meant; his reply was that it was cause for great joy that they could read God's Word in their own language. And this is what we believe, or at any rate profess to believe, that the Gospel is tidings of *great joy* to all people; but then when it comes to the question of giving, to send these tidings of great joy to all, our enthusiasm dies away at the mention of these sordid matters, and we shut our hearts to the appeals which come to us.

"Oh, that the churches at home would listen to what the Congo lad says about the Gospel as contained in God's Word, and would be more in earnest to give this great joy to the peoples of Congo! I cannot help appealing thus earnestly and strongly, because I believe we are just now getting a full tide of opportunity in our work, and it is so important that our effort should be commensurably adequate to the opportunity.

"You will forgive, I am sure, my dear Mr. Baynes, this long letter harping on the one subject, but your words to me at parting have been burning themselves into my thoughts ever since, and I felt constrained to appeal through you to the churches at home; and I thought you would be glad to receive my impressions of the prospects of the work as they strike me, fresh from England, and looking forward to a renewal of my work here.

"That we may hear the voice of God now saying, 'Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it,' is my earnest prayer.—With heartiest Christian love, I am, my dear Mr. Baynes, yours very sincerely,

"H. ROSS PHILLIPS.

"A. H. Baynes, Esq."

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LIST OF THE WHOLE COMMITTEE FOR THE YEAR 1895-6.

ELECTED MEMBERS.

ATKINSON, Rev. J. H., Liverpool.
BAILEY, Rev. J., B.A., Sheffield.
BAILLIE, Rev. J., London.
BARRAN, Mr. A., J.P., Leeds.
BIRD, Rev. B., Plymouth.
BRISCOE, Rev. J. T., Bristol.
BROWN, Rev. C., Hornsey.
CHOWN, Mr. JOHN, London.
CLARKE, Mr. D., J.P., High Wycombe.
COLLIER, Mr. E. P., J.P., Reading.
DAVIES, Rev. D., Brighton.
DOBSON, Rev. N., Deal.
EVANS, Rev. B., Aberdare.
FORBES, Rev. J. F., M.A., Newcastle.
GANGE, Rev. E. G., London.
GLOVER, Rev. R., D.D., Bristol.
GOULD, Rev. G. P., M.A., London.
GRAY, Rev. R., Birmingham.
GREENHOUGH, Rev. J. G., M.A., Leicester.
GRIFFITHS, Mr. R. FOULKES, Lon- London.
HAWKER, Rev. G., London.
HENDERSON, Rev. E., London.
HILL, Rev. G., M.A., Nottingham.
LUSH, Dr. PERCY, London.
MARNHAM, Mr. F. J., Addlestone.
MARNHAM, Mr. J., J.P., Boxmoor.
MARTIN, Rev. T. H., Glasgow.
MEAD, Mr. J. B., London.
MEDHURST, Rev. T. W., Cardiff.
MEDLEY, Rev. E., B.A., London.
MORRIS, Rev. J. A., Aberystwyth.
MORRIS, Rev. T. M., Ipswich.
MORRIS, Rev. W., Treorky.
OLNEY, Mr. T. H., London.
OWEN, Rev. J., Swansea.
PARKINSON, Mr. W. C., L.C.C., London.
PAYNE, Mr. W., London.
PENNY, Mr. T. S., Taunton.
PHILLIPS, Rev. T., B.A., Kettering.
PRICE, Mr. C., Hampstead.
ROSE, Mr. A. A., Edinburgh.
SHAKESPEARE, Rev. J. H., M.A., Norwich.
SHORT, Rev. G., B.A., Salisbury.
SKEMP, Rev. C. W., Bradford.
SKERRY, Rev. W. R., London.
SMITH, Mr. J. J., J.P., Watford.
SPURRIER, Rev. E., Colchester.
TARN, Rev. T. G., Cambridge.
THEW, Rev. J., Leicester.
VINCENT, Rev. S., Plymouth.
WHERRY, Mr. Alderman, Bourne.
WHITLEY, Mr. THOS., Southsea.
WILLIAMS, Rev. H. C., Corwen.
WOOD, Rev. J. R., London.

ELECTED HONORARY MEMBERS.

ALDIS, Rev. J., Bradford-on-Avon.
ALLSOP, Rev. S. S., Burton-on-Trent.
ANGUS, Rev. JOSEPH, D.D., London.
BARRASS, Rev. T., Peterborough.
BAYNES, Mr. W. W., J.P., D.L., London.
BEMBRIDGE, Mr. WM., Ripley.
BOMPAS, Mr. H. M., M.A., Q.C., London.
BOOTH, Rev. S. H., D.D., London.
BOWSER, Mr. HOWARD, Glasgow.
BROWN, Rev. J. JENKYN, Birmingham.
BROWN, Rev. J. T., Northampton.
BURTON, Mr. S. B., F.R.G.S., Newcastle-on-Tyne.
CLIFFORD, Rev. J., M.A., D.D., London.
CULROSS, Rev. J., D.D., Bristol.
EDWARDS, Rev. E., Torquay.
GREEN, Rev. S. G., D.D., London.
GURNEY, Mr. J. J., J.P., Newcastle.
LANDELS, Rev. WM., D.D., Edinburgh.
MCLAREN, Rev. A., D.D., Manchester.
MCMASTER, Mr. J. SHORT, Toronto.
MULLER, Professor, Amsterdam.
ORTON, Rev. WILLIAM, Leicester.
RAWLINGS, Mr. EDWARD, London.
ROBINSON, Mr. Ed., J.P., Bristol.
SPURGEON, Rev. J. A., D.D., London.
UNDERWOOD, Rev. Dr., Burton-on-Trent.
WHEELER, Rev. T. A., Norwich.
WILLIAMS, Rev. CHAS., Accrington.

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HONORARY MEMBERS (*ex-officio*), being Presidents or Principals of Denominational Colleges.

DAVIES, Rev. GETHIN, D.D., Bangor College.
DAVIES, Rev. T. W., D.D., Nottingham College.
EDWARDS, Rev. W., D.D., Cardiff College.
HENDERSON, Rev. W. J., B.A., Bristol College.
PARKER, Rev. E., D.D., Manchester College.
ROBERTS, Rev. R. H., B.A., Regent's Park College.
TYMMS, Rev. T. V., Rawdon College.

Also the Officers of the Zenana Mission.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the meeting of the General Committee, on Tuesday, May 20th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. J. Bailey, B.A., of Sheffield,

The Minutes of the last meeting were read and confirmed.

Letters were presented from the Revs. Dr. Landels, Edinburgh, Dr. McLaren, Manchester, and Charles Williams, Accrington, and from Mr. S. B. Burton, F.R.G.S., Newcastle-on-Tyne, and Mr. Ed. Robinson, J.P., of Bristol, cordially acknowledging their election as Honorary Members of the Mission Committee, in recognition of valuable services rendered to the Society.

The following letter from the London Missionary Society was presented and read, and ordered to be entered upon the Minutes:—"DEAR MR. BAYNES,—At the meeting of our Board last week, your very kind letter, of April 29th, was read, conveying to our Directors the resolution adopted at the annual meeting of the Baptist Missionary Society. I was instructed by the Directors gratefully to acknowledge the expression of sympathy and good fellowship, expressed as it was in such kind and generous terms. Our relations with the Baptist Missionary Society have always been of the happiest kind, and we have so much in common in our methods of administration and of work, as to make your example and experience of great value to us on many occasions.

"We have rejoiced in the happy and hopeful commencement of the second century of your Society's existence, and are encouraged by it in the prospect of our own future. I trust that the two Societies may be permitted to continue as fellow-labourers in the great field with ever-increasing zeal and success, until their labours shall no longer be required in a renewed world.

"Most heartily do we reciprocate the expression of your personal feeling of good fellowship in the responsible duties of our secretarial office. Your own inexhaustible energy and enthusiasm are a great stimulus to some others to whom God has entrusted similar work.—I remain, dear Mr. Baynes,

"Yours most truly,

"R. WARDLAW THOMPSON,

"Foreign Secretary, L.M.S."

To A. H. Baynes, Esq.

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The following Missionaries on furlough had an interview with the Committee, and were warmly welcomed home by the Treasurer—viz., Rev. Thos. and Mrs. Lewis, and Rev. G. R. Pople, from the Congo; Revs. S. B. Drake and E. C. Nickalls, from Shantung, North China; and the Rev. W. S. Mitchell, from Patna City, N.W.P.

Six offers for Mission Service were referred to the consideration and report of the Candidate Sub-Committee.

Special Prayer was then offered by the Revs. T. A. Wheeler, Norwich, and James Thew, Leicester.

Leave was given to the following Missionaries to take furlough early next year, viz.:—The Rev. W. R. and Mrs. James, of Madaripore, and the Rev. A. J. and Mrs. McLean, of Chittagong.

The Rev. A. G. Shorrock, B.A., of Shensi, North China, was also invited to take furlough during the approaching autumn.

The request of the Rev. Timothy Richard, of Shanghai, to defer his anticipated visit to England, in view of the present crisis in China, was cordially complied with.

In view of the return to England, on furlough, during the coming autumn, of the Rev. R. L. Lacey, of Berhampore, Ganjam, it was resolved to request the Rev. Gordon S. Wilkins, of Sambulpore, Orissa, to remove to Berhampore and take charge of the work in that important district during the absence of Mr. Lacey in England.

Dr. Biss, of Harley Street, having reported very favourably as to the health of the Rev. Denham and Mrs. Robinson, it was resolved to sanction their return to work at Serampore College during the coming autumn.

The death of Mrs. Buckley, of the Girls' Orphanage, Cuttack, Orissa, was reported, and a Memorial Minute adopted. (See special article in this issue of the HERALD.)

Letters were presented, and read, relative to the illness and death of Dr. Sidney Roberts Webb, of Wathen Station, Lower Congo.

The Meeting was closed with prayer by the Rev. Benwell Bird, of Plymouth.

THE LORD LOVETH A CHEERFUL GIVER.

ONCE again we are privileged to acknowledge with grateful thanks welcome gifts to the Mission from devoted friends and supporters, who desire, in most cases, that their names should be withheld. A pair of gold earrings from "A Friend," at Nunhead per the Rev. C. B. Sawday; a gold ring, from "A Friend," at Birmingham, per the Rev. G. Webb, of Heneage Street Church; trinkets, from Banbridge, Ireland, from one who writes: "I am a sinner saved by grace, nearing the borders of eternity. I am an orphan

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poor and lonely, but the MISSIONARY HERALD is a great joy to me, and I love to read it. May the dear Lord accept these trinkets, all I have; I wish they were of more value." A few gold and silver trinkets, from "F. C.," Glentworth Road, Clifton; a gold locket, from "A. B. C.," "Given to me by my mother, now in heaven. I cannot keep it while I know it may be turned into money, that may help a little to send the Gospel into regions of darkness and death." A gold watch, from "Anon.," Scarborough; two brooches, a legacy from the late Miss Catherine Mitchell, of South Street, St. Andrews; a gold watch and chain, per the Rev. J. H. Atkinson, of Liverpool, who writes: "Just before leaving home last week a widow, a member of my church, brought me the gold watch and chain which comes with this, and requested me to 'forward them to the Baptist Missionary Society, to be disposed of for the spread of the Gospel in the dark places of the earth, as a thankoffering to the Lord for past mercies.' She does not wish her name to appear in the HERALD; if it is acknowledged 'A Member of Richmond Church, Liverpool' will suffice." Half-a-crown, from "A Friend," Weston-super-Mare, "being tea, coffee, and sugar allowance for one year." Ten shillings, from "An Old Subscriber," Weymouth, "being a gift of one penny a day for 120 days." Ring and earrings, by Miss Neave, of St. Albans, from an old lady at Sundridge, who writes: — "Will you please be so kind as to send the rings to the Missionary Society, which rings my mother wore nearly all her life. I can say they are nearly 100 years old. I have kept them for her sake till now. I think it's time to give them to the Lord. I hope they will do some good." A silver pencil case, from "An Orphan," who "has a hard fight to live, only earning by her needle a very small pittance, at times being in actual want herself. The pencil case having been a gift from her Sunday-school teacher." Ten shillings for the Congo Mission, by Miss Hadfield, of Victoria Park, Manchester, from a member of her Women's Bible-class. Miss Hadfield writes:—"The enclosed sum has been given me by one of our dear women, who thus expresses her fervent love to her Saviour. It was folded in three small packets of rose-coloured paper, with a few words written on each, thus: 'A small thankoffering to the Lord for His goodness to me in giving my dear husband work in His own time and way. For Africa.' On another, 'A small thankoffering to the Lord for His goodness in sending Louisa work. This is her first week's wages. For Africa.' On another, 'A small thankoffering to the Lord for His goodness to me in dangers seen and unseen during the last hard winter, and His many mercies to one so unworthy of His great love. For Africa.' In her letter she says, 'Now I suppose you know it is all for the poor little children out in Africa. May the Lord raise up many native teachers from among them by His Holy Spirit, through dear Mr. Cameron and others.'"

The Committee are also most grateful for the following timely and welcome gifts:—"Anonymous," Glasgow, £100; "In Memoriam," Edith M. H., for *Congo*, £50; Mrs. J. Stewart, £10. For *Liquidation of Debt*: Mr. Thomas H. Olney, £500; E. R., "Thanksgiving for increased income," £100; Mrs. Kemp, £100; Mr. Jas. Culmer, per Rev. Dr. Glover, £50; "An Old and Poor Professional Man: a year's savings," £35 1s. 7d.; "A Friend," Accrington, £20; Mr. T. S. Penny, Taunton, £10; Mr. T. Ker, £10.

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RECENT INTELLIGENCE.

MISSIONARY ARRIVALS.—We are glad to report the safe arrival of the following missionaries on furlough :—The Rev. Herbert and Mrs. Anderson and their children from Calcutta; Mrs. Potter, of Agra, and the Rev. W. S. and Mrs. Mitchell and family, from Patna, India; the Rev. S. B. and Mrs. Drake, and the Rev. E. C. and Mrs. Nickalls, with their families, from Shantung, North China; the Rev. Thos. and Mrs. Lewis, from San Salvador; the Rev. G. R. Pople, from Underhill; and Mrs. Sidney Webb, from Wathen, Congo River.

Departure of Missionaries.—On Monday, May 6th, the Rev. A. E. and Mrs. Scrivener, and the Revs. Philip Davies, B.A., and J. R. M. Stephens, sailed from Antwerp in the ss. *Leopoldville* for the Congo River. Mr. Scrivener, accompanied by his wife, goes out to resume work at Lukolela, on the Upper Congo; Mr. Davies is returning to his work at Wathen; and Mr. Stephens will begin his missionary life at Underhill Station on the Lower River. Writing from on board the *Leopoldville*, Mr. Stephens says:—"We find the *Leopoldville* a very fine vessel. In conversation with the captain, he tells me she is the finest vessel in the African service, excepting, of course, the Cape boats. The weather is glorious. Mr. and Mrs. Scrivener, Mr. Davies, and myself are all in excellent health and spirits. I have been truly sent forth on my journey after a goodly sort, and I am looking forward with eager joy to service on the Congo."

The late Secretary of the Young Men's Missionary Association (Mr. Charles Holliday), during his lifetime, produced some beautiful etchings, and Mrs. Holliday has a supply of these which she will be glad to dispose of. The respective cost of the various etchings is £1 1s., £1 11s. 6d., and £3 3s. Applications or inquiries should be addressed to the Acting Secretaries, Y.M.M.A., Baptist Mission House.

The Rev. Wm. A. Wills, of China, wishes to thankfully acknowledge the following useful articles for his museum and dispensary at Chou-ts'un, Shantung:—A collection of shells from H. G. Brown, Esq., Saffron Walden; a case of natural grasses and seeds from Messrs. Sutton & Sons, Reading; a case showing the process of the manufacture of lead pencils, from Messrs. Wolf & Son, London; a case showing the process of the manufacture of cocoa, from Messrs. Cadbury Brothers, Birmingham; a case showing the process of the manufacture of cotton, from Messrs. J. & P. Coats, Paisley; mosquito netting and material for bandages, from J. Eccles, Esq., Ashton, near Preston.

Mr. George Kerry Williamson, grandson of the Rev. George Kerry, of Calcutta, on leaving the Blackheath School for Sons of Missionaries, has been awarded the Havelock Scholarship at Regent's Park College.

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1895.—Autumnal Missionary Services.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Tuesday** and **Friday**, October 8th and 11th. Full details of the various services will be announced shortly.

The Congo Mission: Lukolela Station.—We are thankful to report that in response to the appeal in the annual report from Mr. Whitehead, of Lukolela Station, for a small stereotyping plant, J. J. Colman, Esq., M.P., of Norwich, has very generously undertaken to meet the cost.

The Young Men's Missionary Association are contemplating holding a Garden Party, probably as last year, in the Stockwell Orphanage grounds, to meet the missionaries and their wives now on furlough in this country. The date will be about the middle of July, but full particulars will be given in our next issue.

Earthquake in Florence.—The Rev. N. H. Shaw, writing from Florence, under date of May 19th, says:—"Last night at 8.55, without any warning, we found ourselves very near to death. There were suddenly heard several explosions almost like thunder, and these were immediately followed by extraordinary movements of our house, both undulatory and up and down, accompanied by a rumbling noise. It seemed as if some great giants were crunching the whole building, walls and ceiling seeming to be coming together. We hurried out of the house through a shower of lime—*i.e.*, broken plastering—which, falling from all sides, seemed to threaten us with destruction. My wife and children out of the house, I returned and wrapped up my account-books and important papers in a parcel, and we hurried into the piazza, where crowds were assembling in like condition. We spent the night out of the house. Mrs. Shaw and I returned in an hour to see and judge whether it would be prudent to stay in the house; but while we were looking round another shock took place, which, though lighter than the first, decided us to remain outside. Several other shocks have since occurred, and it is predicted that there may be probably another at nine o'clock this evening. We have decided to go and spend the night in our locale, as probably safer than an hotel. Our house seems to have been in the direct course of the earthquake and has suffered much, but it has been examined this morning with the declared result that the outer walls remain intact, and that therefore there is no danger in remaining in it. There is great excitement, and it was dreadful to hear the screams of some of our neighbours; but I hope the earthquake has expended most of its force. It is a trying time, but it is very sweet to feel that we are in the hands of our Almighty loving Father, and we desire to praise Him for our preservation hitherto. Had the shock continued a few seconds more—it lasted, I suppose, about five seconds—I think the result would have been very different."

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ACKNOWLEDGMENTS.

THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—

Eight collections of specially selected vegetable and flower seeds from Messrs. Sutton & Sons, of Reading, for the Congo Mission Stations; 23 volumes of the works of the Rev. D. Davies, from a Friend, for the Congo Mission; a parcel of garments from Miss Craven, Bradford, for the Rev. G. D. Brown, Bopoto; a box of clothing from the Missionary Working Party at Upton Chapel, Lambeth, per Miss Cox, for Mrs. Forfeitt, Bopoto; 50 shirts from St. Andrew's Street, Cambridge, Sunday-school Working Meeting and Y.P.S.C.E, for boys in Mr. Davies' School, Wathen, Congo; 30 garments from North Frederick Street, Glasgow, Y.P.S.C.E., by Miss Wishart, for boys at Wathen Station under the Rev. G. Cameron; dolls and scrap-books from Mrs. Aylett, Fleet, and garments from the Members of the Missionary Working Party. Bloomsbury Chapel, for Mrs. Bentley, Wathen Station; a parcel from Biggleswade for the Rev. S. C. Gordon, Stanley Pool; a parcel from Mr. F. W. Ford, Westminster, for the Rev. W. H. White, Upper Congo; a photographic camera from Mrs. J. Davis, Boscombe, for the Rev. R. M. J. Stephens, Underhill, Congo; a Commentary from the Rev. J. W. Hunter, Kirkcaldy, for the Rev. M. Pandy, India; parcel of clothing from Miss E. Russell, Leeds, for Rev. W. and Mrs. Carey, Barisal, Bengal; a parcel of cards from Burrington for Mrs. H. Thomas, Delhi; a parcel of magazines from Newcastle, Westgate Street Y.P.S.C.E., per Miss Nicholson, for Miss Barrass, Cuttack, Orissa; a box of clothing from Friends at St. Clement's Chapel, Norwich, per Mr. Day, for the Rev. R. L. Lacey, Berhampore, Orissa; a parcel of books from Miss Briant, of Clapham, for the Rev. J. D. Morris, Dacca, Bengal; a parcel from "N. B. C.," Little Tew, for Mrs. W. Carey, Barisal; a parcel of clothing and cards from Mrs. Tawell, Earls Colne, for Rev. R. Spurgeon, Barisal; a parcel of banians from Friends at Redhill, per Mr. T. R. Hope, J.P., for the Rev. J. Ellison, Rungpore; a parcel of cards from the Y.P.S.C.E., Zion Chapel, Chesham, for the Rev. W. Carey, Barisal, India; a box from Saffron Walden, and a bale from Mrs. Eccles, Preston, for the Rev. W. A. Wills, China; some woollen articles from Miss Whitfield, Reading, for Miss Shalders, China; a number of New Testaments in Italian from a Friend, through Mr. Holroyd, Frome, for the Rev. Jas. Wall, Rome; a parcel of newspapers from Miss Arnold, Stamford Hill; a quilt and brooch from Mrs. J. Bell, Waterhouses; a Hindustani-English Dictionary from Mrs. Bradfield, Twickenham, for the Mission; and some interesting papers for the Mission House Museum from Mr. Kershaw, Wandsworth.

The Committee also desire to express their best thanks to the Rev. G. Small, M.A., the author of the following valuable works, for copies of them for the Mission House Library:—(1) An Urdū Grammar in the Romanised character, and (2) an Anglo-Urdū Medical Handbook for the use of male and female doctors in India.

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CONTRIBUTIONS.

From March 13th to close of Financial Year.

When contributions are given for any special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs. E. P., New Zealand	10	0	0
Allen, Rev. Isaac, M.A.	5	0	0
Anderson, Rev. J. H.	0	14	2
Anstie, Miss E. M.	0	10	0
Anderson, Mr. Charles	10	0	0
Anonymous	8	0	0
Arrowsmith, Mr. G.	0	10	0
A Working Man, Hitchen	0	10	0
Baker, Mrs., Luton, for *support of Bible-women in India*	12	0	0
Ball, Mrs. W.	0	10	0
Barber, Mr. C.	0	10	6
Barran, Sir John, Bart., M.P.	150	0	0
Barrat, Mr. Josiah	0	10	6
Bass, Mr. W. K.	0	10	6
Baynes, Mr. and Mrs. A. H., and Family	12	12	0
Beach, Mr. E. T.	5	5	0
Beaumont, Mrs., Edinburgh	1	10	0
Bennett, Mrs. E.	2	2	0
Bentall, Miss C.	0	10	6
Billing, Mr. Joseph	1	0	0
Birrell, Mr. H. G.	4	0	0
Do., for *W & O*	1	0	0
Brain, Mr. H., Brymbo	1	0	0
Brown, Rev. J. J.	0	10	6
Burt, Rev. Isaiah	0	10	6
Cadby, Mr. P.	50	0	0
Cadby, Mrs.	1	1	0
Canham, Mrs. W. E.	0	12	0
Chapman, Rev. C. B.	1	1	0
Conway, Mr. John, Ilfracombe	1	1	0
Crudgington, Miss	1	1	0
Davies, Mr. J. M.	0	10	6
Davies, Mrs.	2	0	0
Dolling, Mrs.	0	15	0
Eastman, Mr. W. E.	0	10	0
Edmond, Mrs., Edinburgh	1	0	0
Fountain, Mr. W., Odiham	10	0	0
Elliott, Mr. Samuel	1	5	0
Goodman, Mr. T., Royston	5	0	0
Gurney, Mrs. H.	2	0	0
Hamer, Mr. James, Penybont	1	1	0
Haynes, Mr. T., Bromley	0	10	0
Henderson, Rev. W. T.	1	1	0
Henderson, Mr. H. W.	1	1	0
Hepburn, Miss E. M.	2	2	0
Hines and Waterman, Messrs.	2	2	0
Holland, Mr. and Mrs. F. W.	2	2	0
Horsfield, Mr. and Mrs. J., for *Orissa*	1	10	0
In Memoriam	2	2	0
In Memoriam, Rev. T. Burditt, M.A.	2	2	0
In Memory of Mrs. Geo. Hill, per E. H.	1	1	0
Isley, Mr. E.	1	1	0
Jackson, Mrs. C., Edinburgh	10	0	0
Jackson, Mr. Thos.	10	10	0
Jarratt, Rev. A. J.	1	0	0
Jay, Mr. and Mrs. A. M.	1	0	0
Jay, Miss Dora J.	0	10	0
Jones, Rev. E., Maesteg	1	1	0
Karby, Miss	1	1	0
Do., for *Congo*	1	1	0
King, Rev. W. H.	0	10	6
Kingerlee, Mr. George	10	10	0
Knight, Mr. Oliver H., for *support of Congo boy, "Bakatambesi"*	2	10	0
Lamb, Mrs. Bertha	1	0	0
Larard, Mr. Jas.	1	0	0
Lee, Rev. J., Padiham	0	15	0
Leonard, Mr. Jas., and Family	1	0	0
Lewis, Miss C.	1	1	0
Lewis, Mrs. Mary	0	10	0
Lewis, Rev. T. and Mrs.	10	0	0
Lloyd, Mr. T.	0	10	0
Lucas, Mr. Saywin	5	0	0
Do., for *Congo*	5	0	0
Luntley, Mr. and Mrs. P. H.	10	0	0
Luntley, Miss, Bromley	2	2	0
Marchant, Miss E. S., for *Khond Mission*	0	10	0
Marnham, Mr. J., J.P., for *support of Congo missionary*	75	0	0
Do., for *support of Indian missionary*	17	10	0
Mead, Mr. J. B. (quarterly), for *Mr. Wall's work in Rome*	25	0	0
Merrick, Mr. W. G.	0	10	6
Mills, Mr. G. M. W.	1	1	0
Do., for *Congo*	1	1	0
Mitchell, Mrs. W.	1	0	0
Morgan, Mr. John, Walthamstow	1	0	0
Moore, Mr. H. B.	0	10	6
Morgan, Mrs.	1	0	0
Nicholson, Mr. P. E.	1	1	0
Noble, Miss C., for *education of Indian native preachers*	12	0	0
Noel, Rev. H., M.A.	5	0	0
Payne, Misses, Eastbourne	1	6	0
Do., for *Congo*	0	10	0
Do., for *Mr. Wall's work*	0	5	0
Pearce, Miss E.	0	10	0
Pontifex, Mr. J. H.	1	1	0
Powell, Mr. and Mrs. Charles	1	1	0
Powell, Mr. S. R.	1	0	0
Powell, Mr. W.	0	10	0
Pratten, Mrs.	3	0	0
Pringle, Miss E.	0	10	0
Pumphrey, Mr. H.	0	10	6
Rawlings, Mr. Edward	272	0	0
Robinson, Miss, for *Congo*	0	10	0
Rosser, Mrs., Treherbert	1	0	0
Rowe, Mr. W. Mold (2 years)	2	0	0
Russell, Mr. Joseph	250	0	0
Saunders, Mr. Isaac, for *San Salvador, Congo*	0	10	0
Scrivener, Mrs. J. C., for *Congo*	1	0	0
Scrivener, Miss R., for *Congo*	1	0	0
Small, Rev. Geo., M.A.	1	0	0
Stevenson, Mr. J. T., Auckland	10	0	0
Sheldon, Mr. John, Tenby	1	1	0
Stidson, Mr. W. A.	1	10	0
Symington, Mr. James	2	12	0
Toll, Rev. J.	0	15	0
Trestrail, Mrs.	2	2	0
Tyson, Mrs.	2	0	0
Veasey, Mr. G. A.	1	10	0
Walker, Mr. James	5	0	0
Walters, Mrs.	0	10	6
Warne, Mr. W. J.	2	0	0
Watkins, Mr. B.	5	0	0
Do., Box	1	16	7
Whitaker, Mr. P. J.	2	2	0
Do., for *Congo*	0	10	6
Whitchurch, Miss G. B.	5	0	0
Wigner, Rev. J. T.	0	10	6
Williams, Miss M.	0	10	0
Williams, Mr. J. K., Bromley	1	1	0
Winterbotham, Mr. W. H.	5	0	0
Wright, Mr. J. Graham, and Marion D. Wright, for *support of Congo girl*	5	0	0
Wright, Mr. T. A.	0	10	0
Under 10s.	1	11	0

DONATIONS.

A. B., for *Debt*	1	0	0
A Friend, for *Debt*	2	0	0
A Friend	1	4	0
A Friend, per Rev. J. B. Myers, for *Debt*	10	0	0
A Friend (Thankoffering)	5	0	0

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A Lover of Missions, for *Debt*	5	0	0
Anonymous	1	0	0
A Thankoffering, for *W & O*	1	0	0
A Well-wisher, for *Debt*	5	0	0
Barnden, Mrs. T. (box)	1	8	0
Bible-class at St. John's	4	4	0
Bilbrough, Mr. Alfred, for *Debt*	20	0	0
Box, "E. O."	0	12	0
Bible Translation Society, for *T.*	700	0	0
Butler, Philip and Leolin, for *Africa*	0	10	6
Carrington, Mr. E. T., for *Debt*	0	10	0
Clissold, Miss	2	0	0
Clark, Mr. Joseph, for *Congo*	5	0	0
Clarke, Mrs.	3	0	0
Conway, Mr. John, Ilfracombe, for *Debt*	2	0	0
Cumming, Mr. W., Ayr (box)	0	16	0
Dawbarn, Miss, Tokyo	20	0	0
Diamond, Mrs., and Stewart, Mrs., for *Congo*	0	10	0
E. A., for *Debt*	0	10	10
Evangelist, Plymouth	20	0	0
Feisser, Miss (box), for *Congo*	0	16	0
Fellowes, Mrs., St. Helier	1	15	0
Foster, Mr. C. F.	100	0	0
Foster, Mr. G. E., for *Debt*	200	0	0
Freeman, Misses	0	15	0
Do., for *N P*	0	4	1
Friends	2	0	0
G. C.	5	0	0
Godfrey, Rev. W. S.	1	1	0
Gosling, Mr. H. T. B., amount collected for *support of "Bakana," in Mrs. Bentley's School, Congo*	5	0	0
"H."	1	0	0
Hammond, Mr. N. (box)	0	14	7
Hayward, Rev. G. A., M.A., for *Debt*	1	0	0
H. G., for *Congo*	6	0	0
Do., for *China*	4	0	0
Hines and Waterman (box), for *Congo*	1	16	6
Hopwood, Mr. G. E., for *Debt*	1	1	0
Howe, Mr., Lee	1	0	0
Humphrey, Mr. W., Bayman	1	10	0
J. C. H., boxes per B. R. A.	2	0	0
Jones, Mrs. (box), for *China*	0	12	6
King, Mr. S.	0	10	0
Leonard, Rev. H. C., M.A.	0	10	0
Leonard, Mrs. H. C., the late	0	10	0
"Little Em"	2	0	0
Macalpine, Hilda, Frederick, and Bernard (box)	1	5	0
Macdonald, Mrs.	1	1	0
Marshall, Mr. G., Cheadle	2	2	0
McFarlane, Rev. D., Tiree	1	0	0
'Meg," for *India*	25	0	0
Do., for *Congo*	25	0	0
Mendham, Mrs., for *Debt*	0	10	6
Midland Baptist College (boxes)	0	10	7
Miller, Mr. and Mrs., Preston, for *India*	10	0	0
More Breakfast Table-crumbs, 26, Carleton-road	0	18	6
Neal, Miss L. E., for *Congo*	0	10	0
Neve, Miss Ella (box), for *Congo*	1	0	0
Newsome, Miss M., for *Debt*	0	10	0
"Nominis Umbra"	99	0	0
Office Box	3	12	3
Pastors' College (box)	4	2	0
Roberts, Miss E. (box), for *Congo*	1	0	0
Patterson, Rev. H. and Mrs.	5	0	0
Payne, Misses, Eastbourne (box)	1	16	9
Plowman, Mr. E., Shefford	10	0	0
Pratten, Mrs. (box)	1	6	0
Robson, Miss	0	10	6
Roger, Rev. J. L. and Mrs.	10	0	0
Rose, Mr. Andrew A.	50	0	0
Do., for *W & O*	25	0	0
Rose, Mr. Chas., for *Debt*	100	0	0
School for Missionaries' Daughters, Sevenoaks	2	2	0
Sharpe, Miss M., for *Congo*	0	10	0
Simpson, Mr. E. K.	2	0	0
"Supplementary"	5	0	0
Sutton, Mrs., for *China*	0	10	0
Swain, Messrs. Joseph, and Son	4	0	0
Swan, Mr. Andrew, Stirling (box)	6	0	0
Swan, Mr. W., Bystock	0	18	0
Thankoffering	0	10	0
Thomson, Mr. G. B.	1	1	0
Thomson, Messrs., Bros.	0	11	0
Turner, Mrs. (box)	3	14	1
Two Friends, Lymington	5	0	0
Two and One, for *Debt*	10	0	0
"We are Debtors," for *Debt*	50	0	0
Watkins, Mr. B. (box)	1	16	7
W. G.	0	10	0
Williams, Mr. G., Reedham, for *Congo*	1	1	0
Wilmot, Miss R. (box)	2	3	6
Do., "Do without" bags	0	16	6
Wand, J. E. M., for *Congo*	1	0	0
Woodhams, Mr. E., proceeds from Fines and Sunday pennies	1	5	6
York, Miss E., for *Debt*	2	2	0
Do., for *N P*	0	5	0
Young, Mrs., Helensburgh, for *Debt*	25	0	0
Do., for *Medicine Chest for Sot Soron*	1	18	0
Under 10s.	3	12	3
Do., for *Congo*	1	6	6
Do., for *Debt*	0	10	0

LEGACIES.

Edwards, The late Mr. Charles, of Holloway, by Mr. John Stoneman	450	0	0
James, The late Mr. James Griffiths, of Newport, Mon., by Mr. A. M. James	50	0	0
Mathewson, The late Mr. William, of Dunfermline, by Mr. G. Mathewson (on ac.)	50	0	0
Olney, The late Mrs. Mary Ann, of Clapham-road, by Mr. T. H. Olney	235	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	23	14	5
Do., Mission-school, for *support of Bishwanath Rai, Barisal, under Rev. R. Spurgeon*	12	8	0
Acton	23	14	4
Do., for *N P*	0	5	9
Arthur-street Sunday-school, Camberwell-gate	3	6	10
Do., for *N P*	1	3	2
Arthur-street, King's-cross	2	0	0
Battersea, York-road	5	19	2
Do., for *W & O*	2	2	0
Belle Isle	41	8	6
Do., for *Bengali School Teacher*	10	0	0
Do., for *support of Congo boy under Mr. Pinnock*	5	1	4
Bermondsey, Drummond-road, for *W & O*	3	3	0
Bloomsbury Chapel	29	2	6
Do., Y.M.B.C., for *Bengali School*	10	0	0
Borough-road, for *Rev. R. H. Tregillus' work*	0	2	6
Do., for *W & O*	2	3	0
Do., Sunday-school, for *N P*	0	15	0
Bow, High-street, for *W & O*	1	8	3
Brentford	2	0	0
Do., Park Chapel	16	16	4
Brixton, Gresham Ch. Sunday-school	5	13	8
Do., Kenyon Chapel	8	3	10
Do., Sunday-school	7	2	9
Do., Wynne-road	9	14	6
Brixton Hill, New-park-road	51	16	0
Do., for *India*	1	5	0
Do., for *China*	1	5	0
Do., for *Congo*	1	4	6
Do., for *support of Congo boy under the late Dr. Webb*	5	0	0
Brockley-road Chapel, for *Debt*	34	14	0
Brompton, Onslow Ch.	8	6	0
Do., Sunday-school	1	5	9
Do., for *Mrs. Hay's Girls' School, Dacca*	6	0	0
Do., for *Congo*	6	15	4
Brondesbury	53	14	1
Do., for *Bibles for Mr. People, Congo*	0	3	3
Do., for *Congo*	0	3	0
Camberwell, Cottage-Green Sunday-sch.	5	0	0
Do., Denmark-place Chapel	40	12	8

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Camberwell, Denmark-pl., *Comber Memorial Fund*	10	8	0
Do., for *Congo*	1	1	0
Do., Juvenile Aux., for *China*	6	0	0
Do., for *N P*	1	16	0
Camden-road Chapel	156	4	5
Do., for *Congo*	186	13	6
Do., for *W & O*	10	7	8
Do., for *Italy*	6	0	0
Castle-street Welsh Ch.	27	4	4
Chalk Farm, Berkeley-road Sunday-school	1	10	0
Chelsea, Lower Sloane-street	32	1	5
Do., for *W & O*	2	0	0
Do., for *N P*	0	16	11
Child's Hill Sunday-school	1	15	0
Chiswick, Annandale-road	3	3	6
Do., Sunday-school	3	15	5
Clapham, Grafton-sq.	5	12	6
Do., Sunday-school, for *N P, India*	4	0	0
Dalston Junction	44	4	6
Do., Sunday-school	13	1	0
Do., Y.M.B.C.	0	19	0
Edgware-road, Johnstreet, Trinity Ch.	13	5	6
Do., Sunday-school	4	7	11
Do., for *support of "Prionath Behira," and "Ethel," Cuttack*	8	0	0
Eldon-street Welsh Ch.	12	6	9
Enfield	23	18	5
Do., for *Congo*	0	5	0
Ferme Park	31	1	4
Gunnersbury	1	9	0
Hammersmith, West End	9	9	2
Do., Sunday-school, for *Boys' School, India*	2	8	3
Do., for *Girls' School, China*	2	8	3
Do., Waterloo-street Mission	0	15	6
Hampstead, Heath-st.	368	6	2
Do., Sunday-school, for *support of Sunday-school, India*	10	0	0
Do., for *support of Congo boy "Mabika," under the late Dr. S. Webb*	5	0	0
Hanwell	7	8	10
Harrow-on-the-Hill, for *India*	2	10	0
Do., for *Congo*	2	10	0
Do., for *Debt*	5	0	0
Hawley-road Chapel	10	8	3
Hendon, for *W & O*	4	0	0
Highbury-hill	38	12	1
Do., Sunday-school	8	5	6
Highgate, Archway-road Sunday-sch., for *Congo*	7	13	7
Do., Southwood-lane	4	5	0
Do., for *Congo*	0	7	0
Do., Sunday-school, for *Congo*	0	4	0
Highgate-road	35	5	9
Do., for *China*	3	10	0
Do., for *Congo*	3	10	0
Honor Oak Sunday-school	18	19	0
Do., for *N P*	1	4	6
Hornsey, Campsbourne Sunday-school	10	18	4
Hounslow, for *W & O*	1	1	0
Islington, Cross-street	14	5	9
Do., Sunday-school	11	6	7
Kentish Town, Ragged School	0	13	6
Kingsgate-street	1	2	0
Lambeth, Hutton-road Sunday-school, for *China schools*	2	0	0
Do., for *Bengali schools*	6	0	0
Lower Edmonton	8	10	7
Maze Pond	27	12	3
Do., Sunday-school	4	18	0
Do., for *support of Congo boy under Mr. Glennie*	3	0	0
Do., for *Mr. Week's work, Monsembi*	1	10	0
Do., for *N P*	1	10	0
Metropolitan Tabernacle	247	3	6
Notting-hill, Ladbroke-grove	40	7	3
Do., Sunday-school	11	13	2
Peckham Park-road	7	1	6
Peckham, Rye-lane	15	2	0
Peckham Rye Tabncle, Sunday-school	1	10	0
Potter's Bar	2	4	6
Putney, Union Ch.	117	0	0
Do., for *W & O*	7	11	2
Regent's-park Chapel	102	12	8
Rotherhithe New-road Sunday-school	0	17	9
St. Peter's-park Sunday-school	1	18	6
Shepherd's-bush Tab.	11	3	6
Shoreditch Tabernacle	5	0	0
Do., for *W & O*	8	16	3
Silvertown, Sun.-sch.	3	13	0
Stockwell	0	10	6
Stockwell Orphanage Sunday-school	7	2	5
Do., *for support of Congo boy under Mr. Bentley*	5	0	0
Do., for *support of Congo girl under Mr. Bentley*	5	0	0
Stoke Newington, Devonshire-square	21	15	4
Do., Sunday-school	12	0	0
Do., for *Bengali Sch.*	6	0	0
Do., for *China*	5	0	0
Tottenham	57	12	8
Twickenham	0	3	6
Do., for *Debt*	2	4	8
Upper Holloway	12	7	0
Do., for *Debt*	41	5	3
Upton Chapel	152	6	1
Do., for *W & O*	6	0	0
Do., Sunday-school, for *Barisal School*	8	0	0
Do., for *China School*	6	0	0
Do., for *support of Congo boy, "Nlekai"*	8	0	0
Do., for *N P*	1	2	6
Vauxhall	3	4	8
Do., Sunday-school	6	2	9
Vernon Chapel	4	6	0
Victoria Chapel, Wandsworth-road	21	9	2
Do., for *support of Dormashta, Cuttack*	2	0	6
Walworth-road	21	1	0
Do., Y.P.S.C.E.	2	4	5
Wandsworth, Bennerley Hall Sun.-sch.	2	8	0
Do., East-hill Sunchool, for *N P*	1	13	4
Westbourne-park	21	18	9
Do., for *W & O*	5	12	10
Do., for *support of Bible-women in India*	1	6	0
Do., Sunday-school	5	0	0
West-green	17	10	0
Woodberry Down	33	12	1
Wood Green	9	11	9

BEDFORDSHIRE.

Bedford, Bunyan Meeting	21	15	3
Do., for *W & O*	5	0	0
Do., for *Congo*	0	4	0
Do., for *N P*	2	0	3
Do., Mill-street	11	14	9
Do., Sunday-school	3	2	9
Biggleswade	14	17	7
Do., for *W & O*	0	15	1
Do., for *N P*	0	10	11
Do., for *support of boy and girl at Cuttack*	10	0	0
Houghton Regis	8	18	2
Do., for *N P*	1	7	5
Leighton Buzzard, Hockliffe-road	23	3	5
Do., for *W & O*	1	18	0
Do., for *N P*	1	4	1
Luton, Park-street	21	2	6
Do., Union Chapel	13	13	3
Do., for *support of Congo boy*	5	5	0
Do., Wellington-st.	39	0	7
Do., for *W & O*	3	3	0
Do., for *N P*	6	0	7
Maulden	19	6	8
Do., for *W & O*	0	13	0
Do., for *Congo*	0	4	4
Sandy	26	5	6
Do., for *W & O*	1	1	0
Shefford	3	3	9
Stotfold, for *W & O*	0	9	6
Do., for *N P*	0	13	6

BERKSHIRE.

Abingdon	36	5	2
Do., for *W & O*	2	2	0
Faringdon	14	18	11
Do., for *N P*	1	14	2
Maidenhead	4	1	10
Newbury	50	17	1
Do., for *Congo*	0	5	0
Reading, United Meetings	6	19	6
Do., Carey Chapel	20	4	5
Do., Grovelands	26	13	4
Do., King's-road	57	4	4
Do., for *N P*	0	11	6
Do., Hurst	2	14	11
Sandhurst	16	15	6
Sunningdale, for *W & O*	0	10	0
Wallingford	40	8	4
Do., for *Mr. Wall's work, Rome*	1	0	0
Do., for *N P*	1	7	11
Wantage	27	15	2
Do., for *W & O*	1	1	0
Windsor, for *support of Two Native Teachers in India*	24	0	0
Wokingham	35	16	0
Do., for *N P*	2	4	9

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BUCKINGHAMSHIRE.

Chesham, Lower Ch....	20	13	6
Do., for *N P*	1	11	0
Do., Zion	21	12	5
Do., for *W & O*.....	0	17	0
Do., for *N P*.....	0	10	7
Gold Hill Sunday-sch., for *N P*	3	0	0
Great Marlow	4	13	11
Do., for *W & O*	0	10	6
Great Missenden.....	6	10	7
Do., for *N P*	2	14	10
High Wycombe	39	15	3
Do., for *W & O*	2	16	6
Do., for *N P*.....	3	9	0
Long Crendon Sunday-school	0	10	0
Mursley Sunday-sch....	0	14	0
Olney	9	4	7
Do., for *N P*.....	1	8	11
Wendover	2	16	0

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. Geo. E. Foster, Treasurer	74	1	7
Cambridge, for *Roman Mission*	23	10	0
Do., St. Andrews-st.	7	0	0
Do., Y.P.S.C.E.	3	8	8
Great Shelford, for *N P*	0	14	2
Isleham	4	2	11
Prickwillow	0	14	0
Soham, for *W & O*.....	0	13	6
Whittlesea, Windmill-street	3	12	0

CHESHIRE.

Altrincham, Tabernacle	1	9	4
Do., Sunday-school..	2	0	0
Audlem	1	9	0
Birkenhead, Cathcart-street, for *N P*.....	1	1	9
Chester, Grosvenor-pk.	10	17	2
Do., for *N P*	1	9	4
Do., Welsh Chapel...	1	3	6
Haslington	8	13	0
Little Leigh	1	0	0

CORNWALL.

Calstock and Metherill	2	13	8
Do., for *W & O*	0	10	0
Do., for *N P*.....	1	3	4
Falmouth	14	12	8
Do., for *W & O*	1	10	0
Hayle	0	14	0
Redruth	1	18	10
St. Austell.....	36	6	3
Saltash	15	10	1
Do., for *W & O*	1	15	0
Do., for *N P*.....	2	1	6
Do., for *Mr. Wall's work, Rome*	1	1	3
Do., for *support of Congo boy*	5	0	0

DERBYSHIRE.

Belper	6	19	2
Chellaston	1	2	6
Chesterfield	19	8	11
Do., for *W & O*.....	0	17	7
Clay Cross.....	1	6	6
Derby, Boyer-street ...	0	13	0
Do., Littleover.....	1	2	1
Do., Junction-street .	2	2	0
Do., Osmaston-road	125	0	0
Do., for *W & O*	3	5	0
Do., St. Mary's-gate	74	10	0
Do., Trinity Chapel	35	19	6
Do., Watson-street...	5	13	9
Duffield	12	5	0
Ilkeston, South-street	9	13	7
Do., Queen-street ...	4	15	10
Langley Mill.....	3	0	0
Do., for *W & O*.....	0	10	0
Long Eaton, Chapel-street	2	2	0
Loscoe.....	3	0	0
Measham and Nether-seal	18	12	0
Melbourne.....	35	10	8
Riddings	1	5	0
Ripley.....	22	0	0
Sawley	10	6	1
Swanwick	4	9	6
Willington.....	3	2	0
Wirksworth, Shottle, and Bonsall	12	4	5
	420	16	1
Less expenses	2	15	8
	418	0	5

DEVONSHIRE.

Barnstaple.....	23	18	3
Do., for *W & O*	2	1	0
Do., for *N P*.....	2	4	0
Bideford.....	11	2	3
Do., for *support of boy under Mr. Shorrock*	10	0	0
Budleigh Salterton.....	1	9	0
Do., for *N P*	0	5	0
Chudleigh	4	9	4
Do., for *W & O*	0	10	0
Do., for *N P*.....	1	0	8
Comb Martin and Kentisbury	4	13	6
Do., for *W & O*	0	10	6
Devonport, Hope Ch....	2	11	7
Do., Morice-square...	1	16	7
Do., for *W & O*	1	4	0
Exeter, Bartholomew-street	7	9	2
Do., South-street.....	13	3	6
Do., for *W & O*	0	16	0
Exmouth	1	18	6
Do., for *Debt*	4	4	0
Georgeham	1	5	0
Hatherleigh	0	16	7
Kilmington, for *N P*...	0	5	0
Kingsbridge	15	14	10
Do., for *China*.....	2	6	8
Do., for *Congo*.....	0	5	0
Malborough	2	13	4
Modbury	4	4	6
Do., for *W & O*.....	0	8	0
Do., for *N P*.....	2	10	0
Newton Abbot.....	8	17	11
Do., for *W & O*.....	1	5	0
Do., for *N P*.....	0	17	11
Okehampton.....	1	1	7
Plymouth, George-st.	115	17	10
Do., for *Girls' School, Shensi*.....	15	1	6
Do., for *W & O*	10	5	0
Do., for *N P, India*	2	0	0
Do., for *N P, Africa*	0	18	0
Plymouth, George-st., for *Debt*	0	10	6
Do., Mutley Chapel	41	5	11
Do., Sunday-school for *Congo*	11	18	10
Saloombe	2	9	0
Teignmouth	2	8	2
Tiverton.....	29	8	4
Do., for *W & O*.....	3	3	0
Torquay.....	43	16	10
Do., for *Congo*.....	1	1	0
Do., for *W & O*	0	5	0
Do., for *N P*.....	1	14	10
Torrington	2	15	0
Uffculme and Prescott	4	8	7
Do., for *N P*.....	2	2	5

DORSETSHIRE.

Bridport.....	5	16	1
Gillingham	0	10	3
Heatherlands Sunday-schools	1	15	0
Poole	15	14	0
Weymouth.....	10	6	8

DURHAM.

Darlington, Grange-road	42	1	10
Gateshead	17	2	7
Jarrow, Grange-road...	3	8	6
Do., for *China*	0	14	2
South Shields	12	15	3
Do., for *Congo*.....	2	13	0

ESSEX.

Blackmore.....	0	13	6
Braintree, Sunday-sch.	2	18	8
Brentwood.....	2	2	0
Colchester, Eld-lane ...	16	5	1
Do., for *N P*.....	2	13	4
Earls Colne	1	1	3
Do., for *N P*.....	2	8	10
Great Leighs.....	16	14	0
Harlow	77	6	8
Do., for *N P*.....	1	0	3
Ilford, Sunday-school	0	19	3
Largham	2	0	0
Leytonstone	28	1	4
Loughton	25	13	0
Do., Sunday-school, for *Congo*	3	9	0
Maldon, Crown-lane Sunday-school	1	4	4
Potter Street	4	0	0
Romford.....	4	10	0
Saffron Walden, for *N P*	1	7	1
Southend, Clarence-road	1	15	3
Do., Tabernacle	7	8	6
Do., Sunday-school	15	0	0
Waltham Abbey	9	4	2
Do, for *N P*	0	15	11
WalthamCross, Eleanor Hall Sunday-school	0	18	6

GLOUCESTERSHIRE.

Blakeney	6	0	0
Blockley.....	0	9	1
Bourton-on-the-Water	22	2	1
Burford	6	15	7
Do., for *W & O*	0	10	0

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Cheltenham, Cambray Chapel	30	9	11
Do., Salem Chapel	98	0	4
Do., for *W & O*	0	10	6
Do., for *N P*	1	7	6
Do., for *N P, Manik*	18	0	0
Chipping Campden	2	16	0
Do., for *W & O*	0	5	0
Do., for *N P*	0	10	0
Do., for *support of Congo boy "Nezurnbi"*	1	5	0
Cirencester	7	9	0
Coleford	27	19	3
Do., for *W & O*	1	6	0
Do., for *Congo*	0	10	0
Do., for *N P*	3	0	0
Cutsdean	4	8	0
Gloucester	20	1	0
Do., for *W & O*	2	0	0
Do., Y.P.S.C.E.	9	10	0
Gossington, for *N P*	0	14	6
Lechlade	1	13	9
Longhope	3	6	6
Lydbrook	4	3	0
Lydney	10	0	0
Milton	16	3	0
Naunton and Guiting	11	11	3
Old Sodbury	0	10	0
Stow-on-the-Wold	18	14	3
Stroud	20	1	5
Do., for *W & O*	1	0	0
Do., for *N P*	1	7	9
Do., for *Italy*	1	10	0
Do., Y.P.S.C.E.	3	0	0
Woodchester	9	13	7

HAMPSHIRE.

Boscombe	28	8	0
Do., for *China*	1	5	0
Do., Sunday-school	3	6	7
Bournemouth, Lansdowne	33	19	4
Do., for *N P*	1	5	0
Do., Westbourne	69	3	6
Do., for *Congo*	5	0	0
Do., Missionary Prayer Union, for *support of Mr. Hale, India*	24	15	5
Brockhurst, for *W & O*	0	6	6
Broughton, Stockbridge	0	10	0
Do., for *W & O*	2	2	0
Do., for *N P*	4	7	10
Eastleigh	3	12	0
Fleet	7	1	9
Lymington	12	1	1
Do., for *W & O*	1	4	6
Do., for *N P*	1	5	6
Lyndhurst	3	10	6
Do., for *W & O*	0	11	6
Do., for *N P*	1	8	0
Odiham	0	6	0
Portsea, Kent-street	3	6	0
Portsmouth Aux., per Mr. J. A. Byerley, Treasurer	313	16	2
Romsey	9	19	9
Do, for *W & O*	1	6	0
Do., for *N P*	2	17	4
Do., for *Debt*	1	0	0
Southampton, Carlton	9	13	9
Do., Sunday-school	9	0	0
Do., for *Congo*	5	0	0
Do., for *support of Congo boy*	5	0	0
Do., Portland	67	18	10
Do., for *W & O*	8	0	3
Whitchurch	1	1	0
Winchester, City-road	26	1	4
Do., for *W & O*	1	1	5
Do., for *N P*	3	0	0
Do, for *support of Congo boy*	5	0	0

ISLE OF WIGHT.

Niton	8	1	1
Do., for *W & O*	1	3	0
Do., for *N P*	1	11	9
Roud	2	7	8
Ryde, George-street	10	2	3
Do., Park-road	1	0	0
Ventnor	4	18	6
Do., for *N P*	0	5	0
West Cowes	8	8	4

HEREFORDSHIRE.

Ewias Harrold	0	19	2
Do., for *N P*	0	15	10
Garway	1	16	0
Do., for *N P*	0	4	0
Hereford	94	5	7
Do., for *W & O*	2	13	0
Do., for *N P*	13	1	5
Kington	1	12	6
Peterchurch	2	2	6
Ross	16	6	1
Ryeford	1	2	0
Stansbatch	1	5	0
Whitestone	6	15	10
	142	18	11
Less expenses	1	10	6
	141	8	5

HERTFORDSHIRE.

Abbots Langley, for *N P*	0	13	0
Berkhampstead	14	18	9
Do., for *W & O*	1	0	0
Bishop Stortford	12	4	0
Boxmoor	6	7	1
Bushey and South Watford	5	6	0
Do., Sunday-school	10	14	6
Cheshunt, Windmill-lane	1	0	0
Do., for *N P*	0	10	0
Chipperfield	12	9	3
Do., for *W & O*	1	11	5
Hemel Hempstead	19	6	9
Do., for *W & O*	1	8	0
Do., for *Congo*	3	16	7
Do., for *N P*	2	9	11
High Barnet Sunday-school	5	7	6
Hitchin, Salem Ch	40	2	8
Do., for *W & O*	4	9	0
Do., for *N P*	5	12	8
Do., for *Congo boys*	0	15	0
King's Langley and Hunton Bridge Sunday-schools	0	18	9
Leavesden Sunday-school	2	10	0
Markyate Street	7	13	7
Do., for *W & O*	0	15	11
Do., for *N P*	5	3	7
Mill End	3	5	0
Do., for *W & O*	0	15	0
Do., for *N P*	1	5	3
New Barnet	57	13	3
Do., for *W & O*	2	14	9
Do., Y.P.S.C.E.	0	8	0
Redbourn, Tabernacle	1	4	6
Rickmansworth	13	16	4
St. Albans, Mr. Gibbs' Bible-class, for *support of Congo boy*	2	10	0
Tring, New Mill	10	7	7
Ware	2	12	6
Watford	101	14	1
Do., for *W & O*	7	0	0
Do., for *China Medical Fund*	2	15	0

KENT.

Ashford	24	13	2
Do., for *W & O*	2	0	0
Beckenham, Elm-rd.	7	15	0
Belvedere	19	2	3
Do., for *W & O*	0	7	6
Do., for *N P*	1	11	11
Bexley Heath, Trinity Chapel, for *W & O*	1	1	0
Brabourne	2	5	1
Do., for *W & O*	0	8	2
Brasted	11	15	10
Do., for *W & O*	0	17	6
Bromley Common	26	12	8
Chatham	44	19	4
Do., for *Mr. Harmon's work, China*	0	14	6
Dover, Salem Ch	92	14	4
Do., for *W & O*	7	9	3
Do., for *N P*	6	17	2
Do., for *Mr. Stubbs' School, Patna*	6	3	9
Erith	5	11	5
Do., Sunday-school	3	10	0
Eythorne	31	14	3
Do., for *W & O*	2	11	0
Do., for *N P*	3	14	6
Do., for *Congo*	2	5	9
Folkestone	50	17	3
Goudhurst	2	10	0
Kingsdown Sun.-sch	1	18	0
Lee	45	3	1
Lewisham-road	11	4	10
Do., for *W & O*	2	1	6
Maidstone, King-street	25	9	10
Do., for *W & O*	3	5	3
Do., Union-street	23	14	11
Do., for *N P*	5	16	6
Margate	44	9	10
Do., for *N P*	0	13	7
Do., for *W & O*	4	0	0
New Brompton	1	19	0
Pembury, Sunday-sch.	1	1	0
Ramsgate, Cavendish Chapel	56	5	10
Do., for *N P*	0	10	10
Do., Ellington Ch	5	0	0
Sandhurst	5	12	6
Shooter's Hill-road, Y.P.S.C.E.	1	17	0
Sidcup	14	15	10
Tenterden, Zion Chapel	16	16	0
Do., for *W & O*	1	10	0
West Malling	2	2	0
Do., for *W & O*	1	4	9
Do., for *N P*	3	14	3
Woolwich, Carmel Christian Band	2	10	0
Do., Queen-street Sunday-school, for *Congo*	5	0	0
Do., for *Bengali Sch.*	6	0	0
Do., for *China School*	1	0	0

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LANCASHIRE.

Accrington	9	8	10
Do., for *Debt*	31	8	6
Ashton-on-Ribble	33	7	10
Do., for *W & O*	3	18	4
Ashton-under-Lyne, Welbeck-street	15	0	0
Atherton	24	18	2
Do., for *W & O*	1	11	3
Do., for *support of Congo girl, per Mr. Stapleton*	2	0	0
Bacup, Doals	1	15	0
Do., Irwell-terrace	7	4	10
Do., Zion	32	10	7
Do., for *W & O*	1	1	0
Do., for *N P*	0	9	1
Do., for *Debt*	1	0	0
Bootle, Welsh Ch., Brasenose-road	5	6	8
Briercliffe, Hill-lane	7	13	0
Burnley, Sion Chapel	2	1	7
Do., for *Congo*	3	3	0
Bury, Christian Ch., Rochdale-road	2	15	8
Chesham Bury	12	1	5
Do., for *W & O*	0	14	11
Darwen	2	15	0
Hurstwood, for *W & O*	0	5	0
Liverpool, Bousfield-st. Welsh Church	6	8	8
Do., Cottenham-st.	4	0	0
Do., Edge-lane	3	15	9
Do., Everton, Welsh Church	75	17	5
Do., Fabius Chapel	5	14	0
Do., Sunday-school, for *N P*	3	0	0
Do., Kensington Sunday-school	5	1	9
Do., Mile End Mission	6	15	1
Do., Myrtle-street	70	16	10
Do., for *W & O*	15	10	0
Do., Juvenile Aux., for *Girls' School, Trelawney, Jamaica*	15	0	0
Do., for *School-work, Malden, Jamaica*	10	0	0
Do., for *School-work, Barisal*	5	0	0
Do., for *School-work, Dacca*	10	0	0
Do., for *Calabar College*	15	0	0
Do., Pembroke Chapel	5	0	0
Do., Richmond Ch.	57	2	3
Do., for *China*	1	9	6
Do., Y.P.S.C.E., for *support of N P under Rev. E. W. Hay*	25	0	0
Do., for *Medicine Chest for N P, Sat Soron Mookerjee*	2	0	0
Do., Sunday-school	15	19	1
Do., for *N P*	0	12	5
Do., Prince's-gate	21	15	11
Do., for *China*	1	0	0
Do., for *Congo*	1	0	0
Do., Toxteth Tabernacle	43	5	6
Do., for *Congo*	2	11	0
Do., for *China*	1	10	0
Do., Tue Brook	3	3	9
Do., Windsor-street Welsh Chapel	13	0	0
Do., for *Italian Mission*	5	0	0
Do., Birkenhead, Grange-road	10	4	5
Liverpool, Birkenhead, for *W & O*	3	11	8
Do., for *Congo*	2	2	0
Do., Welsh Ch	6	7	9
Do., for *Congo*	0	10	0
Do., for *Italy*	0	10	6
Do., for *Diben Station, Brittany*	5	18	6
Manchester Aux., per Mr. T. Spencer, Treasurer	306	8	11
Do., Brighton-grove Sunday-school	1	11	3
Do., Union Chapel, for *Debt*	17	7	6
Do., Upper Medlock-street Welsh Chapel	4	19	8
Do., for *N P*	1	10	10
Do., Rusholme-road Cong. Church, First Women's Class and Thursday Meeting, for *Congo*	18	6	8
Do., for *support of Congo boys, Lubakki and Teine*	10	0	0
Do., Wilmott-street Mission Sunday-school	47	7	0
Do., West Gorton, Clowes street Sunday-school	1	2	6
Do., Hyde, for *W & O*	0	7	0
Do., for *N P*	0	2	3
Do., Stalybridge, Cross Leech-street	7	12	8
Do., for *W & O*	0	11	0
Do., Stockport	6	0	0
Do., for *W & O*	2	0	0
Nelson	10	5	4
Oldham, King-street Christian Band, for *Congo*	4	0	0
Do., Sunday-school	11	2	9
Do., Manchester-st.	30	15	1
Do., for *W & O*	0	16	8
Do., for *N P*	1	12	3
Rochdale, West-street	39	13	6
Do., for *N P*	4	19	6
Do., Heywood	12	2	3
St. Ann's-on-Sea	3	8	2
Do., for *W & O*	0	18	3
Do., for *N P*	0	15	7
Southport, Tabernacle	11	19	7
West Leigh, Dangerous Corner	4	10	0
Wigan, King-street	49	12	10
Do., for *N P*	0	15	1
Do., for *Congo*	1	11	6

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	7	8	6
Barton Fabis, &c., for *W & O*	1	2	6
Castle Donington, &c.	25	2	3
Fleckney	1	5	0
Hugglescote	22	0	3
Husbands Bosworth	1	2	0
Leicester, Carley-st., for *W & O*	1	1	1
Do., Charles-street Sunday-school, for *N P*	1	15	3
Do., Clarendon Hall	0	7	6
Do., Bible-class	3	18	11
Do., Dover-street	25	7	6
Do., for *Congo*	1	0	0
Leicester, Dover-street, for *Rome*	0	10	6
Do., Friar-lane	14	10	0
Do., for *support of orphan girl, Cuttack*	2	0	0
Do., Sunday-school	26	4	1
Do., Harvey-lane	16	18	6
Do., Sunday-school	24	2	1
Do., Melbourne Hall, for *support of Mr. Roger, Congo*	107	3	6
Do., Victoria-road	44	5	0
Do., Y.W.B.C.	2	0	0
Loughborough District	5	11	9
Do., Baxter-gate	43	16	8
Do., for *W & O*	2	2	0
Do., for *Rome*	0	5	0
Market Harborough Sunday-school	4	13	7
Oadby	0	5	0
Do., for *N P*	1	15	0
Quorn	4	0	4
Do., for *W & O*	0	12	6
Do., for *N P*	0	8	0
Do., for *Rome*	0	10	0
Rothley	0	16	7
Sutton-in-the-Elms and Cosby	1	12	3

LINCOLNSHIRE.

Boston, High-street	29	0	5
Do., Sunday-school	0	3	6
Do., Salem Chapel	6	2	8
Do., for *N P*	1	0	10
Bourne	44	13	7
Do., for *Debt*	5	0	0
Coningsby	3	12	3
Grantham	6	6	6
Do., for *W & O*	0	10	9
Great Grimsby, Tabernacle	29	7	10
Do., for *N P*	1	9	2
Do., Freeman-street	17	18	5
Horncastle	1	3	10
Lincoln, Mint-street	9	10	6
Do., Thomas Cooper Memorial Chapel	25	3	0
Long Sutton	6	11	0
Louth, Eastgate	15	17	7
Do., for *Debt*	3	9	6
Do., Northgate Ch.	15	18	4
Maltby	6	17	2
Spalding	34	3	0
Do., for *W & O*	1	6	0
Do., for *N P*	0	8	6

NORFOLK.

Carleton Rode	4	13	2
Do., for *W & O*	0	10	0
Diss	24	4	3
Do., for *N P*	0	17	3
Downham	3	9	3
Do., for *N P*	0	14	7
East Dereham Sunday-school	5	0	0
Great Yarmouth	22	7	3
Do., for *W & O*	2	17	2
Do., Tabernacle	8	0	6
Hunstanton, Union Ch.	7	5	4
Lynn, Stepney Ch.	13	1	3
Do., Union Ch.	1	11	6
Norwich, St. Mary's	310	17	3
Do., for *W & O*	12	4	0
Do., Juvenile Missionary Association	50	0	0

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Norwich, Juv. Miss. Assoc., *for support of Congo boy*	5	0	0
Do., Pottergate-st. Sunday-school	6	12	1
Do., Unthanks-road	40	18	7

NORTHAMPTONSHIRE.

Burton Latimer	12	0	0
Do., for *W & O*	0	10	0
Clipstone, for *W & O*	1	0	0
Do., for *N P*	0	19	4
Cogenhoe	2	10	5
Earls Barton	7	6	5
Ecton	5	15	0
Do., for *W & O*	0	5	0
Milton, for *W & O*	0	7	0
Northampton, College-street	0	14	3
Do., Grafton-street	3	6	2
Do., Mount Pleasant	3	8	4
Do., for *W & O*	1	0	0
Do., Sunday-school	7	16	0
Peterborough	136	2	2
Do., for *support of Bhikari Santra*	20	0	0
Do., for *support of Mosa*	4	0	0
Towcester	0	15	0
Wollaston, for *W & O*	0	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	19	9	7
Newcastle-on-Tyne, Jesmond	48	2	0
Do., for *N P*	0	10	2
Do., Rye-hill	8	3	5
Do., for *N P*	2	14	7
Do., Westgate-road	76	15	9

NOTTINGHAMSHIRE.

Beeston	23	13	5
Calverton	0	10	0
Carrington, Sherbrooke-road, for *W & O*	0	5	0
Collingham and Carlton	5	15	9
Eastfield Side	5	0	2
East Kirkby	1	2	6
Hucknall Torkard	28	15	0
Kirkby-in-Ashfield	9	2	6
Lenton	2	4	6
Long Eaton	2	4	5
Mansfield	0	5	0
Newark	9	14	10
Nottingham	12	4	1
Do., Broad-street	12	13	0
Do., for *Debt*	78	10	0
Do., Y.P.S.C.E.	2	0	0
Do., Derby-road	2	16	0
Do., for *Debt*	77	6	7
Do., Y.P.S.C.E.	0	11	0
Do., Sunday-school	4	2	9
Do., Arkwright-street	1	8	7
Do., Juvenile Aux.	7	5	3
Do., George-street	4	4	0
Do., for *Debt*	1	0	0
Do., Palin-street	4	0	10
Do., Mansfield-road	39	11	5
Do., for *Debt*	1	1	0
Do., for *Orissa*	0	10	0
Do., for *Congo*	0	10	0
Do., for *Rome*	1	0	0
Do., Tabernacle	3	3	0
Nottingham, Woodborough-road	14	3	6
Do., for *W & O*	1	0	0
Do., for *Debt*	10	0	0
Do., Juvenile Aux.	28	13	0
Retford	6	1	1
Southwell	6	16	1
Do., for *W & O*	0	5	0
Do., for *N P*	0	5	4
Sutton-on-Trent	0	13	3
	410	7	10
Less County Expenses	19	0	8
	391	7	2

OXFORDSHIRE.

Banbury	4	11	5
Do., for *W & O*	1	0	0
Bloxham	2	0	0
Caversham	9	12	6
Do., for *W & O*	5	5	0
Do., Sunday-school	3	4	3
Oxford, Commercial-road	8	1	10
Do., for *China*	1	12	4
Do., for *Congo*	3	7	4
Do., New-road	56	10	11
Do., for *W & O*	3	11	5
Do., for *Congo*	4	0	0
Do., for *Mutlah Mission*	7	6	4
Do., for *Debt*	5	0	0

RUTLANDSHIRE.

Langham	1	0	0
Oakham	7	18	3

SHROPSHIRE.

Lords-hill Sunday-sch., for *N P*	0	2	8
Market Drayton	6	0	0
Oswestry	14	8	2
Do., for *W & O*	1	0	0
Do., for *N P*	1	17	2
Wem	2	5	11
Do., for *W & O*	0	16	1
Do., for *N P*	0	17	6
Whitchurch	7	12	0
Do., for *W & O*	1	8	0

SOMERSETSHIRE.

Bath, Bethesda	9	6	0
Do., Hay-hill	34	17	8
Do., Manvers-street	62	10	2
Do., for *W & O*	1	0	0
Do., for *support of N P, Joseph*	25	0	0
Do., Sunday-school	35	1	8
Do., for *support of Congo girl, "Mabanza"*	5	0	0
Do., Limpley Stoke	7	0	0
Do., Twerton	3	1	7
Do., Widcombe	17	11	0
	200	8	1
Less previously acknowledged £63 5s. 8d., and expenses £3 3s.	66	8	8
	133	19	5
Beckington	11	7	1
Bridgwater	18	18	11
Bristol Aux., per Mr. G. M. Carlile, Treasurer	67	7	0
Do., for *W & O*	1	1	7
Do., for *N P*	3	16	3
Chard	18	11	8
Do., for *W & O*	2	6	0
Cheddar	10	17	7
Frome	5	7	5
Do., Sheppard's Barton	23	5	4
Do., Sunday-school	12	3	1
Do., for *support of native girl in Intally School*	6	0	0
Do., for *support of native boy at Bopoto, Congo*	5	0	0
Do., Badcox-lane	17	12	6
Do., for *W & O*	2	0	0
Do., Sunday-school	15	12	7
Do., for *support of two native girls in Intally School*	12	0	0
Hatch Beauchamp	0	12	0
Do., for *W & O*	0	15	0
Montacute	10	9	3
Do., for *W & O*	1	0	0
North Curry and Stoke St. Gregory	5	6	9
Do., for *N P*	2	15	9
Stogumber	0	5	9
Do., for *W & O*	0	10	0
Do., for *N P*	1	7	6
Taunton, Albemarle	1	8	5
Do., for *N P*	1	14	3
Do., Silver-street	1	1	0
Twerton	6	11	6
Wellington	30	14	10
Do., for *W & O*	2	0	0
Wells	3	14	0
Williton	7	11	4
Wincanton	24	16	1
Do., for *N P*	2	7	3
Winscombe	4	14	3
Yeovil	68	17	11
Do., for *W & O*	5	0	0

STAFFORDSHIRE.

Bilston, Broad-street Sunday-school, for *N P*	0	8	3
Do., Wood-street	8	13	5
Burton-on-Trent, Station-street	6	14	8
Coseley Darkhouse	10	9	0
Do., Ebenezer Sunday-school	0	8	0
Do., Providence Sunday-school	5	16	7
Do., for *support of Congo boy*	5	0	0
Hanley, New-street	10	14	7
Do., for *W & O*	1	1	0
Do., for *N P*	1	0	0
Longton	7	1	0
Netherton	4	2	10
Princes End	12	4	9
Do., for *W & O*	3	0	0
Walsall, Vicarage-walk	39	10	0
Do., for *W & O*	2	0	0
Walton-on-Trent	0	10	0
Wednesbury	1	5	0
West Bromwich	5	10	8
Willenhall, Lichfield-st.	1	0	10
Wolverhampton, Waterloo-road	19	13	11

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SUFFOLK.

Bury St. Edmunds	17	17	3
Do., for *W & O*	2	0	0
Do., for *Congo*	22	14	9
Ipswich, Burlington Ch., for *N P*	1	18	7
Do., for *support of Chinese evangelist*	1	14	0
Do., Stoke-green	21	7	1
Do., for *W & O*	1	1	0
Do., Rushmere	3	0	5
Do., Turrett-green	78	9	0
Somerleyton	2	10	0
Sudbury	12	12	10
Do., for *N P*	1	19	6
Walton	10	3	9
Do., for *W & O*	1	1	0
Do., for *N P*	2	0	11
	180	10	1
Less expenses	1	16	6
	178	13	7

SURREY.

Addlestone	38	14	6
Do., for *W & O*	2	0	9
Do., for *N P*	1	12	1
Do., for *Barisol Sch.*	6	0	0
Balham, Ramsden-rd.	15	7	5
Do., Sunday-school	26	14	5
Barnes	3	18	0
Do., for *W & O*	1	0	0
Do., for *Debt*	0	7	6
Do., Sunday-school, for *Intally School*	3	10	0
Do., for *N P*	0	7	3
Croydon, West	42	13	3
Do., Sunday-school	4	10	6
Dulwich, Lordship-lane	8	2	6
Do., Sunday-school, for *China*	10	0	0
Do., for *Congo*	5	0	0
Guildford, Commercial road	17	8	8
Kingston-on-Thames	27	18	6
Do., for *W & O*	3	3	0
Do., for *N P*	0	12	1
Penge	9	6	3
Do., for *W & O*	5	13	6
Redhill, Sunday-school, for *support of N P under Mr. Ellison, Rungpore*	5	0	0
Richmond, Duke-street	18	17	9
Do., for *N P*	1	12	8
Streatham, Lewin-road	8	1	0
Surbiton Hill	15	12	0
Do., for *N P*	1	15	0
Sutton	25	17	9
Do., for *N P, Delhi*	3	9	10
Upper Norwood	6	6	0
Upper Tooting	41	15	11
Wallington	27	18	10
West Norwood, Chatsworth-road	28	5	0
Wimbledon, Queen's-road, for *Debt*	9	0	0
Do., Sunday-school	7	10	2
York Town	14	14	10

SUSSEX.

Battle	3	14	4
Do., for *N P*	1	9	9
Brighton, Holland-rd.	117	12	0
Do., Sunday-school	16	19	9
Brighton, Queen's-sq	23	19	0
Do., for *W & O*	1	10	0
Do., for *Congo*	1	1	0
Do., for *N P*	2	14	6
Crawley	1	0	0
Eastbourne	46	0	5
Do., for *N P*	0	15	9
Do., for *Congo*	1	7	4
Do., for *Debt*	2	18	6
Hastings	95	15	0
Do., for *W & O*	4	0	0
Do., for *Congo*	0	5	0
St. Leonards, Y.W.B.C.	1	4	0
Do., Sunday-school	2	11	6
Worthing	16	9	7
Do., Y.P.S.C.E., for *support of Congo child at San Salvador*	5	11	7

WARWICKSHIRE.

Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	229	6	9
Do., Wycliffe Ch.	0	14	6
Leamington, Clarendon Ch.	13	19	5
Do., for *W & O*	1	1	0
Do., for *San Salvador School, Congo*	5	0	0
Do., Warwick-street	38	11	9
Rugby	12	4	9
Do., for *W & O*	0	16	0
Smethwick, Baptist Brethrens' Sunday-school	4	10	0
Studley	5	11	11
Do., for *N P*	1	3	1
Warwick, Castle-hill	7	3	0
Do., for *W & O*	0	10	6

WESTMORELAND.

Westmoreland	1	9	5
Do., for *N P*	1	6	4

WILTSHIRE.

Bower Chalke	3	8	0
Bradford-on-Avon	16	13	3
Do., for *W & O*	1	10	0
Do., for *China*	1	2	9
Bratton	7	3	7
Do., for *Congo*	0	15	0
Bromham	0	13	3
Calne	35	12	9
Chippenham, Station-hill	7	11	5
Do., for *N P*	0	8	0
Damerham	1	5	0
Do., for *W & O*	0	5	6
Devizes and Pewsey	29	8	6
Do., for *W & O*	0	10	0
Do., for *support of Congo boy*	5	0	0
Kington Langley	3	12	6
Melksham	43	8	9
Do., for *support of Congo boy, Kezedi*	5	0	0
Pewsey	3	11	0
Semley	3	7	0
Shrewton, Zion Chapel	4	1	0
Do., for *W & O*	0	11	9
Swindon	44	0	10
Do., for *N P*	2	5	9
Do., for *Congo*	1	1	0
Trowbridge, Back-st	69	2	11
Do., for *Mrs. James' School, India*	1	8	0
	17	4	9
Warminster	0	17	6
Do., for *Congo*	1	6	1
Do., for *N P*	8	10	3
Westbury, Penknap	0	5	0
Do., for *W & O*	14	16	2
Westbury Leigh	0	12	6
Do., for *W & O*	3	12	4
Do., for *N P*	1	0	0
Do., for *Debt*			
Whitbourne, Corsley, for *W & O*	0	5	0
Winterslow, for *N P*	0	5	6

WORCESTERSHIRE.

Atch Lench and Dunnington	14	4	6
Do., for *W & O*	1	16	0
Droitwich	4	5	6
Dudley, New-street	7	9	10
Do., for *W & O*	1	3	6
Do., for *N P*	1	7	8
Kidderminster, Church-street	16	7	6
Do., for *W & O*	1	2	7
Do., for *N P*	3	1	6
Do., Milton Hall	6	17	11
Do., for *W & O*	0	6	9
Do., for *N P*	3	0	3
Shipston-on-Stour	6	16	10
Do., for *W & O*	0	12	9
Stourbridge	14	8	8
Do., for *W & O*	0	13	5
Stourport	1	17	8
Do., for *W & O*	1	0	0
Upton-on-Severn	1	8	10

YORKSHIRE.

Birchcliffe	31	5	4
Do., for *W & O*	1	5	0
Bradford, Y.M.B.M.S. for *support of Congo Missionary*	100	0	0
Do., Ladies' Zenana Guild, for *Mrs. James' School-work, Madaripur*	3	0	0
Do., Westgate	53	1	4
Do., Juvenile Society	34	10	0
Do., Girlington	23	7	0
Do., Juvenile Society	2	17	0
Do., Leeds-road	10	10	0
Do., Sion Chapel	12	10	6
Do., Sion and Caledonia-st. Sunday-school	3	16	7
Do., Trinity Chapel	40	8	6
Do., for *N P*	1	5	7
Bramley, Zion	5	6	0
Do., Sunday-school	8	12	0

East Riding District.

Beverley	47	15	0
Do., for *W & O*	2	16	6
Do., for *N P*	5	0	0
Bishop Burton	3	7	6
Cottingham	10	0	0
Driffield and Hutton Cranswick	15	12	6

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Hull, George-street ...	21	2	9
Do., South-street ...	5	8	2
Do., for *N P*	0	12	6
Do., Tabernacle	11	3	0
	122	17	11
Less expenses	1	4	6
	121	13	5
Gildersome Sun.-sch.	9	7	10
Halifax, Lee Mount ...	20	17	5
Do., North Parade ...	41	13	5
Do., Trinity-road.....	6	16	1
Heaton, for *W & O* ...	0	10	0
Heptonstall Slack	26	5	4
Huddersfield, Lindley Oakes	11	7	8
Do., New North-road	33	14	2
Do., for *W & O*	4	3	1

Keighley District.

Barnoldswick	7	7	0
Bingley	6	3	6
Do., for *N P*.....	0	4	2
Cononley	3	3	0
Cowling Hill.....	4	4	3
Cullingworth	4	2	0
Haworth.....	17	3	0
Hellifield	1	0	0
Horkingstone	2	2	11
Keighley	35	6	9
Do., for *W & O*	2	14	7
Long Preston	6	3	0
Slack Lane	13	2	1
	102	16	3
Less expenses £1 15s. 1d., and £84 2s. 10d. previously acknowledged	85	17	11
	16	18	4
Leeds, Blenheim Ch.	50	17	11
Do., for *W & O*	3	1	6
Do., Sunday-school	29	12	10
Do., Kirkstall Sunday school	1	13	7
Do., Beeston-hill, for *N P*	0	5	6
Do., North-street ...	41	6	0
Lindley Oakes	17	15	4
Do., for *support of Congo boy and girl*	7	5	4
Lockwood	27	2	6
Do., for *China*.....	0	10	0
Do., for *Turin*.....	0	10	0
Meltham, for *W & O*	1	11	3
Milnsbridge	8	2	6
Mirfield, Zion Church	6	12	10
Morley	0	5	0
Ossett, Central Church	0	16	6
Do., for *W & O*	0	6	0
Primrose Hill	1	0	0
Do., for *W & O*	0	10	0
Rawdon	13	13	0
Rotherham	6	15	10
Do., for *W & O*	0	10	0
Salendine Nook	11	2	6
Do., Ladies' Auxiliary	3	6	6
Scarborough—			
Albemarle Church ...	26	1	1
Do., Ebenezer	5	3	6
Sheffield, Glossop-rd.	57	6	8
Do., for *Debt*	13	1	0
Do., Walkley Sunday-school	1	6	6
Shipley	1	2	0
Skipton	6	3	0
Do., for *W & O*	0	11	4
Do., for *N P*.....	4	9	10
Sutton-in-Craven	21	5	9
Do., Sunday-school	21	5	2
Thornaby-on-Tees	2	9	10
Do., for *W & O*	0	10	0
Do., for *N P*.....	0	19	2
Wakefield, Sunday-school, for *N P, Barisal*	12	0	0
York	7	0	1

NORTH WALES.

ANGLESEA.

Amlwch	19	18	6
Ainon	2	6	3
Beaumaris	3	16	1
Belan	2	3	0
Brynsiencyn	2	10	0
Caergeiliog, Siloh	4	3	6
Capel Gwyn	1	17	2
Capel Newydd.....	0	8	0
Cemaes	6	0	0
Carregfawr	1	1	2
Gaerwen	2	7	6
Holyhead, Bethel	16	11	3
Do., Hebron.....	4	4	0
Do., New Park-st. ...	2	6	3
Do., Siloh	3	2	6
Llaneilian, Bethania ...	1	9	9
Llanerchymedd	10	0	0
Llanfachraeth	4	9	3
Llanfaethlu, Soar	17	15	1
Llanddeausant, Horeb	2	2	2
Llanfairmath	2	2	0
Llanfyllin, &c.	10	0	0
Llangefni	11	2	6
Menai Bridge	10	0	0
Pencarneddi.....	3	0	0
Pensarn	2	1	6
Pisgah.....	2	6	0
Pontrhydybont	6	1	6
Rhosybol	5	5	0
Rhydwyn	9	0	0
Sardis.....	3	15	6
Valley.....	3	0	0
	176	5	5
Less for County Home Mission	46	13	1
	129	12	4

CARNARVONSHIRE.

Ainon	4	12	0
Bangor, English Ch. ...	8	6	0
Do., Penuel	22	0	0
Bethesda	11	17	0
Capel-y-Beirdd	2	13	1
Carnarvon.....	25	0	0
Gilfach, Llanfairfechan, and Penmaenmawr .	11	6	0
Groselon, Llandurog...	0	17	6
Llanaelhaiarn, Trefor, and Llithfaen	2	15	8
Do., for *N P*.....	1	4	11
Llanberis	0	4	6
Llandudno, English Chapel.....	7	17	4
Do., for *W & O*.....	0	18	10
Do., Tabernacle	16	14	2
Llanllyfni	3	10	0
Nevin, Seion.....	2	19	0
Penygroes	3	5	7
Port Dinorwic	0	15	6
Porthynlleyan, Caersalem	1	18	4
Pwllheli	12	15	6
Do., for *N P*.....	0	10	0
Rhoshirwaen	0	16	6

DENBIGHSHIRE.

Abergele.....	2	5	0
Brymbo, Tabernacle...	11	14	3
Bryn Llannerfydd.....	1	0	0
Cefn Bychan.....	1	18	0
Cefnmawr, Tabernacle	2	0	6
Do., Zion	3	1	0
Coda	2	4	6
Colwyn Bay	0	15	8
Dolywern	2	2	4
Garth	1	15	0
Gefailrhyd.....	1	10	0
Glynceiriog	5	10	0
Llanfair	0	8	6
Llangernyw	0	13	2
Do., for *N P*.....	0	10	4
Llangollen, English Ch.	4	2	2
Do., Welsh Ch.....	3	1	3
Llanrhaidr, Salem	1	5	0
Llanrwst	2	2	0
Llansilin	3	0	0
Moelfre	2	8	0
Ponkey, Sion, for *N P*	0	7	8
Rhosllanerchrugog ...	3	3	11
Ruthin	4	13	4
Wrexham, Chester-st. Sunday-school.....	9	17	6

FLINTSHIRE.

Greenfield, near Holywell, for *N P*	0	2	11
Holywell.....	4	9	8
Do., for *N P*.....	1	2	4
Lixwm	1	19	8
Llanelwy	0	14	0
Milwr	0	12	0
Mold.....	1	10	0
Pantygo Halkin	1	15	2

MERIONETHSHIRE.

Barmouth	3	19	2
Blaenau Festiniog, Zion	5	8	10
Do., for *N P*.....	0	9	11
Corwen	5	8	0
Dolgelly	11	7	6
Llanelidan.....	3	5	0
Llansantffraid and Glyndyfrydwy.....	2	6	0
Pandyr Capel	3	16	0
Penrhyndendraeth.....	2	18	0

MONTGOMERYSHIRE.

Caersws	1	16	0
Cwmbellan	2	15	0
Llanfair	5	0	0
Llanidloes	6	0	9
Newchapel	2	19	0
Do., for *N P*.....	0	16	0
Newtown	15	19	10
Sarn.....	2	14	2
Staylittle	5	5	0
Talywern	4	13	6

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SOUTH WALES.

BRECONSHIRE.

Brecon, Kensington	16	15	6
Do., Watergate	3	14	7
Do., for *N P*	0	19	5
Brynmawr, Calvary	5	7	8
Do., Tabor	3	5	0
Crickhowell, Bethabara	5	10	0
Erwood, Hephzibah and Ramah	1	0	5
Glasbury and Penrheol	3	5	0
Llangunider	22	2	9
Lower Chapel, Bethel	1	2	3
Maesyberllan	1	13	3
Do., for *N P*	1	17	5
Nantyffin	2	0	0
Pantycelyn	0	15	6
Pisgah	0	11	0
Trefil	1	2	0

CARDIGANSHIRE.

Aberayron	0	5	0
Aberystwith, English Church	12	12	6
Do., Bethel	18	10	4
Do., for *N P*	1	6	6
Do., Moriah	1	7	6
Blaenwenen	2	11	0
Cardigan, Bethany	16	10	1
Do., for *N P*	1	6	4
Do., Mount Zion	14	2	2
Do., for *Africa*	2	10	0
Do., for *China*	2	10	0
Do., for *Evangelist in Italy*	1	0	0
Do., for *N P*	3	0	9
Penrhyncoch, Horeb, for *N P*	2	0	8
Penyparc	5	9	0
Swyddffynon, Bethel	1	7	0
Talybont	2	15	0
Verwig, Siloam	4	0	5

CARMARTHENSHIRE.

Aberduar	9	0	11
Ammanford, Ebenezer	1	15	10
Do., for *N P*	1	16	0
Burry Port, Tabernacle	9	10	1
Bwlchnewydd	4	1	5
Caio, Bethel	1	13	4
Do., Salem	2	19	5
Carmarthen, English Church	6	14	8
Do., Penuel	8	18	2
Do., for *N P*	0	2	0
Do., Tabernacle	23	0	2
Cwmduad	1	4	6
Cwmdu Talley	3	4	5
Cwmifor	2	10	10
Cwmvelyn, Ramoth	6	2	6
Do., for *N P*	1	4	10
Felinfoel, Adullam	26	13	10
Do., for *N P*	1	2	7
Ffynonhenry	1	17	1
Gellywen, Ainon	4	10	0
Glanamman, Bethesda	1	10	9
Kidwelly, Siloam	1	5	2
Llandilo, Ebenezer	0	15	3
Do., for *N P*	3	3	10
Llandovery, Ebenezer	2	2	9
Llandyffan, Soar	0	18	11
Llanelly, Bethany	5	7	1
Do., Bethel	18	14	8
Do., Bethlehem Pool	6	5	3
Do., for *N P*	1	2	3
Do., Horeb	1	16	10
Do., Moriah	44	10	0
Do., Sion	32	17	0
Llanfynydd, Amor	0	14	10
Llangennech, Salem	5	3	7
Llangunnog, Ebenezer	9	10	0
Llanstephan, Bethany	2	11	6
Login, Calvary	17	17	6
Lwynhendy, Zoar	17	8	7
Maescanner	5	15	0
Mydrim, Salem	0	2	7
Ponthenry, Bethesda	1	6	2
Rehoboth	0	10	9
Rhydargeau, Horeb	1	9	3
Sittim, Felingwm	1	6	2

GLAMORGANSHIRE.

Aberaman, Gwaur	6	3	6
Aberavon, Ebenezer	5	11	4
Abercanaid, Siloh	4	2	0
Aberdare, Calvaria	24	12	1
Do., Cwmdare	5	6	8
Do., Cwmbach, Bethany	1	3	6
Do., Gadlys	12	3	0
Do., Mill Street	9	8	6
Do., Mountain Ash, Nazareth	22	11	8
Do., Rhos	36	0	0
Do., Siloa, Pontbrenllwyd	4	7	10
Aberdulais	0	19	6
Abernant, Bethel	5	10	10
Blackmill, Paran	1	7	3
Blaenycwm	2	6	11
Do., for *N P*	0	5	1
Bridgend, Ruhamah	5	10	9
Cadoxton, Philadelphia	1	10	0
Caerphilly, Tonyfelin	2	4	0
Caersalem, Newydd	8	11	5
Do., for *N P*	5	4	5
Do., for *Brittany*	0	10	0
Cardiff, Ainon	2	0	0
Do., Bethany	89	8	10
Do., for *W & O*	3	0	0
Do., for *Debt*	25	11	3
Do., Bethel	6	19	9
Do., Sunday-school	10	6	10
Do., Brunel-street Sunday-school	1	10	0
Do., Barry Dock, Holton-road	4	7	11
Do., Salem	2	15	8
Do., Cadoxton	1	4	0
Do., Caerphilly, Carmel	2	10	9
Do., Cottrell-road	2	12	6
Do., Sunday-school	2	0	0
Do., Grangetown	2	3	9
Do., Sunday-school	3	14	4
Do., Hope Chapel	28	19	2
Do., do., Sunday-school	11	14	7
Do., Tabernacle	60	1	4
Do., Splott-road	12	1	9
Do., for *N P*	0	4	9
Do., Tredegarville	41	12	0
Do., Sunday-school	44	14	1
Do., for *Congo*	0	12	0
Do., for *N P*	1	0	0
Do., Whitchurch, Bethel	1	18	5
Cardiff, Woodville	10	13	10
Do., for *W & O*	1	5	2
Do., Sunday-school	11	14	6
	386	18	2
Less Auxiliary Expenses	5	14	6
	380	3	8
Clydach Vale, Calfaria	1	4	2
Coedpenmaen	1	6	6
Cowbridge, Ramoth	6	4	6
Cwmaman, Zion	5	6	10
Cwmavon, Pennel	4	0	5
Cwmtwrch, Beulah	0	7	4
Deri, Tabernacle	7	4	6
Do., for *N P*	1	11	1
Dinas, Soar	14	17	7
Do., for *Italy*	1	13	6
Dowlais, Caersalem	1	5	10
Do., Moriah	4	0	0
Glyn Neath, Bethel	3	4	9
Do., for *N P*	0	5	6
Gowerton, Bethania	0	12	0
Hirwain, Ramoth	5	14	0
Landore, Dinas Noddfa	6	1	9
Lisvane	0	17	0
Do., for *N P*	2	10	0
Llantrissant, Tabor	2	13	0
Llantwit Major	2	6	0
Llanelwy	0	14	0
Llwydcoed, Soar	1	6	7
Llwynypia, Jerusalem	35	0	0
Maesteg, Bethel	3	17	0
Do., Zion	1	0	0
Maesycwmmer	12	3	0
Merthyr Tydvil, High-street Sunday-sch.	6	8	6
Do., Morlais, Y.P.S. C.E.	1	0	0
Do., Tabernacle	25	15	5
Do., for *N P*	6	1	0
Do., Zion	10	10	0
Merthyr Vale, Zion	1	16	6
Morriston, Sion	4	0	0
Neath, Bethany	6	16	0
Do., Orchard-place	33	12	4
Do., for *W & O*	0	13	4
Do., for *N P*	0	4	6
Do., for *Debt*	2	12	6
Ogmore Vale, Bethlehem	1	4	10
Do., for *N P*	1	13	0
Penarth, Plassey-st.	32	19	7
Do., for *W & O*	1	12	5
Do., Stanwell-rd.	23	6	0
Penclawdd, Trinity	1	19	5
Pengam	3	18	11
Do., for *N P*	0	18	11
Pentre, Moriah	1	13	1
Pentyrch, Penuel	1	19	6
Pontlottyn, Zoar	12	9	0
Pontycymmer, Noddfa	11	1	6
Do., Zion	1	14	0
Pontygwaith	4	19	6
Pontypridd, Tabernacle	6	13	4
Porthyrhyd, Smyrna	0	11	6
Pyle, Pisgah	0	5	2
Do., for *N P*	0	9	10
Rhondda	2	3	3
Rhydfelen, Bethlehem	2	13	0
Swansea, Bethesda	32	11	1
Do., Brynhyfoyd	11	17	8
Do., Capel Gomer	9	3	2
Do., Carmarthen-rd.	2	2	0
Do., Cwmbwrla, Libanus	17	0	0
Do., Gorse-lane	8	1	6
Do., Memorial Ch.	7	10	0
Do., Mount Pleasant	44	18	7
Do., for *Debt*	5	0	0
Do., for *Congo*	0	10	0

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Swansea, Mount Pleasant, for *Mount Pleasant Sch., San Salvador, Congo*	17	0	5
Do., St. Helens	2	0	1
Do., for *Mount Pleasant School, San Salvador, Congo*	8	10	11
Do., Mumbles, West Cross, Bethany Sunday-school	4	3	9
Do., Philadelphia	4	8	8
Do., York Place	7	0	0
Tondu, Carey Chapel	7	3	5
Do., for *N P*	1	15	1
Do., Jerusalem, for *N P*	2	19	0
Tongwynlais, Salem	2	13	8
Ton Pentre, Hebron	13	4	0
Do., for *China*	0	10	6
Tonyrefail, Ainon	1	9	0
Trealaw, Bethlehem	3	5	4
Treharris, Bethel	7	11	11
Do., for *N P*	2	0	10
Treherbert, Libanus	13	13	10
Troedyrhiw, Carmel	7	0	3
Treorchy, Horeb, English Chapel Sunday School	3	1	6
Treorky, Noddfa	50	0	0
Waunarlwydd, Zion	1	4	11
Do., for *N P*	1	2	7
Ynysybwl	1	15	0
Ynyslwyd	10	4	7
Ystradygynlais, Ainon	1	11	8
Do., Sunday-school	1	5	0

MONMOUTHSHIRE.

Abercarn, English Church	11	6	0
Do., for *N P*	1	10	11
Abertillery, King-st.	24	12	4
Abersychan, Noddfa	1	4	6
Argoed	30	5	10
Do., for *N P*	7	4	2
Bargoed, Caersalem	11	18	0
Bassaleg	6	14	6
Bedwas	5	0	0
Blackwood, Libanus	2	8	3
Do., for *N P*	3	5	9
Do., Mount Pleasant	10	2	0
Blaenau Gwent	22	6	6
Do., for *N P*	3	10	0
Blaenavon, Broad-street Sunday-sch.	3	0	0
Do., Ebenezer	5	8	11
Do., for *N P*	2	0	11
Do., Horeb	20	18	6
Do., King-street	4	6	10
Blaina, Salem	15	4	0
Caerleon	2	0	0
Caerwent	5	10	4
Castletown	25	5	0
Chepstow	9	4	0
Do., for *W & O*	0	10	0
Do., for *N P*	2	2	10
Cwmmera	1	1	9
Darenvelen	1	10	0
Do., for *N P*	1	7	7
Ebbw Vale, Brynhyfryd	4	13	0
Do., Nebo	5	5	0
Do., Zion	20	0	0
Goytrey	2	0	11
Henllan	1	0	0
Llanddewi, Rydderch	4	6	6
Llanhiddel, Ebenezer	1	17	2
Llantarnam, Ebenezer	0	14	10
Llanvihangel, Yestern	1	10	0
Llanwenarth	6	5	8
Machen, Siloam	2	16	1
Mardy	5	14	9
Michaelstone-y-Vedw, Tirzah	6	4	0
Monmouth	10	18	5
Nantyglo, Bethel	0	15	6
Do., Hermon	11	0	0
Newbridge, Beulah	12	19	5
Do., English Church	36	18	4
Newport, Alma-street	30	14	3
Do., Alexandra-road	1	15	9
Do, Charles-street	9	15	9
Do., Commercial-rd.	34	19	8
Do., for *W & O*	1	1	0
Do., Commercial-st.	90	0	0
Do., East Usk-road	0	13	0
Do., Stow-hill	22	7	0
Do., Temple	1	4	4
Do., Maindee, Summer-hill	28	7	0
Do., for *W & O*	1	1	0
Do., for *N P*	1	18	0
New Tredegar, Saron	17	2	11
Do., for *N P*	2	7	9
Pontnewynydd, Merchant's-hill	5	13	0
Pontrhydyrun	1	16	10
Do., for *N P*	3	0	2
Do., for *Congo*	0	10	0
Pontypool, Crane-st.	19	15	3
Do., for *W & O*	1	6	0
Redwick	1	6	2
Rhymney, Jerusalem	4	4	0
Do., Penuel	28	7	0
Risca, Bethany	4	14	0
Do., Moriah	2	4	9
St. Bride's	3	12	6
St. Mellon's	6	9	10
Sirhowy, Carmel	2	18	1
Tafarnaubach, Siloam	0	14	6
Do., for *N P*	1	11	0
Talywain	10	10	0
Tredegar, Siloh	6	4	0
Twyn Gwyn	4	5	3
Tyddynsbon	4	3	0
Tydu, Bethesda	0	19	0
Upper Trosnant	2	1	0
Victoria, Caersalem	5	4	0

PEMBROKESHIRE.

Abercych, Ramoth	4	15	6
Beulah	2	12	1
Do., for *N P*	0	14	6
Blaenffos	7	16	6
Blaenllyn and Newton	13	1	5
Do., for *N P*	4	4	7
Blaenconin	20	7	1
Do., for *N P*	2	3	8
Blaenywaun	15	16	3
Do., for *N P*	8	19	0
Broadhaven	6	15	3
Caersalem and Jabez	9	12	5
Do., for *W & O*	0	13	0
Do., for *N P*	2	13	10
Clynderwen, for *N P*	1	16	0
Croesgoch and Trevine	13	6	10
Dinas Cross	8	5	5
Felinganol and Solva	17	10	11
Gelly	7	10	10
Do., for *N P*	5	11	10
Do., for *Italy*	0	16	1
Glanrhyd	10	13	6
Goodwick	0	15	2
Do., Missionary Working Party, for *Girls' School, Shensi*	6	0	0
Harmony	8	18	10
Do., for *Brittany*	2	0	0
Haverfordwest, Hill-park	22	9	5
Do., Bethlehem	4	2	4
Do., Salem	4	1	3
Letterston	8	16	1
Do., for *N P*	2	1	5
Llanfyrnach, Hermon	9	10	1
Do., for *N P*	1	5	3
Maenclochog, Horeb	1	19	0
Milford Haven	1	5	3
Narberth, Bethesda	7	9	10
Newport, Bethlehem	21	0	0
Do., for *Congo*	1	0	0
Pembroke	15	8	9
Pennar, Gilgal	0	11	1
Pope Hill	0	10	0

RADNORSHIRE.

Bwlchysarnan	2	2	0
Dolan Llanfihangel	1	8	0
Do., Nantmel	6	10	0
Evenjobb, for *W & O*	0	3	0
Franksbridge	2	1	1
Glyn Elan, Bethany	3	15	0
Gravel	1	15	0
Llandrindod Wells	3	10	10
Maesyrhelem	5	14	8
Nantgwyn	6	10	0
Newbridge-on-Wye	4	16	9
Paincastle	2	15	0
Rhayader	0	17	0
Velindre	1	14	0

SCOTLAND.

Aberchirder	4	0	0
Aberdeen, Academy-st. Sunday-school	0	10	0
Do., for *N P*	2	0	3
Do., Crown-terrace	21	15	2
Do., for *Italian Mission*	6	16	0
Do., for *Palestine*	3	10	0
Do., Gilcomston Pk. Sunday-school, for *N P*	3	16	11
Do., Union-grove	24	5	10
Do., for *W & O*	1	10	0
Do., for *N P*	3	19	3
Do., for *Congo*	0	10	0
Do., for *Debt*	5	17	0
Airdrie	3	18	11
Do., for *W & O*	1	5	0
Do., for *Congo*	1	13	0
Do., for *N P*	2	11	3
Anstruther	4	1	3
Arbroath	1	1	0
Brcughty Ferry	0	2	0
Do., for *N P*	0	15	4
Clydebank	0	16	4
Crieff, for *China*	1	0	0
Do., for *Congo*	1	5	0
Dalkeith, for *support of Native Evangelist*	7	0	0
Dundee, Long Wynd	30	0	0
Do., Sunday-school, for *N P*	3	0	2
Do., St. Enoch's	8	7	9
Dunfermline	104	1	0
Edinburgh, Bristo-place	78	17	6
Do., Charlotte Ch.	26	1	0
Do., for *W & O*	1	16	2
Do., Duncan-street	13	16	5
Do., for *N P*	3	9	3
Do., Dublin-street	152	11	6
Do., for *Girls' School, Intally*	12	0	0
Do., for *support of Congo boys under Mr. H. R. Phillips*	18	7	0

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Elgin, for *Congo*	2	8	3
Do., for *China*	1	7	6
Do., for *India*	10	18	9
Do., for *N P*	2	12	4
Glasgow Auxiliary, per Mr. F. W. Arthur, for *Italian Mission*	50	0	0
Do., per Mr. David Lockhart, Treasurer	9	2	6
Do., Adelaide-place	149	14	2
Do., for *W & O*	11	2	7
Do., for *Congo*	9	18	3
Do., for *China*	11	8	3
Do., for *India*	12	10	3
Do., for *Italy*	1	11	8
Do., for *Debt*	0	10	0
Do., Bridgeton, Sister-street	16	10	0
Do., Cambridge-st., for *Congo*	1	10	7
Do., Junior Y.P.S.C.E., for *China*	2	18	0
Do., Foundry Boys' Religious Society	5	0	0
Do., Frederick-street	28	1	10
Do., for *W & O*	1	8	5
Do., for *Mrs. Forsyth's work*	0	15	0
Do., for *distribution of Gospels, Congo*	4	0	0
Do., for *support of Loleko*	2	10	0
Do., Hillhead	463	16	7
Do., for *Debt*	5	0	0
Do., for *N P*	5	16	10
Do., for *Congo*	5	16	7
Do., for *China*	1	0	0
Do., Sunday-school, for *Congo*	0	16	2
Do., John-street	8	0	0
Do., John Knox-street	14	10	0
Do., for *W & O*	1	11	0
Do., for *support of Congo boy*	6	0	0
Do., Queen's Park	30	0	0
Do., for *W & O*	5	5	0
Do., Sunday-school	5	0	0
Govan	19	2	10
Do., for *W & O*	0	18	4
Grantown	8	7	11
Do., for *Congo*	3	18	10
Greenock, Orangefield	27	5	0
Do., for *W & O*	4	0	0
Do., for *India*	1	1	0
Do., for *China*	2	2	0
Do., for *Congo*	2	2	0
Do., for *N P*	4	12	7
Hawick	1	0	0
Do., for *W & O*	1	5	0
Hawick, for *Mr. Duncan's School, Shensi*	1	0	0
Helensburgh	27	6	0
Keiss	1	9	6
Do., for *W & O*	0	3	3
Do., for *N P*	1	5	6
Do., for *Congo*	1	0	0
Kelso	1	10	9
Kilmarnock	4	7	4
Do., Sunday-school	5	5	0
Kirkcaldy, Whyte's Causeway	7	6	8
Do., for *W & O*	1	11	3
Do., Missionary Working Party, for *Indian Evangelist*	15	0	0
Do., for *China*	10	9	8
Do., for *Congo*	10	9	8
Do., for *Genoa*	10	9	8
Leith, Madeira-street, for *China*	2	10	0
Leven	0	9	0
Paisley, Coats' Memorial Chapel	140	19	2
Do., for *China*	10	0	0
Do., Victoria-place	17	12	0
Do., for *support of N P, Kironday Ghose, Jessore*	20	0	0
Perth	37	10	7
Peterhead	3	3	0
Pitlochrie	12	2	4
Rothesay	4	1	2
St. Andrew's	15	10	1
Do., for *W & O*	0	16	5
Do., for *N P*	0	16	5
Selkirk	2	0	0
Stirling	22	0	8
Do., for *W & O*	1	12	6
Do., for *support of Congo boy*	2	10	0
Tillicoultry	1	14	0
Do., Sunday-school	1	10	0
Tobermory	3	10	0
Tullymet	2	0	0
Westray	0	17	6
Wishaw	7	9	3
Do., for *W & O*	1	0	0

IRELAND.

Ballymena	2	0	0
Do., for *Mr. Walker's work, Caltri*	3	0	0
Belfast, Great Victoria-street	6	7	0
Do., Sunday-school	6	10	0
Carrickfergus	4	4	5
Coleraine	17	18	7
Grange and District	5	10	0
Tandragee	2	6	0
Tubbermore	4	4	0
Waterford	9	17	5

SPECIAL FUNDS.

Expenses of Special Effort.

Foster, Mr C. F.	50	0	0
Foster, Mr. G. E.	50	0	0
Wherry, Mr Alderman, J.P.	5	0	0

CONTRIBUTIONS FOR CENTENARY FUNDS.

Anonymous	10	0	0
Bax, Rev. A.	5	0	0
Benham, Mr. John	25	0	0
Bompas, Mr. H. M., Q.C., M.A.	15	0	0
Bray, Mr., Falmouth	1	0	0
Brown, Mrs. S. C., Wokingham	2	0	0
Johnson, Rev. C., Falmouth	1	0	0
Morgan, Mrs.	0	10	0
Myers, Rev. J. B.	16	13	4
Tetley, Rev. J. P., Taunton	3	3	0
Winters, Mr. T., Wellington, Somerset	1	0	0
Wreyford, Mr. C. D., Torquay	2	2	0
Young, Mrs., Helensburgh (amount collected)	7	0	0
Camden-road	15	12	6
Upper Holloway	0	10	0
Victoria Chapel, Wandsworth-road	7	2	0
Plymouth	7	0	0
Loughton	0	18	6
Southampton, Portland Chapel	0	16	8
Folkestone	14	11	0
East Dereham	1	15	0
Nottingham, George-street	7	3	0
Bath, Manvers-street	0	7	0
Bristol	33	6	8
Yeovil	23	0	0
Glasgow, Queen's-park	4	10	0

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It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.

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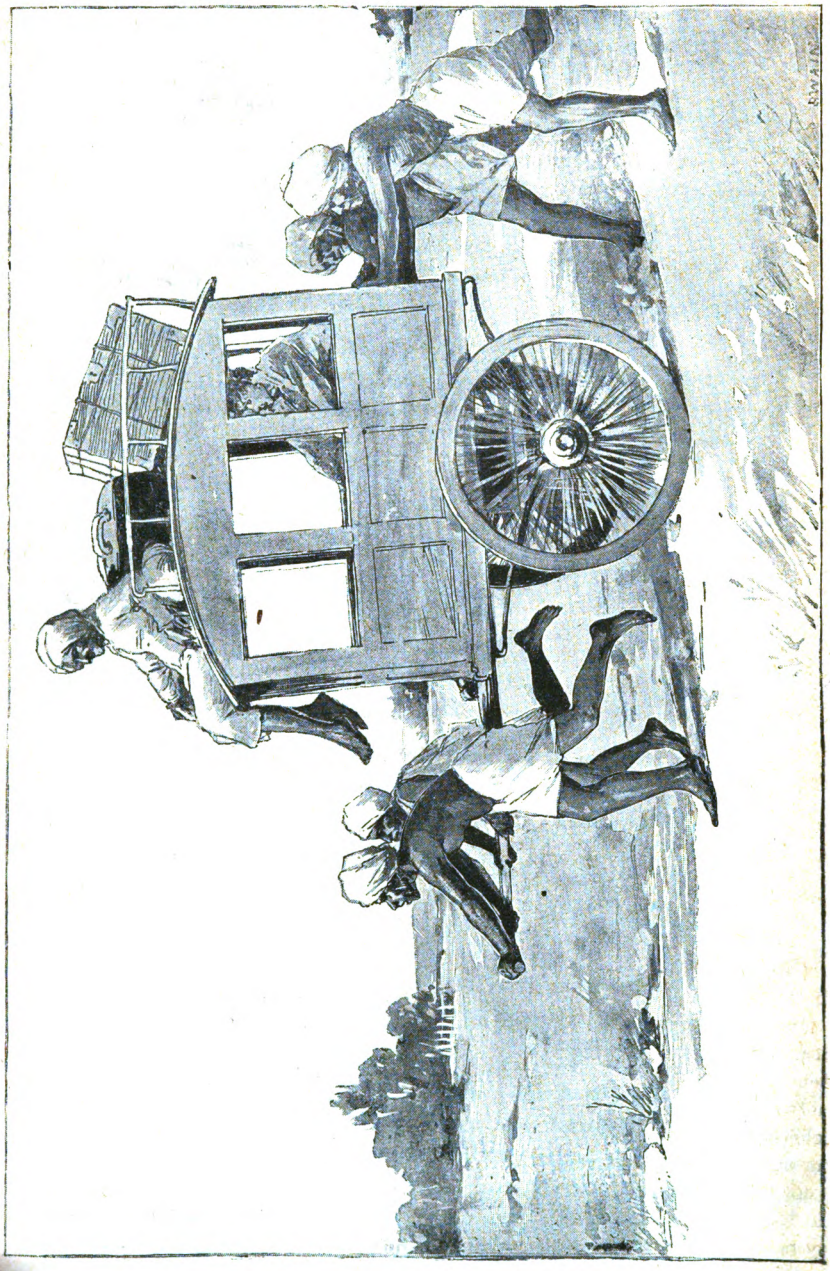

A TWO-WHEELED PUSH-PUSH.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR FINANCIAL POSITION AND PROSPECT, AND OUR DUTY IN RELATION THERETO.

BY THE REV. C. W. SKEMP, BRADFORD, YORKSHIRE.

THE following paper, by the Rev. C. W. Skemp, of Bradford, read at the last Annual Missionary Breakfast Conference in Exeter Hall on Friday, April 26th, was, in consequence of great pressure upon our space in the last issue of the MISSIONARY HERALD, crowded out.

We now ask for it a careful perusal, feeling confident it cannot fail to do great good:—

We are here to consider the financial position and prospect of our Baptist Missionary Society; to consider it from the point of view of Christian men, whose supreme desire it is that this work shall go forward without break or pause; and of Christian men, who are also business men, as ministers are popularly supposed not to be, who know that this work cannot go forward except as the churches shall provide the means. The position is serious; the prospect, for the moment at least, is overclouded. We have not at this time to discuss any question of principle or of method relating to Missions themselves. We have not now to ask ourselves whether the Gospel is intended for all men; whether there is in it that which can find all men; whether our missionaries can secure an entrance and a welcome amongst the unchristianised peoples of the earth. All such questions have been answered long ago—once and for all. To-day it chiefly concerns us to take care that we do not hinder the work from growing, that we do not so hold the ropes as to hold back those who are eager to advance, and to consider how the churches may be lifted to the height of their responsibility and privilege in regard to this Divine enterprise.

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There is no danger that we shall underrate the seriousness of the position. There is some danger lest we should make it appear worse than it is, by taking a needlessly gloomy and desponding view of it. Our fears are traitors. We have faith in God, and that is never disappointed. We have faith in Christian men, and though that may be disappointed, for our faith in men sometimes receives rude shocks, it is more likely to be justified. We do not forget that this is not our work only. We have not run without being sent. We preach the glorious Gospel of Christ to the heathen at the command of Christ, who has sent His disciples into the world, even as, in the same way and for the same purpose, the Father sent Him into the world. It is not as the outcome of our puny effort that the little one has become a thousand, that this Mission, begun a century ago in India, has grown to its present proportions. It is the Lord's doing, and marvellous in our eyes. And herein is a rebuke to our despondency, and strong encouragement for our faith.

How do our present financial difficulties arise? Certainly not because the fire of missionary enthusiasm in our churches is beginning to burn low. The noble response which they made to the Centenary appeal for the Thanksgiving Fund is proof positive that their love is not waxing cold. No. We are embarrassed through our very success. Figures are not my forte, and I am always chary of dabbling with them. They can never tell the whole truth, even when they try. But I ask you to compare the work of this Mission in 1894, the latest statistics available to me, with its work in 1869. Twenty-five years ago our Society was represented in India by 39 missionaries, with 139 native preachers, 99 stations, and a native church of 2,075; it was represented in China by 1 missionary, with 3 native preachers, 3 stations, and a native church of 35; it was represented in Africa, at the Cameroons, by 5 missionaries with 3 native preachers, 7 stations, and a native church of 117. I do not include in this comparison the Missions in Europe, the West Indies, and Ceylon. What are the figures in 1894? In India, our first love, and where for many reasons our duty chiefly lies, this Society has 76 missionaries, with 114 native preachers, 174 stations, and a native church of 16,437. In China, 21 missionaries, with 53 native preachers, 198 stations, and a native church of 2,399. In Africa, where our Mission on the Congo only commenced eighteen years ago, has opened out a way for the Gospel into the very heart of the Dark Continent, an enterprise of lofty consecration, heroic endeavour, and noble self-sacrifice, unsurpassed in the annals of Missions, whether of ancient or of modern times, there are now 28 missionaries, with 7 native preachers, 15 stations, and a native church, already a missionary church, of 79. Let this one fact be vivid for us. In twenty-five years the work has increased four-fold; the membership of the native church in these three continents has increased tenfold; there are somewhat more than twice as many labourers in the field; whilst the cost of sustaining the work is relatively less now than it was in 1869. Then, the expenditure upon our Mission was a little more than £30,000 per annum, whilst the income was a few hundreds less than that. The report for 1869 opens with a sentence which might almost be stereotyped in missionary reports, to the effect that the year just closed resembled its immediate predecessor, in that it had been "one of unusual anxiety." Since then the expenditure has increased to £73,000 per annum, and our present difficulties

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are due to the fact that, whilst the income is double what it was in 1869, it has not kept pace with the expenditure, which is considerably more than double.

The explanation of our difficulty, that it is created by the rapid and extraordinary growth of the work, is cheering, yet the difficulty remains to be dealt with. We must face it, not after the manner of the Scotch minister who, coming to a passage in the Scripture hard to be understood, said, "Brethren, we will look this difficulty in the face—and pass on." It is a stumbling-block which we must clear out of the path that we may pass on. It becomes us to face it in a brave and hopeful spirit. God is with us to help us. He sometimes drives us into a corner that when in our distress we cry unto Him, He may answer us, and set us in a large place. It is what He has done again and again in the history of this Mission during the last hundred years, and still He will enable us to say, "Thou hast magnified Thy Word above all Thy Name."

The alternative before us is clearly this: either we must increase the income or, sorrowful, humiliating, disastrous as it would be, give up some part of the work. Which shall it be? Here is the command of our Saviour and Lord, clear and unmistakable—His trumpet-call to "Go forward." Here is the work growing on every hand more rapidly than we can overtake it; open doors set before us in every direction inviting us to enter and possess the land; fields white unto harvest waiting for the reapers; appeals for more helpers, pathetic in their urgency, reaching us daily from the scanty and overtaxed company of labourers. Must we be compelled to say, "We cannot sustain the present work, much less enlarge it. There is bread enough and to spare in our Father's House, but we are without the means of distributing it, and the people must perish with hunger"? If we should have to give this answer to the exceeding bitter cry of our brothers' and sisters' need, what will they think of us? What will Christ think of us? How sorely would it discourage our brethren who in distant lands are bearing the heat and burden of the day! What a depressing, withering influence would it have upon the churches here! It would deal a blow to the cause of Missions from which it would take long to recover.

Yet, unless the churches speedily place the necessary funds at our disposal, this dreaded catastrophe is inevitable. The Society cannot annually exceed its income by some £9,000, not even to preach the Gospel of Christ to all men. The excellence of the cause will not exonerate us from blame, nor save us from disaster, if we continue to expend upon it many thousands of pounds per annum more than we receive. That is patent even to the most presumably unbusiness-like ministerial members of our Society.

What, then, must we do? Is it good for the present distress that we should proceed at once to adopt the policy, so generally urged upon us in connection with all our Christian work when the balance is on the wrong side, of bringing down the work to the level of the income—the "cut-your-coat-according-to-your-cloth" policy—not even a good policy for tailors unless there is sufficient cloth for the coat? This, it is said, is the sound, business-like, common-sense policy. Not always so in Christian work. To keep on reducing the work to the level of the income is to ensure the rapid decrease of the income, since there is nothing in lessening work to appeal to Christian generosity. The less we do the less we shall get, until at last we shall attain to the supreme triumph of common sense, when we shall do nothing and get nothing.

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We do not contemplate the possibility of ending our financial troubles by ending the work. We are not justified in assuming, as yet, that the churches will not give all that Christ asks of them for His own cause. Instead of levelling down the work to the income, shall we not first make a thorough trial of the more excellent way of levelling up the income to the claims of the work? Only in the event of the utter failure of this attempt can we be driven to adopt the former expedient. Suppose that you have a large and an extremely valuable picture. The only frame that you possess is very much too small for the picture. It would be folly to sacrifice the picture by cutting it down until it fitted the frame. You would make it your business to get a frame large enough to fit the picture. Here, in our Mission work, is the picture. If the frame of our giving is not yet large enough to fit it, then in Christ's name let us make it so, and not spoil the picture. We must increase the income or lessen the work. Have we sufficient reason for expecting that the churches will increase the income? There may be the ardent wish, the earnest hope, and no adequate foundation for it. I believe that we have substantial foundation for the expectation.

Our present deficiency of income is undoubtedly due, in part, to the prolonged depression in trade. It is needful to remember that we are not alone in this financial straitness. All the great missionary societies, both at home and across the Atlantic, are our companions in this tribulation, and some of them have far heavier deficits than those which weigh upon us. And it is not Missions only which have been grievously pressed for want of funds in recent years. The majority of our churches, of our religious and philanthropic societies and institutions, have suffered in the same way and from the same cause, the inability of numbers to give what they have been accustomed to give, and many who have struggled to maintain have been unable to augment their contributions. This is, at any rate, true of the country churches. Not a few of them have been hard put to it to continue their ordinary work. People have had to retrench all round, though the mischief of it is that with so many of them their judgment begins at the house and with the cause of God. But, so far as stagnation of trade accounts for our stationary income, the cause is happily being removed. In regard to some of our chief industries, at all events, the clouds are lifting, the sky is clearing. The hard times are going, or have gone, and better times are coming, and now that our people have larger means of giving, we may fairly look for larger gifts. This, we know, does not apply to the purely agricultural districts. Upon these the dead weight of depression still rests, and, whilst existing conditions continue, must, it may be feared, continue to rest. Many of the churches in these districts give nobly out of their scanty means. "The abundance of their joy and their deep poverty abound with the riches of their liberality." Not from them can we look for more aid. But we may justly anticipate the additional income required from the communities which benefit by the incoming tide of commercial prosperity. Is it not the case that the inexpansiveness of income during the last three years is in part the reaction from the splendid effort which resulted in our Thanksgiving Fund? Our friends of the London Missionary Society, in anticipation of their Centenary celebration this year, courageously resolved to place a hundred additional missionaries in the field before obtaining the money; and

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I believe that three-fourths of this number are now in the work. It was a bold policy, based on the principle that if we do God's work He will provide the means with which to carry it on. With all our hearts we say to them, "According to your faith be it unto you." We asked for the money first, and the churches gave it in exceeding abundance above all that we asked or thought. But, doubtless, the effort for the time lessened their power to increase their giving to the ordinary income. The Society had a similar experience, we are told, at the time of the Jubilee Fund. The income fell off for a while, and then recovered and increased. May we not safely rely on the Christian liberality and devotion to Missions which raised the Thanksgiving Fund to provide the addition to the ordinary income necessary to make this Fund fully available for the purpose for which it was given? Surely those who responded so generously to the *first* part of the Centenary appeal will not make that response of none effect, in a large measure, by disregarding the *second* part of the appeal. When the churches gave more than the £100,000 asked for they emphatically endorsed the Forward Mission policy; they approved of the intention to add a hundred missionaries to the present staff; they virtually pledged themselves to maintain these missionaries. May we not confidently and hopefully call upon them to redeem their pledge?

Before we further consider the question of their ability and willingness to do this—viz., to increase our missionary income by not less than £45,000 per annum—it may be well to remind some of our friends in the churches—of what we hardly need to remind ourselves—that we never expect to be able to provide the vast millions of heathendom with as plentiful a supply of missionaries as there are ministers for the people at home. All that this or any other Missionary Society undertakes to do is to plant the good seed of the Kingdom in heathen lands. That is our part of the work. We trust to those Divine forces which are at work ceaselessly, and whose operation is hidden from us, to cause the seed which we sow to become God's harvest. We rely on the self-propagating power of the Gospel. We look for it to spread as in the first missionary years of the Church, by the natural method, that those who have freely received shall freely give. The evangelistic work must be mainly done by the native Christians. They will sustain their own pastors and send forth their own missionaries. It is what they are now being educated to do, and what, according to their ability, they are actually doing. Meanwhile, if there were a hundred missionaries where there is at present one, evangelising, training, superintending, the need could not be met.

But some will say, It will be years before you obtain the £100,000 per annum, and, even then, that will be insufficient for the work you propose to do. Is there no method by which a larger use may be made of our present resources? As I said at the outset, it does not come within my province to discuss questions of principle or method. But I trust I may be pardoned in digressing, for a moment, to notice two suggestions which have been made, and to which some of our friends in the churches attach importance. The suggestion is, that it is desirable to invite young men who are leaving college, and who propose to devote themselves to a missionary career, to accept such an allowance for a term of years as they would in most cases receive if they entered upon a home pastorate. That men who are called to be missionaries

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would not be deterred by the additional sacrifice—would probably not count it as a sacrifice but as an incitement—goes without saying. Whether we should ask them to make the sacrifice is another question.

The second suggestion is—and I mention it with diffidence—that in view of the fact that we are utterly unable to overtake the need in the great heathen mission-fields, it would be wise to gradually withdraw from our European Missions, leaving them to be sustained by the friends they are sure to command, whilst we concentrate our efforts upon the lands where the darkness is densest, and the need most acute. It is not that Roman Catholics do not require the purer light and fuller truth of the Word of God, but that the heathen millions, who have vastly less light and truth, have the prior claim upon us. One little society is not an Atlas to support the weight of the whole world. These suggestions I pass by. Whether or no they are feasible or desirable, they would not, if embodied in our Mission policy, relieve us of our financial difficulty. We should still need the increased income.

Can it be obtained? Not to any considerable extent, it is likely, from the churches in the agricultural districts. If it is to be obtained it must be mainly from the churches in the commercial and manufacturing districts. It must, of course, be remembered that with these churches there are not many wealthy among them, not in proportion to the churches of some other denominations, and that those who are wealthy, while generous, perhaps, in some directions, are not always the largest contributors to Missions. It is possibly the case that the middle and lower middle class, who have always been regarded as the mainstay of our churches and of our societies, are less numerous and powerful than formerly. It is certainly the case that a large proportion of our people are weekly wage earners. And it must also be remembered, though it is sometimes overlooked, that our churches have to find a great deal of money for their own work, and for local, associational, and philanthropic purposes. I may seem to be arguing against my case that the churches are perfectly well able to save this good ship of the Mission from being stranded on the shoals of debt, and to enable it to sail out upon the deep. I wish to anticipate what may be said against the assumption that the churches can do what is asked of them. They do not, as a rule, impoverish themselves in giving. So far from having reached the end of their resources, they have scarcely got to the beginning of them. I saw it announced the other day that the rich chutes of an Australian gold mine had unexpectedly given out. That was Dutch to me, but I inferred it meant the mine had ceased to yield gold. As regards our churches, the rich chutes have not yet given out. There is still gold in them to be had for the mining.

Considering them in relation to their contributions to Missions I should be disposed to classify the churches as follows: the fairly good, the middling, and the very middling indeed. There are churches which are thoroughly and systematically canvassed. They have a number of subscribers; the schools send up large contributions. It is these churches, already giving largely—more largely, sometimes, than the amount might seem to indicate—which feel the pressure of the need and answer to the spur of our appeals. Something may be done with them, for not many give up to the point of self-sacrifice.

It is not, however, with these churches that our work chiefly lies. It is not

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so much to them that the spur should be applied. There is a very considerable number of churches whose giving to Missions bears no proportion whatever to their numbers or to their means, nor to their outlay upon what may be considered as the luxuries of worship. They content themselves with making an annual collection for the Missionary Society. They have, possibly, one, or two, or no subscribers. They have large Sunday-schools, which contribute little or nothing. And some of these churches—we speak that we do know—are amongst the richest in the country. They can easily raise several hundreds of pounds for an organ, or build a handsome sanctuary at a cost of several thousands of pounds. But what they give they give virtually to themselves, and that, not for spiritual, but for material things. They hardly give to the famishing multitude in heathen lands the crumbs which fall from their own table. To them all appeals for evangelistic effort—at home or abroad—are outside appeals—a phrase significant of much. It is these churches which chiefly demand our attention. The claims of the heathen world must be brought home to them; they must be led to look until their very hearts weep within them, upon the sins and sorrows of the Christless people, and so to realise that the appeal to give to these people the Gospel of salvation, of hope, and consolation, is not an "outside appeal," but the very appeal of Christ Himself coming to them through the spiritual needs of men.

How to reach these non-missionary churches and Sunday-schools is the problem to solve, and which our brethren who are visiting the churches are attempting to solve. It seems to me that the only way to reach them is through their ministers and church leaders and school superintendents. This is the end to aim at—in every church a minister, himself on fire with the missionary spirit, and kindling the whole church with the flame that burns in his own soul. In every church a collector, who is the general of a small army, not a put-a-penny-in-the-slot machine which only takes what is put into it, but a missionary enthusiast, who imparts to collectors and givers alike the contagion of his own enthusiasm. In every Sunday-school a superintendent, or secretary, in hearty sympathy with Missions, who, by means of the monthly missionary address and by seeing that the school library is well-equipped with the missionary literature, both of our own and of other societies, fosters an intelligent and sympathetic interest in Missions throughout the school. The revenue from our schools can be largely increased. The money comes through the children, but the greater part of it comes from the parents, and it is good both for parents and children that they should subscribe in this way, and especially for the children, who are thus being trained to sustain the Mission in future days.

The increase of income required to meet present expenditure ought to be obtained, without much difficulty, before the close of the present financial year. The increase of income necessary to continue the Forward Movement will not come all at once—unless it be the unexpected which happens—but if it comes gradually, within five or six years, we shall be able gradually to extend the work. Is it not our heart's desire and prayer that we may witness a mighty quickening of the life of our churches? May it not be that the Lord will speedily visit us with the revival for which we wait as the thirsty land waits for the rain? Then will our hearts be enlarged, and then we shall

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give freely, abundantly, as the water flows from the spring—as the light streams from the sun, without waiting to be visited or appealed to, that the work of the Lord may be done.

This whole question of giving ought to be reconsidered in the light of our obligations to our Saviour, and in presence of His sacrifice for us. If the Jew gave in tithes and offerings not less than one-third of his income in each year as an expression of his gratitude to God, what should we give as our thank-offering to God for His unspeakable gift? Did our congregations only know what the Jew was called upon to give under the Old Dispensation for the worship of God and the relief of the poor, with what enhanced fervour would many of them rejoice that they are not under the law, but under grace.

Especially in regard to Missions do we need in our giving the quickened and enlightened conscience which will remind us that we are not owners but stewards of whatever share of this world's goods our Lord has entrusted to us, and a heart in fuller sympathy with our Saviour, and with His purpose to save the world. It ought to be understood that this Mission work is to be done by Christ through us, living in us, that every member of Christ's body—the Church—is, for that reason, a missionary, that every member of a Baptist church is, in virtue of that fact, a member of the Baptist Missionary Society. It is not permitted us to distinguish between Home and Foreign Missions, and to say, "This we will support," "That we will neglect." It would be well could we banish from our vocabulary the word "foreign" as applied to Missions. It is too suggestive of remoteness, not only in respect of distance, but of sympathy. All Mission work, whether at home or abroad, is essentially the same. What we give to Missions is an indication of many things. It indicates our estimate of the reality and worth of our own salvation. I knew of a man, a Christian minister, who was in danger of drowning, and who gave a man sixpence for saving his life. That was his estimate of the value of his life—sixpence—and probably it was as much as it was worth. What we give to our Saviour, in token of our gratitude for His great salvation, is our estimate of its value to ourselves.

Our contributions to Missions indicate in unmistakable fashion what we really think of our brethren and sisters who are perishing for lack of knowledge, the measure of our love and pity for them, and of our desire that they may possess the blessings of Christ's salvation.

More than all, it indicates what is our conception of Jesus Christ, what He is to us, and what we feel towards Him, who, in giving Himself for us, gave all. Could many of us venture to offer the meagre sum which we contribute to Missions if we had any thought of Jesus Christ? We give our money; we must give ourselves. The gift without the giver is bare. We give to the collector; we must give to Christ. We give to the Society; we must give to our Saviour, for the love which we have towards His Name.

This one thing it is laid upon us to do, to impress upon the churches, and more particularly upon those churches which have hitherto held aloof from Missions, that it rests with them to decide what our future Mission policy shall be. Will they tell us by their ample offerings that we are to continue that Forward policy, through which untold blessings have come upon the churches themselves, and which has written a new and inspiring chapter in missionary

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history; or will they, by withholding their gifts, give the signal for retreat? It is a solemn decision which they have to make, tremendous in its issues. It is this—Will they, knowing the Lord's will, do it, or do it not? Be indifferent to this work, forsake this work, they dare not, cannot if they possess the spirit of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. And that, with all their limitations and defects, the churches do possess this spirit of Christ, their history, their labours, and their achievements sufficiently declare.

A JOURNEY TO PARIMATH, SANTHALISTAN.

(*See Frontispiece.*)

THE following letter from the pen of the Rev. T. R. Edwards, of Serampore, by the kindness of Mr. T. H. Walduck, is printed in the MISSIONARY HERALD :—

"OUR JOURNEY.

"I want to send you some account of my recent trip to Parimath, in Santhalistan. From the 12th of December to the 5th of January inclusive, the East India Railway Company issue return tickets to passengers for an ordinary single fare. Therefore, Mr. Summers and I decided to avail ourselves of this concession, and take a run to Santhalia. We intended visiting first Parimath, then Boidyonath, and last of all Barakor. All of these are sacred places of pilgrimage to the natives of this country.

"We started on the morning of Thursday, the 27th of December. We travelled all day up the East India Railway, passing Burdwan, Aransol, and Raneegunga. At Madhupore we changed trains, and took a branch line to Giridhi. We arrived at Giridhi between six and seven o'clock. We learned that we could go on to Parimath that night by engaging a push-push. However, as we were desirous not of rushing through so much as of taking our time, getting all the fresh air we could, and seeing the country we passed through, we decided to wait till morning, and spend the night in the station waiting-room.

"OUR WELCOME.

"It was here that our troubles began. We got a hearty meal off the provisions we brought, and a warm cup of tea by means of our kerosine stove, and then we spread our blankets on the bench in the waiting-room and sought a well-earned night's repose. But no sooner had we turned the lamp down, and stretched ourselves on our bed, than an army of mosquitoes came rushing at us. They sang pæans of joy over our prostrate forms, and

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settled down on our hands and faces in the most determined manner. I don't think I ever before heard such a variety of tone in the song of the mosquitoes. If it had not been for the onslaught it portended, it would have been quite harmonious to listen to. Safe within the folds of a mosquito net it would have sent one off to sleep with a deep sense of gratitude to the inventor of netting. But, situated as we were, sleep was out of the question—at any rate, I found it so. Oh, how many times I wished that long, dreary night through that I had brought a net with me! How happy I thought the natives who could go to sleep with their faces covered with their blankets. I tried this plan and nearly smothered myself. All that I could do during the whole of that long night was to beat the blood-thirsty tribe away as they came near, and listen to the station clock striking the hours. At last, in the early morning, exhausted nature gave way, and I fell into deep sleep for about an hour. After getting up, Mr. Summers and I compared notes (or, I should more accurately say, compared faces and hands) as to the night, and we found that our hands and faces were covered with bites as if some eruption had broken out.

"OUR CONVEYANCE.

"As soon as it was light we engaged a two-wheeled push-push, and had our boxes, &c., placed on and in it, and started on our journey of eighteen miles to the foot of Parimath. What is a push-push? you will say. I have travelled by many sorts of conveyances since I have come to India, but never by a push-push before this. A push-push is a large oblong box, tall enough to sit up in, and long enough to lie down at full length in. It has a door at the one end, and sliding windows at the sides. This box-like affair is placed on springs and wheels, and is provided with shafts, but the peculiarity is that instead of being drawn by a horse it is drawn as well as pushed by men. Two or four men, according to the size of the conveyance, pull at the shafts, and two or four more push from behind. Some of the larger conveyances have four wheels, and need at least eight men to manage. Our conveyance, being a two-wheeler, was provided with four coolies. I understand that a great deal of travelling is done in Santhalia by means of conveyance of the above description. Horses might be used, but manual labour is cheaper than horse-power. One of these coolies gets the wages of eleven pice for a stage of at least nine miles. This would amount to nominally, in English money, about fourpence. Up hill, of course, it is a great labour to drag the push-push, but where there is a declivity the coolies run with great speed. Boxes and luggage are generally placed on the top, where there is a rail going round to prevent them falling off; and it is on the top,

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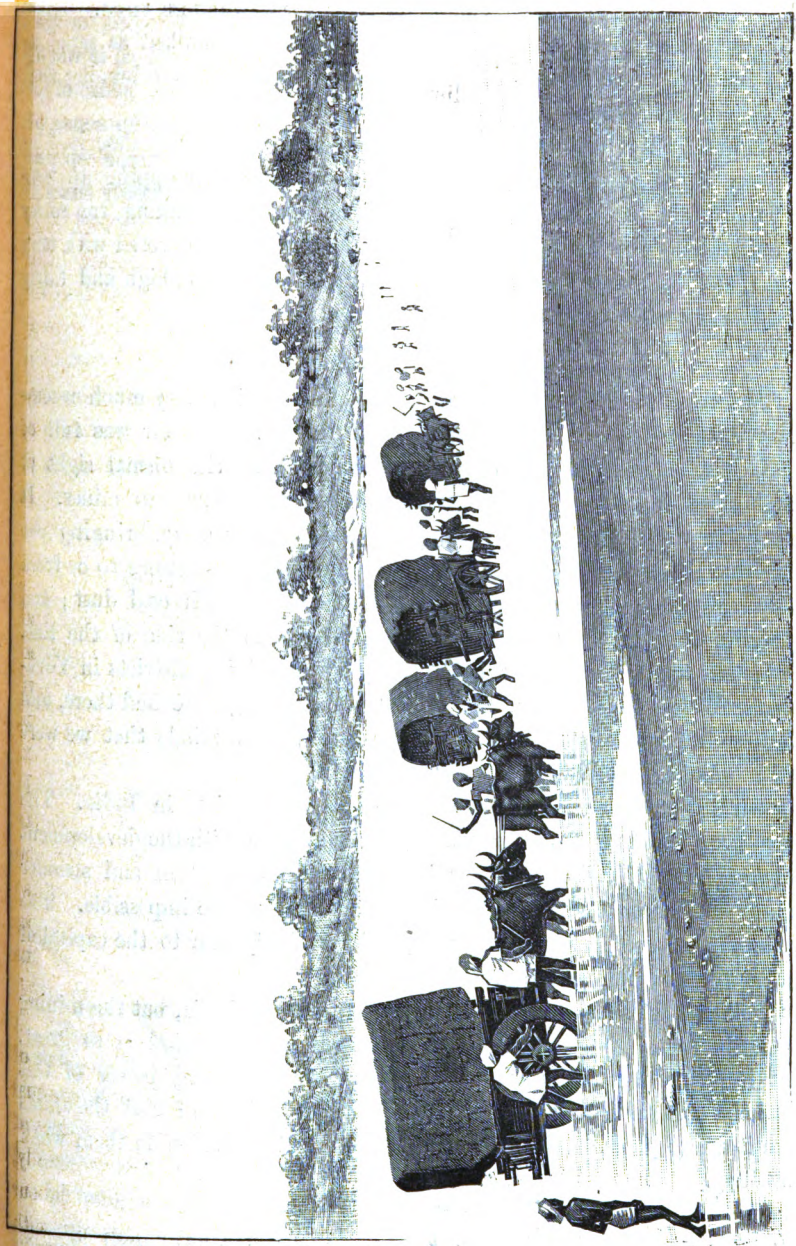

VIEW OF THE BARAKUR RIVER: A TRAIN OF BULLOCK CARTS CROSSING THE RIVER.—(*From a Photograph.*)

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too, that servants ride. Our servant went along perched on this high platform. Inside, on the cushions, we rode when we were tired. However, as we had come to get exercise and fresh air, we walked as much as we were able. And at this season of the year the air was so bracing that exercise did not produce fatigue.

"Santhalia is a large tract of country, and may be generally described as a rocky undulating plain, with hills more or less high cropping up here and there. It has some fertile parts, but is, generally speaking, too rocky to cultivate. The portions that are not cultivated are covered with thin forest, and look very pretty. The country, as a whole, is high and fairly dry, and is quite a contrast to swampy Bengal.

"INDIAN COLLIERIES.

"Shortly after starting, we passed through a region very much resembling some of the mining districts in Yorkshire. The air was full of smoke and coal dust, and the landscape presented the dismal sight of numbers of chimney stacks and tips of refuse from the coal mines. It was a busy scene everywhere. Engines were puffing away, bringing the coal from the collieries to the main line; miners were hastening to or from the pits, the latter almost entirely nude and covered with coal dust; and hackeries (cow-carts) were busy carting the coal to the side of the line. Altogether the scene reminded us vividly of the mining districts in Yorkshire or Wales. However, a few palm trees standing here and there, and the wretched huts of the people, brought back to our minds that we were in a tropical and foreign land.

"Giridhi is one of the largest coal producing districts in India. The discovery of coal in Santhalia has had much to do with the development and progress of India. But for it railway communication and steamer communication on India's larger rivers would be next to impossible. The production of coal at moderate prices, and that fairly near to the capital of India, has been a great boon for the land.

"Better coal has been discovered in other parts of India, but the mining difficulties are so great, and the cost of transit to the capital is so great, that it has to be left untouched. The steam producing power of this Santhalia coal falls far short of that of the English coal; and the smuts from it are so plentiful that railway passengers get covered with them when travelling.

"THE BARAKUR RIVER.

"After leaving this mining part, we got out into the usual Santhal country. At the eighth mile we crossed the Barakur river. As there is no

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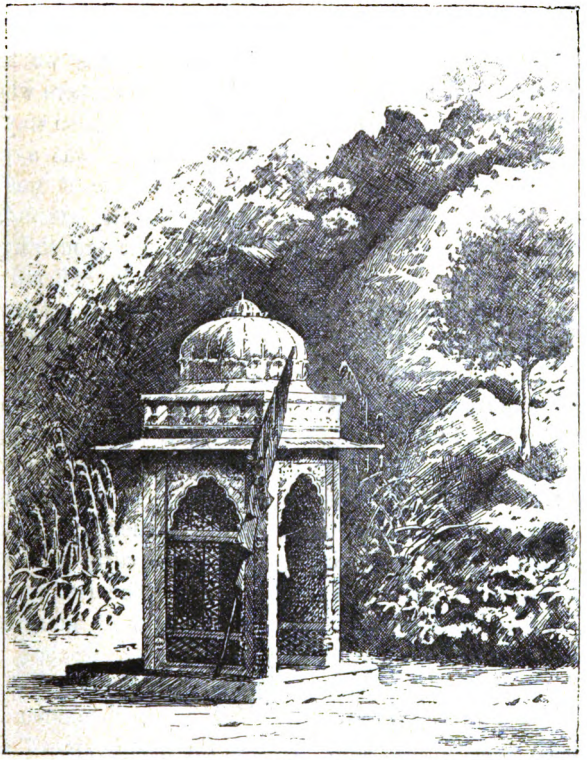
bridge, the river had to be forded. Our four coolies here were insufficient to drag the vehicle through the stream, so we had to engage the services of six others to pull and push. It was a very curious experience to be lying comfortably inside the conveyance while such a number of men were tugging and straining to get us across. Fortunately at this time of the year the water was low—not more than a couple of feet—and so there was no great difficulty in crossing. When the stream is in flood all traffic is



VIEW OF ONE OF THE JAIN SHRINES.—(*From a Photograph.*)

stopped, except the few persons who can afford to cross by means of the iron cages drawn to and fro upon wire ropes by means of a steam engine. To cross in this manner must be a novel and fearful experience. You are suspended at a great height from a slender rope, and down beneath you is the torrent running as swiftly as an arrow and boiling and raging at every obstruction.

"After crossing, we sat down on the banks of the river, and took our breakfast. It was a beautiful scene which presented itself to us here. The

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pure water running swiftly down the river; the white beds of sand glistening in the sunshine; the great rocks lifting themselves here and there out of the bed of the river; and the conveyances of various sorts crossing the stream. It made us feel that even if we went no further it was worth while coming to see that beautiful picture.

"At the ninth mile the four men who had brought us from Giridhi left us, and their places were taken by others. Before reaching the changing station, they gave a loud whoop, and that brought out the coolies who were to take us on.

"PARIMATH HILL.

"The shades of evening were drawing round when we reached the foot of the Parimath Hill. There is a large temple here where the pilgrims stay when they visit Parimath. We had no place to stay in, and so were obliged to spend the night in our push-push. It was a close fit for the two of us, and we felt very cramped, but otherwise it was warm and comfortable. Our poor servant had to sleep upon the ground. I think, however, that he spent the greater part of the night crouching over a fire he kept burning. The wind was bitterly cold and he suffered much. It was a very weird experience to go to bed in our small conveyance drawn up in the shade of a great tree, and near by was the fire with the crouching form of our servant over it, while at a short distance rose the black walls of the great and mysterious temple, wherein we could hear from time to time bells and gongs and drums resounding. However, we spent a good night, and waked up in the morning refreshed. We had an early Choto Haziri, and then we hastened to ascend the hill. It is a walk of six miles up, and the ascent is some four thousand feet or more. We had arranged with coolies the preceding evening to come and carry our baggage up. The walk up took us just exactly three hours. The last part of it was very steep, and we had often to wait, on the pretence of admiring the plain stretching far below us. At last, however, we reached the "Dak Bungalow," which has been erected by the Government for the use of travellers. It is a large and substantial building, and commands extensive views on both sides of the hill. Indeed, the plains spread away to the horizon until they are completely lost in haze. It was a glorious sight, and well rewarded our climb. "We spent the remainder of Saturday and the whole of Sunday on the hill. This rest, after the fatigues of the journey and the climb up, was most grateful. The use of tables and chairs and beds, after having to do without them, was most enjoyable.

"We found it bitterly cold on the hill at night. Indeed, no sooner did the sun sink in the western sky than it seemed to grow suddenly cold all at once. We had to use our overcoats indoors. Fortunately the rooms of the bungalow have grates, and wood is very plentiful on the hill, so we were able to have a roaring fire in our room all through the night.

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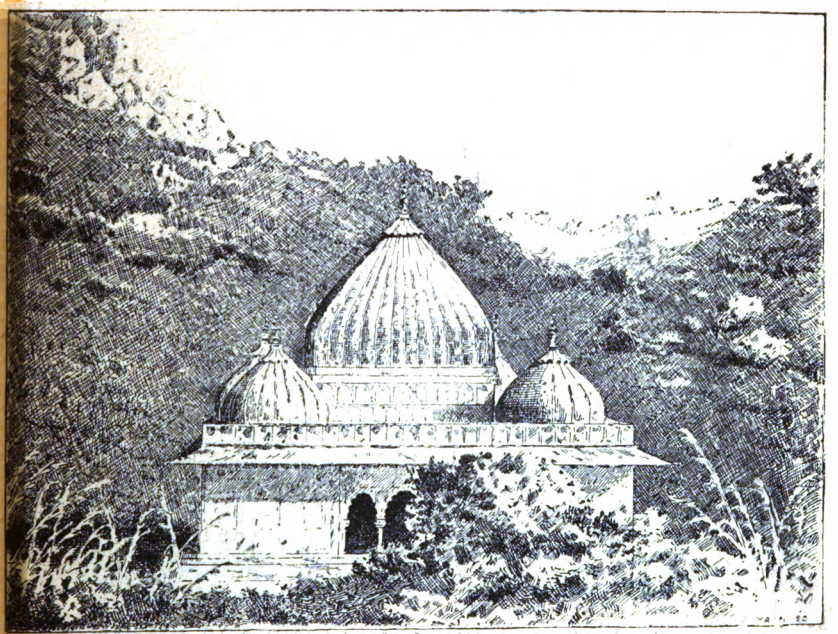
"JAIN SHRINES.

"I must now give some little account of the hill. It stands by itself in Santhalistan, and is one of the most sacred places of pilgrimage to the Jain community. Numbers of these people are continually visiting it from all parts of India during the winter season. We met parties of them on the road between Siridhi and the foot of the hill, and during the two days we spent on Parimath we saw numbers of them paying their devotions at the various shrines. On asking them where they came from, we were answered from Bombay and Guzerat and Delhi and Calcutta, as the case might be. There are twenty-four shrines and temples on Parimath, and, remarkable to



JAIN TEMPLE ON SUMMIT OF PARIMATH.—(*From a Photograph.*)

say, these are planted on all the most inaccessible peaks of the mountain. Rude and rugged pathways are provided from shrine to shrine.

"PICTURE VIEW.

"The pilgrim has to climb to every one of them, repeat his prayers, and circumambulate each. The whole round of shrines must entail on the pilgrim the task of walking many miles of the most toilsome nature. It is no wonder, from their point of view, that they go away with the conviction of having achieved much merit by the hazardous character of the climbing involved in this pilgrimage. The shrines on the hill number twenty-one, and the temples three.

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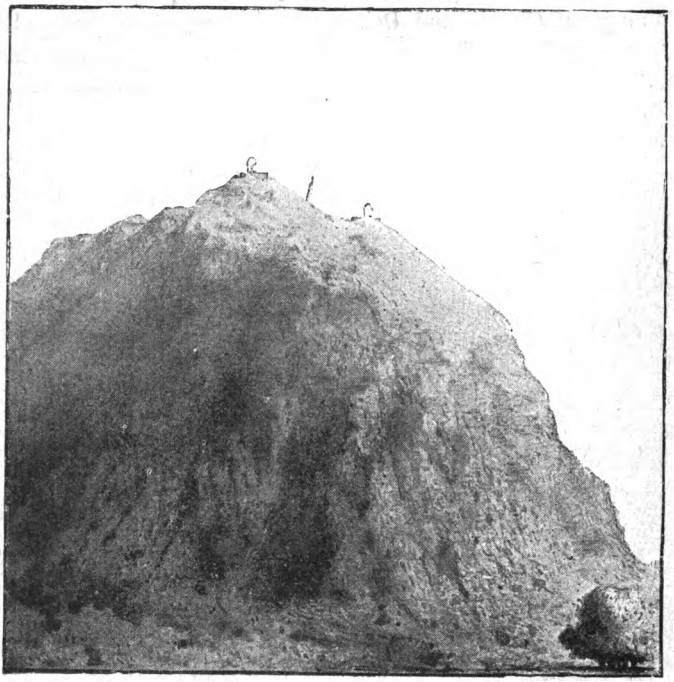
"The former are small erections of marble, and look very graceful. They are open at the one side, and contain no images of any description, only two footprints in relief on the floor. These footprints are the objects of veneration. The Jains believe that each pair of these footprints was produced by a sage long ago standing there immersed in meditation. They declare that some of these sages stood for many thousands of years upon these bleak hill-tops engaged in meditation upon the infinite, until they became absorbed into the all-pervading infinite essence.



ONE OF THE PEAKS OF PARIMATH, JAIN SHRINES AT THE TOP.—
(*From a Photograph.*)

"And for this reason they come to venerate the footmarks they have left behind them. How different the ideal these Jains have of a holy life from that of the Christian's ideal. Theirs is that of a lonely sage engaged in ceaseless meditation, benefiting no one, only selfishly seeking his own emancipation from a world full of care and trouble, while that of the Christian is of a man living a holy and pure life among men and spending his life for the good of others. The Christian's ideal is presented in its full beauty in the self-denying, loving, sympathetic Jesus.

"The offerings made at these shrines consist of various dried fruits, such as cocoa-nuts, dried dates, almonds, and spices, and of course *money*. As

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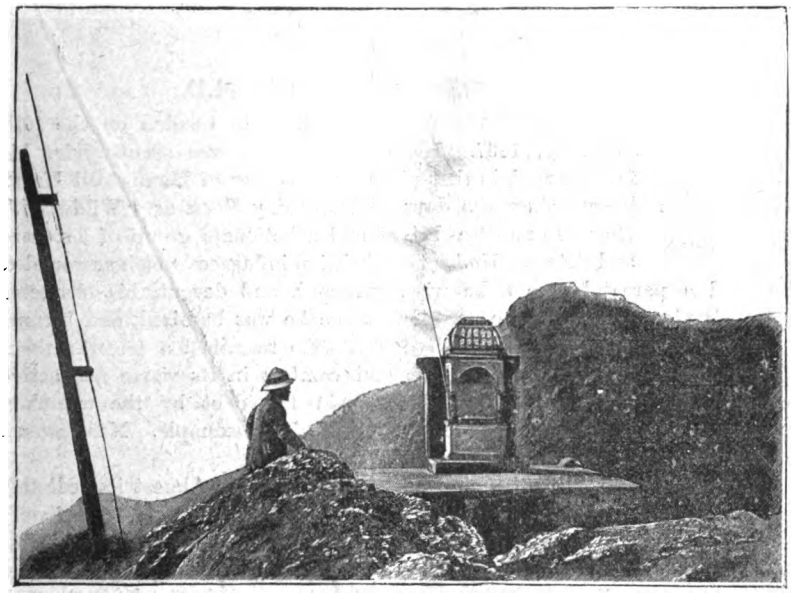
a band of pilgrims passes along making the usual offerings, men belonging to the temple at the foot of the hill follow them and carry away the gifts.

"Besides the shrines, there are three temples which contain images of a Budhistic type. Here larger offerings have to be made. Some of these images are very resplendent, being made of white and black marble, with mother-of-pearl for eyes, and in one case the eye consisted of a large diamond.

"THE JAIN RELIGION.

"From all this it would appear that the Jain religion is a strange mixture of Buddhism and Hinduism. Its principles and philosophy are Budhistic in character, but its worship resembles that of the idolatrous



NEAR VIEW OF ONE OF THE JAIN SHRINES, WITH LIGHTNING CONDUCTOR.—(*From a Photograph.*)

Hindu. This shows that men need something more than philosophy, of however exalted a character; they must have something to worship. If there is no God to worship they will worship footprints and relics and images of the Buddha himself. We could not help thinking how sad Buddha would feel if he could see that he had himself become an object of idolatry to his adherents, whereas he spent his life in seeking to overthrow idolatry. No system of religion can prevail which forsakes God.

"During the two days we spent on the mountain, we visited most of the shrines and temples, and had talks with the people. One thing which had great fascination for us was to see the *shadow* thrown by the mountain

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on the plain when the sun was setting. We watched it gradually creeping from the foot of the hill until it extended over the plain for many miles, and at last it seemed to lift itself up into the sky at the horizon. This was on account of the thick haze which hung there.

"Well, I must bring this long epistle to a close. We left Parimath Dak Bungalow at sunrise on Monday morning, the 31st of December, and made the descent of the hill in a little under two hours. There the agent of the Raja who owns the Temple took us round to see the objects of worship, and, on leaving, made us a handsome present of the very fruits which doubtless had been offered at the Temple. We enjoyed them none the less, for they were still God's good gifts to us."

IN MEMORIAM.

SIDNEY ROBERTS WEBB, M.D.

SIDNEY ROBERTS WEBB was born in London on the 19th February, 1867. His early boyhood was spent under his father's roof, in that picturesque corner of Hampstead Heath known since the days of Domesday Book as "Wildwood." He was one of a bright and affectionate group of brothers and sisters. Under the Christian influences which surrounded him, and a parental care alike wise, generous, and devout, his character rapidly developed; and at the age of fourteen he was baptized, and became a member of the church at Heath Street. He remained a member there till his death; and if he found help and comfort in its warm and active sympathy with his high purposes, he repaid the debt by the unbroken consistency of his conduct and the inspiration of his example. None mourn for him so deeply as we who knew him best.

Sidney Webb was a missionary from the beginning. Almost immediately after his baptism, his father received a little note from him, still fondly preserved, in which he says that for six years past he had wished to become a missionary, and asks that he may be educated with that view. The letter led to a conversation, and the conversation to an understanding that his wish was to be recognised, and, if possible, carried out. Sidney himself had never any doubt of the Divine call. Years afterwards he writes from the Congo: "It was Christ's command that prevented me from being at Penmaenmawr this summer. He said, Go ye into all the world and preach the Gospel. He said it to *me*, in such a way that I gladly obeyed Him, and came out to Africa."

One of the most active influences in bringing Sidney to a full religious decision was that of the Sunday afternoon class for boys and girls which Mr. Gibbard Hughes was then commencing, and has continued to conduct with such admirable effect. It supplied not only an aid to his own growth in grace and knowledge, but a fine training ground for service. He early set himself to seek the salvation of all the younger boys he could get hold of. His keen love of games, and his manly, modest ways, made him a universal favourite in the class; and he used his advantage well. He would

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go straight off from the cricket-field, arm in arm with some young player, and plead with him to close with Christ. He would watch the paths across the Heath, along which he knew that certain boys would come, and seize the moment to speak some earnest, appealing word. And this he did, as he did everything, not from an occasional impulse, but as a habit of the new life. "We could always depend on Sidney," says Mr. Hughes; and all who ever worked with him can say the same.

In 1881 he was sent to Mill Hill School, and at the end of his course there, he matriculated in the University of London. A little later, he entered on his medical studies at Edinburgh; he passed his examinations there with credit, and gained his degree of Bachelor of Medicine. The diploma of Doctor was conferred upon him in 1892. After leaving Edinburgh he was for some time resident medical officer at the Mildmay Mission Hospital in Bethnal Green. Through all these stages he showed the same readiness to take up whatever came to his hand to do for Christ; and the same simplicity, directness, and determination in discharging it. But perhaps it was the seaside services for children, into which he was induced to throw himself in 1887, which most excited his ardour, and drew out his peculiar gifts. His letters on this subject, addressed to his friend and comrade, Mr. Howard Staines, show a heart on fire for the personal salvation of the boys and girls with whom he met at these services. Here also the athletic element enters; there are anxious inquiries after "a good pitch for cricket and a good field for sports." He hopes to bring his knowledge of botany into service in the excursions to be made. "But all towards *the great end*," he adds. One by one he sought to get hold of the boys. He corresponded with numbers of them afterwards. He prayed for them continually. "What a crowd of boys," he writes from Wathen in 1893, "whom one has loved and tried to influence, can be recalled in procession by the memory! I should not be so fond of the boys here if it had not been for the practice I had at Worthing and Penmaenmawr."

On the 1st January, 1893, with his newly married wife, Dr. Webb was commended to God's care in the midst of the church at Hampstead, where he had been so long known and loved; and a few days later sailed from Antwerp for the Congo. Africa had been early laid upon his heart by his intercourse with the Combers, and especially with Mr. Bentley, who had throughout been his adviser. But he was prepared to accept any field to which the Committee might prefer to send him. "I used to say Africa," he writes, "and I had a low idea of all other work; now, thank God, I say anywhere that my Lord and King appoints." Africa, however, was to be the scene of his short two years of missionary service; and Wathen was his allotted post. Dr. and Mrs. Webb were met upon their way by a party of boys from the station, with banners and drums and hospitable attentions; and his heart opened to them at once. As in England, so upon the Congo, it was the boys with whom he was to find his special opportunities.

Medical work was not neglected. Patients multiplied as the skill and kindness of the young doctor became known. He had sometimes as many as 120 in a day; and five of the boys would be assisting him through the long hours of the morning dressing ulcers, while he himself examined into all the cases, dispensed the medicine, and attended to the more serious

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wounds. He began simple lessons in physiology with the highest classes in the school, and was translating a small hand-book on the same subject for the use of the native evangelists. His medical skill was also in frequent requisition for State officials and other Europeans. But from April, 1893, to March, 1894, he had the entire school at Wathen under his care, comprising from 70 to 110 boys; and it was among them that his directly missionary work was mainly done.

There were, first, the regular school lessons to be superintended, and into them the young Englishman plunged with scarcely any knowledge of the native language, but bravely using what he had to "criticise the copies, and explain the mysteries of multiplication and division." There were the games of the boys to be entered into, and all their curious questions to be met. "We are inundated in the evening with boys," he writes, soon after his arrival; "they play about the room, look over our shoulders, and watch our writing; and we allow them as much liberty as is good for them." Then, as the language became more familiar, followed the old familiar plan of individual religious conversation, and the address, when his turn came, at the service where all assembled. The first address which Dr. Webb gave in the native speech without assistance was on the last Sunday of 1893. It touched the hearts of many of the boys; and of one, in particular, baptized the following year, who traced his decision to its earnest appeals. "We are having good times," he writes home in April, 1894, "and better are coming. There is a spirit of inquiry abroad, and I have begun to try my hand at personal talk with a limited vocabulary. I like the boys," he adds, "as much as I do English boys, and I hardly expected to do this. My twist in the direction of boys holds good for black as well as white." Mrs. Webb's observation is to the same effect. "The boys were fond of him," she says, "and he was passionately fond of them. His longing desire was that they might become Christ's servants, and follow Him." It is delightful to know how that desire was gratified before he died. He had himself the joy, on the 4th of February of the present year, of baptizing Ntinani and Mabika, and of seeing them already engaged in telling out the Gospel to their countrymen.

Dr. and Mrs. Webb left Wathen at the end of March for their first furlough, in good health and spirits, and with bright anticipations of seeing home and friends once more. With equal delight and hope their friends awaited them. How the shadows suddenly fell and deepened is described in the letter which follows from the young wife, who has been such a true and able helpmeet to her husband in his missionary work, and who now wrote under the immediate impression of her sore bereavement. The letter is one written, as has been said of the Apocalypse, in tears, and with tears it will be read. It shows how two young and ardent hearts, knit to one another by the tenderest affection, and suddenly warned that they must be separated, could bow before the will of God, and confide themselves and one another to His love. It shows how a man with a great longing still to live, and much that made life sweet, braced himself to die without a murmur; and how the Master, remembering His own Gethsemane, came swiftly to His servant's side, and took away the fear of death.

Sidney Webb died as he lived; and he has carried with him the character and capacity formed by the experience and discipline of earth. The Congo has been the arena on which many a spiritual athlete has received his training for heavenly service; nor can any of the noble lives laid down there have been wasted. Our brother has "gone up higher," at the call of his King. His powers are to be henceforth exercised in a grander field. He is among the "called and chosen and faithful" who "follow the Lamb whithersoever He goeth."

Hampstead. WILLIAM BROCK.

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LETTER FROM MRS. SIDNEY WEBB.

IN the HERALD for last month we intimated that, by the kindness of Mr. and Mrs. Conrade Webb—the parents of Dr. Sidney Webb—we hoped to be able to print in this issue a private letter addressed to them by Mrs. Sidney Webb, giving a beautiful and touching record of her husband's last days. Mrs. Webb wrote this letter on Easter Sunday, on board the African mail steamer *Boma*:—

"MY DEAREST FATHER AND MOTHER,—In two or three days from now you will have received the telegram about Sidney's death. I hope to be able to send it off as soon as we get to St. Paul de Loanda, which we ought to reach by Tuesday at the latest. It will be a comfort to me to think you know of my great sorrow, though I cannot bear to think of the great blow this sad news will be to you all. We had looked forward so much and talked so often about going home, and now it is only I who can go.

"Just a fortnight to-day, we reached Mbanza Manteke, a station of the A.B.M.U. We had a very happy Sunday evening with Mr. and Mrs. Richards and Dr. Leslie. We were singing hymns, and were very happy; we never thought it was our last Sunday together—I mean the last Sunday that Sidney and I had together. The next morning we left, and slept at the River Luvu. On Tuesday, we had a seven-and-a-half hours' journey before us when we reached our lunching place, Ekongo d' Lembe. Three of Sidney's boys had fever, Mabika, Mpkuta, and Kunseko. I wanted to leave them behind; but Sidney did not care to do that, as he said the white Congo Statemen would probably turn them out as soon as we had gone; so he put Mpkuta and Kunseko into his own hammock for the first hour, and he walked. You must not blame him for doing this; the same thing has been done again and again, I suppose hundreds of times, by other missionaries, who have had sick carriers; and Sidney was always very careful—he always had his umbrella up, as well as his helmet on. But he did more walking that day, I think, than he had done before, as in the early morning we had a big hill to walk up, and when we arrived at Nkenge, where the railway is, he was very tired indeed. The next morning he had a temperature of 100·2° on waking, and as he felt ill we did not go on. His temperature rose to 104° that day, but came down under anti-pyrine to 101°. I was very anxious about him, because I did not know what I should do if the temperature went up high. I had sent off some of the carriers that morning (Wednesday) with a note to Mr. Lawson Forfeitt, at Underhill, to say we were delayed. On Thursday morning, Sidney's temperature was 101°, so we thought of travelling by rail if possible, as Sidney was afraid the delay would give me fever also. I sent a boy off at 5 a.m. with a letter to Mr. Forfeitt. The boy reached Underhill about 1.30. About 8 a.m., Thursday, Sidney's temperature came down to 99·4°; it rose again in the afternoon to 103°. In

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the morning, at his dictation I wrote a letter in French to the chief of the Congo railway, asking for particulars as to whether we could travel by it. They sent an agent of the Dutch House, who could speak English, to see what we wanted; he was most kind, and was quite distressed because he had not known before that we were there. He came round again in the evening and brought the railway doctor, who said the place was very unhealthy, and it would be wise to leave it. Sidney did not sleep at all that night. On Friday morning, I think his temperature came down to 100·4°. At midday I felt ill; but as I had only a temperature of 100·2° I did not go to bed until the evening. I don't think Sidney's temperature went up higher than 103° that day, but I can't remember; he had a little vomiting each day, but not much. At 1.30 a.m. I began vomiting; and to our surprise and relief soon after Mr. John Pinnock walked in. Nkenge is seven or eight hours' from Underhill. He had left Underhill at five o'clock the evening before. From that time Mr. Pinnock nursed us both—oh, he was so kind! nothing was too small or too mean to do for us. Every time I vomited he held my head, and I think I must have vomited nearly thirty times before midday. Sidney's temperature that morning was 102°, but he perspired very freely, and by the time we were ready to start his temperature was 100·4°, mine 103°. Mr. Pinnock sent off all our carriers, put us carefully into our hammocks, and brought Brand's Essence, &c., into the train.

"The train reached Matadi at five o'clock (it took us three hours to do twenty miles), and we found Mr. Forfeitt waiting for us with the mission boat. We were carried to the boat in hammocks and well wrapped up in blankets. When we got to Underhill we were taken to the visitors' house, and put in different rooms, as it was thought wiser until we got better. Mrs. Forfeitt sat up all night with me, and Mr. Forfeitt looked after Sidney; we went to bed at once. My temperature was 102°, while Sidney's was only 99·4° I think. Very soon my temperature rose—I think it went up to nearly 105°—and I was vomiting a great deal. I think it must have been about three o'clock when I was feeling so ill and exhausted, and hardly knowing what I said, but only knowing that I wanted him. I called out, 'Sidney, can't you come?' He heard me and came; he talked to me and soothed me, and said that God had been so good in making him so much better (his temperature then was nearly normal), that he did not think that either of us would die. He did not stay very long; but I was much quieted, and afterwards I slept a little. In the morning my temperature was 100°, but his was higher—how much I do not know. About midday he found he had hæmaturia; he told Mr. Forfeitt, and asked to be treated according to Dr. Sims' book. I don't know much about that day, they said we were both vomiting a great deal; my temperature went a little higher than the day before, Sidney's was 103°. On Monday I was better. Mr. Harvey, of the A.B.M.U., sat up with Sidney on Sunday night; he has nursed as many as twenty-eight hæmaturic fevers. My temperature did not go up on Monday, but I was very weak indeed, and had a fainting fit. Sidney's temperature was 103° all day I think; the hæmaturia

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began to stop in the night. They gave us plenty of nourishment—we had goat's milk and eggs—I think I had two or three that night, and Sidney had the same. On Tuesday I was still better and wanted to go and see Sidney. I had often asked after him, and about him, and was rather puzzled because they talked about his being so weak, but I never imagined that he had hæmaturia. In the afternoon Mrs. Lawson Forfeitt and I were talking about Sidney, when I suddenly asked whether he had had hæmaturia; it was a tremendous shock to me when she said yes. I was very much upset at first; but after a while Mr. Pinnock carried me into Sidney's room. Poor, dear boy! he was more upset than I then. He looked so altered, and so bad; then, too, he had a little jaundice, but very slight. I asked him whether he was frightened when he saw the hæmaturia, and he said, No, and that he felt very trustful. We were allowed five minutes together, then I was carried back to bed. That day we heard that the English steamer *Boma*, which had arrived only on Monday, was to start on Wednesday, the 10th. The *Edward Bohlen*, which we had intended going by, was full up with Belgians—all the cabins had been taken before she got to Matadi. The Dutch steamer was expected, but she never starts at any fixed time, and was bound to stay at least three weeks at Matadi; and she carries no doctor on board. The English steamer had a good doctor.

"On Tuesday evening the captain of the English steamer and the ship's doctor came up to see what were our intentions. The doctor went in to see Sidney; the captain was most kind and considerate, and though he had intended leaving at 6 a.m. on Wednesday, said he would wait until nine or ten for us. Nothing was decided that night, as it all depended on Sidney's condition the next morning. On Wednesday morning Sidney was still better, and he was not by any means so weak; he could move himself quite easily. About 8·30 we started; the hammocks were brought into the house, and we were put in. Sidney looked better, his lips were a much better colour. When we got up to the ship the chair was lowered for us and we were hauled up that way. The ship started a very few minutes after we got on board. Here the Forfeitts left us, but Mr. Pinnock went with us as far as Banana. The only passengers on board besides ourselves were Mr. Woodcock, of the International Missionary Alliance, Mrs. Neilson and baby, of the A.B.M.U., and Miss Gardner, a coloured missionary of the same Society. We had a good cabin. The cabins are mid-ship, but it was arranged that I should share Mrs. Neilson's cabin until I was strong enough to look after Sidney. Mr. Woodcock was to look after him at first. After a short rest I went to Sidney's cabin, and stayed with him some time. He wasn't very comfortable—his liver was still upset, his temperature went up again to 103°—we thought perhaps it was the excitement of moving. He was very sorry when Mr. Pinnock left, he had been so very kind and good to him. Mr. Pinnock was obliged to leave, as there was so much work to be done at Underhill. In the evening Sidney's temperature went to 104° and remained so all night. Next morning (Thursday), however, he felt much better; he had slept well, and thought he was

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beginning to recover. I was much stronger that morning also, and able to walk about easily. When I went in to see Sidney, I thought he looked better—his face was a better colour, so were his lips, and the jaundice had quite disappeared. The doctor was with him then. We sat for a while together, when the doctor came back with Mr. Woodcock and told Sidney his temperature was 105·4°, and thought he had better have a bath. Then Sidney told me what little chance he thought he had of living. I cried a little, not much; but I still felt so strongly that he wouldn't die—I had had that conviction for more than a year that we would go home together once more. He told me that he had always been afraid to die (we had both feared death), but now he had no fear, he was quite happy, and ready to go if God wanted him. Yet he desired so much to recover, to go home once more; but his times were in God's hands, and he wanted His will to be done. It was then, I think, he asked me to tell his father and his mother that he was quite happy, and that he did not fear to die. When the doctor came to take him to the bath, he kissed me and said, 'God bless you,' and told me to go and pray for him; and we prayed—Mrs. Neilson, Miss Gardner, and I. Just before he went to the bath the doctor took his temperature again, and it had gone up in that short time to 105·8°, nearly 106°. Sidney did not know it was so high. The bath brought it down to 103·5° very soon; they kept him in the bath-room for a little while, and soon his temperature went up again to 105°. They gave him a second bath, and his temperature came down to 101·4°. I think he fainted, or nearly fainted in the second bath—he thought he was going to die, and Mr. Woodcock said he was quite happy and triumphant. When he was brought back to his cabin the doctor said he must try to sleep; but he said he could not, his brain felt in a whirl, and he did not feel as if he had all his senses. I tried to keep him as quiet as possible. Very soon his temperature rose to 102°; he began to perspire a little, and oh, how I clung to that hope! and watched that he should not get uncovered in the slightest bit. He began to get more and more restless; I tried to keep his head cool with Florida Water. He kept praying, and asking that he might recover if it was God's will. He told me to cling to every hope; he kept saying, 'God bless you, dear.' He asked me to give his love to Percy's children. Once he was praying, and I heard him say 'my brothers and sisters.' He kept saying, 'My Phœbe, my poor girl, my dear girl, God bless you;' but still I thought he would get better if he could only sleep. When it got dusk I sang to him 'Abide with me,' and at the end of the first verse he said, 'He is abiding with me.' When I came to 'I'll triumph still' he joined in, though I told him not to, and went on through the first two lines of the last verse:

"'Be Thou Thyself before my closing eyes,
Shine through the gloom, and point me to the skies.'

After a little while I sang to him 'Jesus, Lover of my soul.' He was quieter then, and said 'Amen' several times. Once he quoted the twenty-third Psalm: 'Yea, though I walk through the valley of the

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shadow of death, I will fear no evil.' He kept saying, too, 'My Father! my Father!' The temperature was then 104° again. About eight o'clock I was so thoroughly tired and exhausted that I asked Mr. Woodcock to sit with him while I went to rest for a while; he was quieter then, and seemed more inclined to sleep. I was so faint and tired that I lay down; but I could not sleep. I don't know what time it was when I got up again. When I got to Sidney's cabin, Mr. Woodcock said he had been sleeping quite quietly, and his temperature had come down two points. This coming down of itself seemed a good sign. When I went to Sidney, he told me to go to bed, and seemed so distressed at the idea of my sitting up, that I promised to go at once. He told the doctor it would be a sin and a shame if he (the doctor) let me sit up. So I said good-night and went. It was the last time I saw him conscious.

"At twelve o'clock Mr. Woodcock called me up. The pulse had suddenly changed and was 104°. The doctor was with him, and, I suppose, called Mr. Woodcock, who stooped over Sidney, when suddenly Sidney struck Mr. Woodcock, further evidence that he had become delirious. When I spoke to him he seemed to recognise my voice, and looked round, but couldn't see me. When I told him to put down his arm he did so, each time I told him; and when I told him to shut his eyes and go to sleep, he shut them up tight like a child does when you tell him to go to sleep, and it does not want to. Whatever I told him to do he did. He began talking in Kongo, and seemed to think he was on the road, and that the carriers would not show him the right way. He wanted the road to Hampstead, he said. It was terrible to see him for us who looked on, but as for my darling himself, he felt nothing of it, and his passing through the valley of the shadow of death was painless and without anguish or fear. After a while his voice changed; he spoke thickly and deeply, as he never spoke in life; sometimes he shook as if he had palsy. Then I got faint, and Mr. Woodcock carried me into the saloon—the captain was there, and he was most kind. I think Sidney got a little violent once when I was out. I wasn't out long when Mr. Woodcock told me he was sinking rapidly, so I went back. He was not delirious then. After a little while the doctor took his temperature in the axila: it was nearly 112°—an awful temperature. He was not long in dying, and at two o'clock he died. I had been perfectly calm all through, only felt faint at times; and when the doctor said I had better go back to my cabin, I gave my darling one last kiss. He looked and felt as if he were asleep; there was none of the awful coldness of death. And then the doctor carried me back to my cabin.

"*Easter Monday.*—I have told you so far; I hope I have remembered everything he said. That last Thursday afternoon when I was with him he asked me if he did not recover to let him be buried at sea; he did not like to lie in an unknown grave, or on an unknown shore; he would rather be in the sea, the 'grand old sea.' So that night I told the captain. We were anchored off Ambrizette, and the captain put out to sea, stopped the ship at 6.15 a.m., and they buried him at sea; then we returned to Ambrizette. The

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captain asked Mr. Woodcock to take the service. A bell was tolled first, and a salute fired, and then they had the service.

"I was talking to Mr. Woodcock this morning, and he said Sidney did not faint in the bath, he was faint before they took him to the bath. In the first bath he thought he was going to die, and spoke of the boys at Wathen, how much he should like to have gone back, how much he wanted to get well again, if it was God's will, of his home, and of me. The doctor and Mr. Woodcock both seem to think he suffered from heat stroke, and indeed it seems so by the persistent high temperature, but how, or when, or where he got it I can't tell—he was always so careful, and never walked without helmet and umbrella up as well. He is happy now, and sometimes he does not seem so far away; but oh, I miss him very, very much! Everyone has been so kind and sympathetic and good. We have such a nice steward—he was so good to Sidney. The captain has been very kind indeed; he wanted to help to bathe Sidney, and was quite vexed, Sidney told me, because the doctor would not let him in.

"I am so sorry for you all at home. The shock will be so great, and it will be so long before you get my letter after the telegram reaches England. We had talked of this journey and the home-going so much and for so long, and now things will be so different for us all. He died on Good Friday. We have been so happy together in the short time we have been married, in spite of the many discomforts of African life, in spite of sickness and weariness—we have been so very, very happy. To-morrow we reach Loanda, where the telegram is to be sent to Mr. Baynes.

"I shall be so glad to get home, and be with you all again. I hope you will get this letter a few days before I get to Liverpool; I shall telegraph from Las Palmas, so that you may know when to expect me. Mr. Woodcock has been most kind; he will do anything for me; he has helped me pack Sidney's things.

"Mr. Woodcock is writing a full account of Sidney's illness here to Mr. Forfeitt, so I need not write; but I am writing to Mr. Bentley. I also am writing to my father.

"For myself, I am getting on well. Yesterday I went to table for the first time.

"May God bless and help you all in this trouble, even as He has and is helping me, and grant that we may soon meet again, though our meeting will be so different to what we had always hoped and prayed for.

"I used to think that, if Sidney died, I could never bear to speak or hear him spoken of; but now it is so different—it is such a comfort to talk of him, and of our past happy life.—Your always and ever loving daughter,

(Signed) "A. PHŒBE WEBB.

"*Thursday*, 18*th*.—We have reached Kabinda; this is to be posted soon. I am getting on well. The captain told me yesterday I was looking much better, and already have a little colour. I shall telegraph from Las Palmas—the captain hopes to reach there on May 12th; and he also hopes to reach Liverpool on May 20th at the latest."

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THE LORD LOVETH A CHEERFUL GIVER.

THE cordial thanks of the Committee are given for the following welcome gifts, indicative of deep interest in the work of the Society:—"C. F., Folkestone," for silver trinkets for the support of missior-work in China; "C. F." for silver trinkets for the Congo Mission; "A Poor Cripple," for a small silver knife, "for sending the Gospel into the dark regions of the Upper Congo River"; "An Old Soldier," for an old silver coin for the work of the Mission in India; "A School Girl," for a small silver chain, who would "rather turn it into money for the Mission than wear it"; and "A Blind Widow," for a small gold thimble, "the only thing of value she has," for the Congo Mission.

Grateful thanks are also given for the undermentioned timely and welcome contributions to the funds of the Society:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. John Cameron, £30; Mr. J. G. Smith, Watford, for *Debt*, £50; "One who has known the Mission from a child," for *Debt*, £10; A. B., Nottingham, for *Debt*, £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the last meeting of the General Committee, on Tuesday, June 18th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. T. W. Medhurst, of Cardiff,

The Minutes of the last meeting were read and confirmed.

Mrs. Timothy Richard, from Shanghai; the Rev. Geo. B. Farthing, from Tai Yuen Fu, Shansi, North China; the Rev. H. E. Barrell, pastor of the Bombay Baptist Church; and the Rev. S. J. Jones, pastor of the Dinapore Baptist Church, N.W.P., met the Committee on their arrival in England, and were warmly welcomed by the Treasurer on behalf of the Committee.

Mr. John Bell, of Regent's Park College, and **Mr. F. W. Jarry**, of the Pastors' College, on the recommendation of the Candidate Committee, were accepted for mission service, the former for the Congo Mission, and the latter for work in Orissa.

Mr. Bell and Mr. Jarry met the Committee and were cordially welcomed by the Treasurer in the name of his colleagues.

Special Prayer was offered by J. J. Smith, Esq., of Watford, and the Rev. Charles Brown, of Ferme Park.

The Rev. J. E. Roberts, M.A., B.D., of Union Chapel, Manchester, was unanimously invited to accept the vacant seat on the Mission Committee.

The Rev. W. D. Hankison, of Matale, Ceylon, was appointed a full missionary of the Society upon having passed his final examination in the Cinghalese vernacular with marked distinction.

The Resignation of the Rev. F. G. Harrison, of the Congo Mission, in consequence of the inability of Mrs. Harrison to return to Africa, was regret-

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fully accepted; the Committee recording in a sympathetic resolution their warm appreciation of the devoted services of Mr. Harrison in connection with the Congo Mission.

The sale of certain property belonging to the Delhi Training Institution (now removed to new premises) to the Zenana Mission, was cordially approved, the Committee feeling thankful that by such an arrangement these premises will still be retained for Christian work, and meet a very pressing and urgent need of the Zenana Mission for enlargement of their native girls' school accommodation.

An appeal for the establishment of a new Mission at Buenos Ayres, South America, was respectfully declined, in view of the present financial position of the Society.

The meeting was closed with prayer by the Rev. W. Hill, Secretary of the Bible Translation Society.

RECENT INTELLIGENCE.

WALTHAMSTOW HALL, SEVENOAKS.—The Committee of Walthamstow Hall have much pleasure in offering their warm thanks to all the kind friends who have so generously responded to the appeal recently made on behalf of a bazaar at Bromley, in aid of a Sanatorium. Many articles for sale, as well as some money gifts, were received from friends, both at home and abroad, for which hearty thanks are offered, and, as the result, they are glad to say that the amount already received is little short of £300, the expenses being only about £10.

There are still a few things left, which will be exhibited at Walthamstow Hall, on Thursday, July 11th, at 3.30, at the Children's Annual Day, when friends are invited to be present. It is, however, obvious that substantial aid is still urgently needed to carry out our hopes in the completion of the Sanatorium.

Congo Mission.—The Rev. Philip Davies, B.A., writes from "On board s.s. *Leopoldville*, May 17th":—"We are now nearing Sierra Leone. We expect to be there this afternoon, and leave this evening, taking a direct course to the Congo. The captain expects to reach there within eighteen days from leaving Antwerp. We are perfectly well, and we have had a most enjoyable voyage." Our readers will remember that Mr. and Mrs. Scrivener and Mr. Stephens are voyaging to the Congo with Mr. Davies.

Missionary Arrivals.—We are thankful to report the arrival in England of Mrs. Sidney Roberts Webb from the Congo; the Rev. G. B. and Mrs. Farthing and family, from Tai Yuen Fu, Shansi, North China; the Rev. A. E. Barrell, pastor of the Baptist church in Bombay; and the Rev. S. J. and Mrs. Jones and family, pastor of the Baptist church in Dinapore, N.W.P.

1895.—Autumnal Missionary Services.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Tuesday** and

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Friday, October 8th and 11th. Full details of the various services will be announced shortly.

The Young Men's Missionary Association, in aid of the Baptist Missionary Society, have pleasure in announcing that they have arranged for a Missionary Garden Party, in the grounds of Stockwell Orphanage—kindly lent for the occasion—on Saturday afternoon, July 6th, 1895, to meet the missionaries and their wives, at present at home on furlough, most of whom have intimated their intention of being present. The grounds will be open at 2.30, and during the afternoon there will be singing, musical drill, and hand-bell ringing, by the orphans, and part-singing by a special choir. Inspection of the Spurgeon collection of Luther pictures, Memorial Hall, &c., &c., and introduction of the missionaries by A. H. Baynes, Esq., General Secretary of the parent Society. Refreshments at moderate prices. From 6 to 8 o'clock a Missionary Meeting will be held on the lawn (weather permitting); Chairman, Rev. F. B. Meyer, B.A. Short addresses by missionaries. Collection in aid of Native Schools in India and China. Admission by ticket, which can be obtained of the Missionary Secretaries of affiliated schools; or on application (enclosing stamp for reply) to Secretaries, Y.M.M.A., 19, Furnival Street, E.C. Early application is desirable, as the number is limited.

ACKNOWLEDGMENTS.

THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—

A parcel of cotton garments from Miss M. E. Craven, Bradford, for the Rev. G. D. Brown, Bopoto; two lamps from the Misses Edith and Ida Smart, of Derby, for the Mission Chapel at Mosembi; a parcel of clothing and cutlery from Mr. Butler, Birmingham, and a parcel of newspapers from "M. M.," for the Rev. R. V. Glennie, Bolobo, Congo River; a parcel of cards from Miss Dafforne, Clapton, for the Rev. W. Carey, Barisal; a box of dolls and Testaments from Miss P. C. Ekin's Bible-class, St. Andrew's-street, Cambridge, for Miss Plested, Noakhali; a packet of lantern slides from Mr. W. S. Hewett, Thornton Heath, for the Rev. A. E. Collier, Bankipore, India; copies of the *Freeman* for 1894 from Mr. W. S. Williams, Bangor, for the Mission; and "a lovely statue of Goutama Buddha," from Mrs. Stanford, for the Mission House Museum.

CONTRIBUTIONS.

To June 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.

Public Mtng. at Exeter Hall	66	8	0
Young People's Mtng. at Exeter Hall	94	4	6
Annual Sermon at Bloomsbury Chapel	37	3	5
Sermon to Young Men and Women at Regent's-park Chapel	23	15	7
Soirée at Cannon-street Hotel (on account)	100	0	0

ANNUAL SUBSCRIPTIONS.

Anderson, Rev. H.	0	10	6
Anonymous	2	10	0
Barnden, Mr. and Mrs. G. L.	2	5	0
Barnard, Mr. and Miss	1	1	0
Bennett, Rev. J. L	1	0	0
Burns, Rev. Dawson	1	1	0
Crowe, Mrs. S.	1	0	0
C. S. H. P., for *Bengali School Fund*	1	0	0
Cumming, Mr. W., Ayr	0	10	0
Dadd, Mrs. and Willie Barber	1	7	0
Day, Mrs. Ruth	0	10	0

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Fowler, Mr. W.	0	10	0
Franklin, Mr. J. W.	1	1	0
Galer, Mr C.	0	10	6
Hayland, Mr. (2 years)	1	0	0
Hine, Miss, for *Congo*	1	0	0
Hodges, Mr. E. A.	0	10	6
Houghton, Miss Ruth P.	5	0	0
Hull, Mr. and Miss	2	7	0
Johnston, Mrs. (amount collected)	0	18	6
King, Miss E.	1	0	0
Knight and Glasier, Misses, for *support of Congo boy, Mokolobilengwa*	2	10	0
Larard, Mr. James	0	10	0
Menhinick, Mrs.	1	10	0
Murray, Mr. P. W. R.	0	10	6
Murray, Norman, and Winifred Cameron, for *Congo*	0	11	0
Perry, Mrs. K., for *China*	1	0	0
Pratt, Mr. C. Wickenden	5	5	0
Robertson, Rev. F.	0	10	0
Robinson, Mr. and Mrs Edward, Bristol, for *China*	100	0	0
Do., for *Congo*	10	0	0
Do., for *India*	100	0	0
Do., for *Italy*	100	0	0
Room, Mrs.	2	10	0
Saunders, Mr. Isaac, for *support of Congo boy under Mr. Lewis*	5	0	0
Sheffield, Mr. J.	0	15	0
Skeats, Mr. G. W.	2	2	0
Smith, Mr. A. Gurney	5	5	0
Sowerby, Mr. E. J.	0	10	0
Stephens, Mrs. Anne	1	0	0
Supper, Mrs. J., Quorn	0	10	0
Swift, Mr. Jas. H.	1	0	0
Taylor, Rev. D.	3	3	0
Tooth, Mrs.	1	1	0
Voelcker, Mrs	2	2	0
Do., for *Congo*	1	1	0
Walter, Mrs. Chas., for *Bengali School*	6	0	0
Webb, Mrs.	0	10	0
Young, Mrs., Brighton	1	1	0
Under 10s.	2	0	10
Do., for *Congo*	0	5	0

DONATIONS.

A Friend	5	0	0
A Friend	1	0	0
A Friend, per Rev. J. B. Myers	5	0	0
A Friend, Holyhead, for *Debt*	2	0	0
A Friend, per S. Sleight	0	10	0
Amicus, Bath	0	10	0
An old and poor Professional Man — a year's savings, for *Debt*	35	1	7
An old Subscriber, Weymouth, for *Debt*	0	10	0
Anonymous	0	10	0
Anonymous, Bournemouth	2	0	0
A small Thankoffering to the Lord, for *Congo*	0	10	0
A Thankoffering	5	0	0
A Thankoffering, for *Debt*	1	0	0
A Thankoffering from a sick Baptist Minister	0	10	0
A Well-Wisher	1	0	0
A Widow, out of love to Christ	0	12	0
Bell, Mr. John, Regent's Park College	1	10	0
Bennett, Mrs., Waterford, for *Congo*	1	0	0
Beveridge, Mr. T. W., Abergavenny, for *Debt*	5	0	0
Black, Mr. Arthur	1	1	0
Bligh, Miss E., for *Distribution of Gospel of John*	0	10	0
Brown, Mr. William	0	13	6
Burgess, Mrs, for *Debt*	0	10	0
Butterworth, Miss M. A., for *Congo*	2	0	0
Cocker, Miss Emma W. (the late)	0	12	0
Derbyshire, for *Debt*	5	0	0
E. G.	5	0	0
E. H., Leicester	1	0	0
E. R. (Thank-offering for Increased Income), for *Debt*	100	0	0
Gibson, Mr. W. S.	1	1	0
Glen, Mr. W. (box)	0	12	0
Gotch, Miss, for *Debt*	5	0	0
Hill, Miss (box)	1	12	9
Hitjer, Mr. and Mrs. B.	2	2	0
H. M. D.	1	0	0
Hollowell, Mr. T. B., for *Debt*	1	1	0
Hope	1	0	0
Hubbard, Mr. S.	5	0	0
H. W. M., In Memory of Rev. C. M. Birrell	5	5	0
In Memoriam	0	10	0
In Memoriam Edith M. H., for *Congo*	50	0	0
Kemp, Mrs., Rochdale, for *Debt*	100	0	0
Kerr, Mr. Thomas, for *Debt*	10	0	0
Long, Rev. A.	5	0	0
Do. (box)	1	7	6
McLaren, Miss Janet (box)	0	14	1
Morden, Miss E. K.	0	12	0
Olney, Mr. Thomas H., for *Debt*	500	0	0
Olney, Mr. William	2	2	0
Orriss, Mr. and Mrs. (box)	1	0	7
Osborn, Mr. G. J.	2	2	0
Phillips, Mr. Ernest	3	3	0
Price, Mr. B., for *Debt*	0	12	6
Do., for *N P*	0	3	6
R. L. (A Thankoffering)	0	10	0
Roper, Mr. J., Newton Abbot	1	0	0
Salter's, Miss E. K., Bible-class, for *support of Nobin Chunder Dutt*	4	0	0
Sharp, Mrs. E. (box)	0	10	0
Spiers, Mr. Josiah	1	0	0
Starkey, Mr. P. J.	1	0	0
Stevenson, Miss, Dufield, for *Debt*	3	0	0
Truby, Mrs., for *Debt*	2	0	0
Two Friends of the Mission, per Pastor W. Gillard	0	10	0
Wightman, M. (box)	1	1	4
Wyatt, Miss M. (box)	1	11	0
Under 10s.	3	14	2

LEGACY.

Saunders, The late Mrs Mrs Ann, of Ipswich, by Mr. E. H. Denny	50	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	16	4	10
Do., for *Congo*	1	5	0
Acton	9	6	3
Do., Sunday-school, for *Support of Congo Boy, Mpongi*	5	0	0
Acton, Evangelistic Mission Church	2	5	6
Arthur-street, Camberwell-gate	7	0	11
Do., for *W & O*	2	2	0
Do, Sunday-school	0	17	3
Battersea-park Tabernacle	13	16	9
Do., Sunday-school	1	11	6
Bermondsey, Haddon Hall Sunday-school	5	0	0
Bloomsbury Chapel	31	12	10
Do., for *Congo*	2	0	0
Do., for *Debt*	7	12	0
Do., Sunday-school, for *Barisal School*	7	0	0
Bow, Blackthorn-street	0	12	0
Do., Sunday-school	2	2	0
Do., High-street Sunday-school	12	13	0
Brixton, Gresham Ch.	5	0	0
Do., Kenyon Chapel	11	12	0
Do., Sunday-school	1	6	10
Do., St. Ann's-road Sunday-school	0	13	7
Do., Wynne-road	5	16	8
Brixton-hill, New-park-road	8	10	0
Brockley-road Ch.	34	6	7
Do., Sunday-school	9	1	8
Brompton, Onslow Chapel	7	8	6
Brondesbury	20	9	0
Bunhill, Adult School, for *Congo*	2	0	0
Camberwell, Cottage-green	10	6	0
Do., for *Debt*	7	15	2
Do., Denmark-place Chapel	15	13	1
Do., Mansion House Chapel	10	10	0
Camden-road, for *Debt*	32	13	6
Castle-street, Oxford Market, Welsh Ch.	4	11	7
Chelsea, Lower Sloane-street	2	9	1
Chiswick	2	2	0
Church-street, Edgware road Sunday-school	5	11	6
Clapton, Chatsworth-road Sunday-school	1	7	6
Do., Downs Chapel	92	16	2
Do., for *W & O*	16	15	0
Dalston Junction	10	0	0
Deptford, Octavius-st.	13	1	2
Do., Sunday-schcol	0	5	6
Ealing Dean	7	13	9
Do., Haven-green	42	7	3
EastLondon Tabernacle	26	18	8
Edmonton, Sunday-sch.	5	5	0
Do., for *Intally Orphanage*	5	0	0
Enfield, for *N P*	1	6	0
Enfield Highway	2	19	0
Ferme Park Chapel	28	10	0
Forest Gate, Woodgrange Chapel	3	1	4
Do., for *W & O*	3	1	2
Do., for *China School*	10	0	0
Do., for *Indian Sch.*	6	0	0
Fulham, Dawes-road	2	0	0
Great Hunter-street Sunday-school	2	0	0
Gunnersbury	7	16	0

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Hackney, Hampden Chapel	2	0	0
Hammersmith, West End Chapel	7	0	11
Do., Y.W.C.A., for *India*	1	8	0
Hampstead, Heath-street, for *Debt*	194	9	0
Do., for *Orissa*	1	1	0
Do., for *China*	1	1	0
Do., for *Congo*	1	1	0
Harlesden	16	17	5
Do., for *Congo*	3	0	0
Harringay, Emanuel Sunday-school	0	13	6
Harrow-on-the-Hill	8	0	9
Do., Sunday-school, for *N P, Proshonno*	2	11	1
Hawley-road, St. Paul's Church	5	4	6
Hendon	12	0	0
Highbury Hill Church	9	12	4
Highgate, Archway-road	14	13	6
Do., Southwood-lane	2	2	0
Honor Oak	5	2	6
Do., for *W & O*	2	2	0
Do. Men's Class, for *N P*	0	15	0
Do., Sunday-school	0	15	0
Hornsey Park Chapel	1	7	0
Hounslow	0	5	0
Islington, Salters' Hall	4	7	8
John-st., Bedford-row	9	17	8
Kensington, Hornton-street	1	15	4
Kilburn, Canterbury-road	3	3	0
Maze Pond	7	5	0
Metropolitan Taber.	100	0	0
Do., Sunday-school, for *Mr. Week's work, Congo*	6	5	0
New Southgate	5	11	9
Do., for *W & O* (1895)	2	7	8
Do., Sunday-school, for *Congo boy, Diambi*	5	0	0
Peckham, Park-road Sunday-school	5	0	0
Do., for *N P, R. C. Gohse, Khoolnea*	6	0	0
Do., for *N P, John Paul, Agra*	6	0	0
Do., Rye-lane	20	5	0
Do., Sumner-road Sunday-school, for *China School Fund*	3	0	0
Peckham Rye Mission	0	3	0
Peckham Rye, Barry-road Sunday-school	0	11	10
Pinner	1	14	1
Poplar and Bromley Tabernacle Y.P.S.C.E.	1	8	6
Putney, Werter-road	5	4	6
Do., Sunday-school, for *support of Congo boy*	5	0	0
Regent's-park Chapel, Y.P.S.C.E.	0	13	3
St. Margaret's, for *Debt*	2	10	0
Shoreditch Tabernacle	10	6	0
Southall, for *Debt*	0	10	0
South London Tabernacle, Y.P.S.C.E.	1	0	4
Do., Sunday-school	11	14	1
Spencer-place Sunday-school	2	12	9
Stockwell	5	10	4
Tottenham	3	0	0
Twickenham, for *Debt*	0	2	0
Upper Holloway	21	19	7
Do., Y.P.S.C.E, for *support of Bindu Nath Sirkar*	5	15	6
Do., Sunday-school	11	8	1
Upton Chapel, Y.P.S.C.E., for *China*	1	10	3
Walthamstow, Boundary-road	4	0	0
Walworth, Ebenezer Sunday-school, for *China School*	4	11	6
Walworth-road	9	13	4
Do., Sunday-school, for *N. P.*	2	15	8
Wandsworth, East-hill	11	13	6
Do., Northcote-road	13	5	9
Westbourne-park	19	8	9
West-green	5	6	10
Do., for *W & O*	2	2	6
Do., Sunday-school	0	13	3
Westminster, Romney-street	1	4	0
Do, for *N P.*	0	4	2
Woodberry-down	13	5	9
Wood-green	4	7	6
Do., Sunday-school, for *Bengali School*	3	0	4
Do., for *support of two Congo boys*	2	10	0

Bedfordshire.

Bedford, Mill-street Sunday-school	6	11	0
Houghton Regis	3	0	0
Luton, Wellington-st.	3	8	3
Ridgmount, for *Debt*	1	5	10

Berkshire.

Faringdon, for *Debt*	0	13	0
Maidenhead	0	10	0
Newbury, for *Debt*	4	4	9
Reading, King's-road	26	15	5
Do., for *Debt*	15	3	6
Do., for *Congo*	0	7	6
Do., for *China*	0	3	0
Do., Sunday-school	10	2	0
Sunningdale	2	6	3

Buckinghamshire.

Chesham Lower Chapel, for *Debt*	9	0	0
Chearsley	1	10	1
Cuddington	0	10	0
Dinton	6	13	0
Do., for *Debt*	0	3	0
Ford, Kimble, and Longwick	4	9	0
Gold Hill	1	11	6
Do., for *W & O*	1	1	0
Haddenham	6	12	11
Little Kingshill	3	13	4
Looseley Row	1	14	11
Princes Risborough	8	6	3
Do., Y.P.S.C.E.	0	6	0
Towersey	2	17	8
Wingrave	0	16	0
	49	4	8
Less expenses	0	15	0
	48	9	8

Cambridgeshire.

Cambridge, St Andrew's-street, for *Debt*	30	4	6
Do., Sunday-school, for *Debt*	3	2	6
Caxton	2	7	0
Isleham	1	0	0
March	6	6	0
Swavesey, for *W & O*	0	12	6
Waterbeach	2	2	0
Willingham, Ladies Working Party	2	0	0

Cheshire.

Crewe, Victoria-street	4	11	0
Latchford	5	4	9
Do., for *W & O*	1	1	3
Nantwich Y.P.S.C.E.	1	0	0
Do., Sunday-school	6	0	0
Stockport Sunday-school, for *Congo*	5	0	0
Tarporley, for *Debt*	1	17	0
Wheelock Heath	12	1	0

Derbyshire.

Kilburn	1	11	5
Long Eaton, Station-street	1	10	0
Swadlincote, for *support of N P*	5	0	0

Devonshire.

Dartmouth, for *Debt*	1	13	0
Devonport, Hope Sunday-school, for *support of Girl at Intally*	2	16	0
Hatherleigh	1	2	8
Hemyock and Saint-hill	1	13	5
Do., for *W & O*	0	16	4
Honiton	3	11	6
Do., for *Debt*	1	8	6
Kingsbridge	1	0	0
Do., for *Debt*	0	10	0
Plymouth, George-street, for *Debt*	26	0	0
Teignmouth	0	10	7
Do., for *N P*	0	10	5

Dorsetshire.

Bridport, for *Debt*	0	11	2
Gillingham	0	11	3
Do., for *W & O*	1	1	9
Do., for *N P*	2	3	7

Durham.

Hamsterley	0	12	4

Essex.

Barking Tabernacle Sunday-school	2	10	0
Chadwell Heath, Enon	1	11	6
Colchester, Eld-lane, for *support of Congo Boy*	3	0	3
Harlow, for *Debt*	3	8	7
Ilford	3	17	0
Langley	1	10	0
Leyton, Vicarage-road	7	18	2
Do., for *W & O*	1	15	6

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Leytonstone, Cann Hall-road	4	0	0
Do., Sunday-school	0	11	0
Romford	27	0	0
Theydon Bois	0	15	0

GLOUCESTERSHIRE.

Arlington	0	13	0
Coleford	0	10	0
Gloucester Corn Exchange Sunday-sch.	5	0	0
Minchinhampton Sunday-school	1	13	0

HAMPSHIRE.

Andover Girls' Working Party	4	0	0
Boscombe, for *Congo*	5	0	0
Christchurch Y.P.S.C.E.	0	12	6
Lymington, for *Debt*	3	3	0
Romsey	0	10	0
Southampton, East-street Sunday-school, for *N P, India*	6	0	0

ISLE OF WIGHT.

Newport, Castlehold	8	16	0
Niton, for *Debt*	2	3	0

HEREFORDSHIRE.

Leominster	3	7	2

HERTFORDSHIRE.

Barnet Tabernacle	5	13	2
Bovingdon	0	14	0
Do., for *W & O*	0	4	0
Boxmoor, for *Debt*	28	13	9
Bushey, Proceeds of Sale, for *Congo*	10	1	7
Do., for *Congo girl under Mrs. W. Forfeitt*	5	0	0
St. Albans, Dagnall-street	35	0	0
Do., for *Debt*	24	1	6
Watford, for *Debt*	72	5	2

KENT.

Beckenham, Elm-road	9	15	2
Bexley Heath, Trinity Chapel	5	7	8
Canterbury	17	5	1
Do., for *Debt*	9	1	0
Crayford Sunday-sch.	1	10	0
Dartford	2	15	0
Do., Sunday-school	1	17	0
Deal	5	0	0
Do., for *Debt*	0	5	0
East Plumstead	0	11	0
Forest-hill, Sydenham Chapel	4	18	5
Do., for *N P*	1	1	8
Do., for *Debt*	2	3	6
Do., for *W & O*	5	8	10
Greenwich, South-st	7	2	6
Hawkhurst	1	10	0
Lee, Bromley-road	7	0	0
Do., High-road	8	0	0
Do., Sunday-school	1	0	0
Plumstead-park-road	1	16	0
Shooters-hill-road	6	16	8
Sutton-at-Hone, Iron Room	0	5	0
Tunbridge Wells, Y. P. S. C. E., for *Support of Congo Boy "Ponde," Wathen*	3	0	0
West Malling, for *Debt*	3	7	6
Woolwich, Parsons-hill	11	13	5
Do., Queen-street	2	16	6

LANCASHIRE.

Accrington	16	15	2
Do., for *Debt*	20	0	0
Bacup, Ebenezer, for *Debt*	18	6	1
Blackburn	5	0	1
Clayton-le-Moors	5	19	8
Clowbridge	1	5	0
Goodshaw, Part Proceeds of Sale of Work	12	18	0
Inskip, for *Debt*	0	15	0
Liverpool, Baptist Christian Endeavour Societies	17	16	3
Liverpool, Fabius Ch	0	6	0
Do., Kensington Ch.	3	6	4
Do., Old Swan Sunday-school	1	10	0
Do., Pembroke Ch, Sunday-school, for *Congo*	5	0	0
Do., for *Mr Walker's Work, Naples*	5	0	0
Do., Princes-gate	1	11	6
Do., Tue Brook	2	5	4
Do., Birkenhead, Jackson-street Sunday-school	1	1	4
Manchester, Moss Side	0	10	0
Do., Rusholme-road, First Class Women, for *Congo*	1	0	0
Do., Union Chapel, for *Debt*	15	17	6
Do., Y.P.S.C.E.	4	0	9
Nelson	0	10	0
Oldham, King-street	5	8	4
Do., Manchester-st, for *Debt*	1	10	0
St. Helens, Central Ch, Sunday-sch, for *Debt*	1	0	0
Waterbarn, for *Debt*	1	12	9
Wigan, Scarisbrick-st, for *Debt*	0	8	6

LEICESTERSHIRE.

Leicester, Belvoir-street	5	16	10
Do., Sunday-school	7	16	11
Do., Clarendon Hall	2	11	10
Do., Emanuel Ch	1	5	6
Do., for *W & O*	1	1	0
Do., Harvey-lane, for *Mr Shorrock's School work, China*	3	0	0
Loughborough, Woodgate	33	13	0
Woodhouse, Eaves, for *Debt*	0	12	6

LINCOLNSHIRE.

Lincoln, Monks-road	5	0	0

NORFOLK.

Aylsham	3	0	0
East Dereham	0	18	11
Great Yarmouth	28	14	9
Norwich, United Meetings Collection, 1894	40	2	10
Norwich, St. Clement's, for *support of Balajee Jenna, Berhampore*	13	6	0
Do., for *N P*	0	14	0
Do., St. Mary's	80	18	8
Stalham	13	2	2
Worstead	19	10	0

NORTHAMPTONSHIRE.

Brafield-on-the Green, for *Debt*	0	15	0
Kettering, Nelson-street	1	11	0
Kingsthorpe, for *W & O*	0	18	0
Kislingbury, for *Debt*	1	0	7
Long Buckby, for *Debt*	2	7	10
Moulton and Pitsford	2	7	0
Northampton, College-street, for *Debt*	22	0	0
Woodford	0	6	0

NORTHUMBERLAND.

Newcastle-on-Tyne, Jesmond, for *Debt*	21	12	7
North Shields	12	0	6

NOTTINGHAMSHIRE.

Nottingham, Derby-rd	9	5	11
Do., Juvenile Auxiliary	3	12	2
Do., George-street, for *Debt*	9	8	0
Do., Mansfield-road, for *Debt*	10	0	0
Southwell, for *Debt*	1	0	0
Sutton-in-Ashfield, for *Mr. Shorrock's Sch. Work, China*	2	14	0
	36	0	1
Less expenses	0	2	6
	35	17	7

SHROPSHIRE.

Dawley	1	10	0

SOMERSETSHIRE.

Beckington	2	7	0
Bridgwater Y.P.S.C.E., for *N P at Rungpore*	5	15	0
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	1115	6	3
Do., for *support of Mamwa, Congo*	5	0	0

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Bristol Auxiliary, for *support of Nobin Chunder Dass, Serampore College* ...	6	0	0
Do., for *W & O*	3	11	4
Do., for *support of Chinese girl in Mrs Morgan's Sch.*	1	17	0
Do., for *Debt*	10	0	0
Do., for *support of Congo boy*	5	0	0
Do., for *support of girl in India*	5	0	0
Do., Tyndale Chapel, for *Debt*	54	10	0
Chard	0	10	0
Crewkerne.....	4	3	10
Isle Abbots	8	16	11
Minehead	0	10	0
Do., for *Debt*	0	15	0
Taunton, for *Debt*	10	0	0
Wedmore and Mark ...	7	13	6
Do., for *China*	0	10	6
Yeovil, for *Debt*	6	18	0

Staffordshire.

Hanley, New-street, for *Debt*	0	10	6
Newcastle-under-Lyme	1	13	0
Wednesbury, Sunday-school	5	18	2

Suffolk.

Aldeburgh	3	0	0
Brandon.....	4	9	6
Do., for *W & O*	0	12	0
Do., for *N P*.....	0	5	10
Gorleston, Tabernacle	5	1	0
Ipswich, Burlington Ch., for *Debt*	7	10	0
Do., Turrett-green	2	15	6
Sudbury, for *Debt*	2	10	0

Surrey.

Anthonys	4	4	0
Balham, Ramsden-rd.	0	5	0
Barnes, additional, for *Debt*	0	8	0
Croydon, West.....	13	1	8
Croydon, Memorial Hall Sunday-school	1	17	6
Dulwich, Lordship-lane	5	3	0
Kingston-on-Thames...	5	4	5
Lower Tooting, Summers Town Sunday-school	0	14	3
Merstham Sunday-sch.	1	5	0
New Malden	3	0	6
Penge	1	0	0
South Croydon, Brighton-road	2	12	1
Do., Bible-classes ...	3	18	7
South Norwood	5	8	11
Do., for *W & O*	1	1	10
Do., Sunday-school	7	1	4
Thornton Heath, Beulah Sunday-school	13	17	1
West Norwood, Chatsworth-road	10	0	0
Upper Norwood	7	9	7
Wimbledon, Queen's-road	8	3	8
Yorktown	6	11	10

Sussex.

Crawley	1	13	0
Lewes	14	16	11

Warwickshire.

Birmingham, Heneage-street, for *Debt*	3	8	6
Coventry, Queen's-road	1	1	0
Do., for *Debt*	6	1	3
Leamington, Warwick-street	4	17	1
Stratford-on-Avon, for *Debt*.....	0	16	8
Wolvey	17	16	3

Wiltshire.

Caton, for *Debt*	0	6	6
North Bradley	6	0	0
Trowbridge, Back-st...	0	1	10
Do., for *Mrs. James' School, Madanipore*	1	0	0
Westbury Leigh, for *Debt*.....	0	17	0
Yatten Keynell	1	13	0

Worcestershire.

Atch Lench and Dunnington, for *Debt* ...	3	17	0
Worcester	2	14	10

Yorkshire.

Bradford, Baptist Union, for *W & O*	2	16	11
Bradford, Hallfield.....	28	6	8
Doncaster	0	4	6
Farsley and District Baptist Union, for *W & O*	2	19	7
Lindley Oakes	3	2	0
Queensbury Juvenile Auxiliary	4	5	0
Salterforth, for *N P* ...	1	7	3
Scarborough, Albermarle, for *Debt* ...	17	5	0
Do., Ebenezer, for *Debt*.....	2	10	0
Sheffield, Glossop-road, for *Debt*	0	4	0
Do., Junior Y.P.S.C.E.	0	6	6
Do., Sunday-school	3	15	7
Shore, Sunday-school for *N P*	6	1	8
Wakefield Sunday-sch., for *N P at Barisal*...	2	9	0

NORTH WALES.

Anglesea.

Amlwch, Salem	1	0	0
Llandegfan	1	12	0

Carnarvonshire.

Bangor, for *Debt*	0	14	0

Denbighshire.

Penycae, Salem	2	0	0

Merionethshire.

Bala.....	0	10	8
Blaenau Festiniog, Calfaria	1	14	6
Llanwchlyn	2	13	0

SOUTH WALES.

Breconshire.

Brecon, Kensington Ch.	0	17	0
Brynmawr, Zion.....	0	16	0
Cilfowyr	1	13	6
Cwmdu, Horeb	0	5	0
Llanelly, Bethlehem ...	1	3	2
Ynysyfelin, Horeb.....	1	1	9

Carmarthenshire.

Burry Port Tabernacle	0	2	6
Bwlchyrhiw	0	5	0
Drefach	3	14	9
Felinfoel, Adulam, for *Debt*.....	1	15	0
Llanelly New Dock, Emanuel English Ch.	1	15	0
Llangyndeyrn	4	4	2
Do., for *N P*.....	3	7	9
Porthyrhyd, Bethlehem	1	15	4
Do., for *N P*.....	1	12	9

Glamorganshire.

Aberdare, Carmel	11	0	4
Blaenrhondda, Calfaria	2	8	0
Brynamman	1	14	0
Cardiff, Bethany.....	25	5	0
Do., for *Debt*.....	5	0	0
Do., Hope Sun.-sch..	4	3	9
Do., Salem.....	33	14	7
Do., for *N P*.....	5	5	5
Do., Tredegarville ...	1	4	3
Cefn Coed, Carmel.....	1	4	10
Cwm Garw, Tylagwyn	5	15	6
Cwmrhydycewn	1	2	6
Dowlais, Hebron	3	10	11
Gelli, Siloam	2	12	2
Glanamman, Bethesda, for *N P*	0	11	9
Glyncorrwg, Bethel ...	0	18	0
Llancarfan, for *N P* ...	2	2	9
Llansamlet, Adulam ...	2	0	8
Llantwit Vardre, Salem	1	7	0
Maesteg, Bethany, Union Missionary Meeting	2	2	0
Do., Caersalem.....	0	15	0
Do., Tabernacle	1	5	0
Pontardulais, Tabernacle	5	5	0
Do., for *N P*	1	0	0
Porth, Salem	10	0	10
D., for *N P*	7	2	7
Rhydfelen	2	16	0
Swansea, Mount-pleasant, for *Debt* ...	6	18	6
Tongwynlais, Salem...	1	12	6
Troedrhiwfuwch.....	2	8	6
Troedyrhiw, Carmel ...	0	3	0
Twynyrodyn Sun.-sch.	0	14	0
Ynysybwl, for *N P* ...	0	12	0

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MONMOUTHSHIRE.

Abercarn, Welsh Chapel	5	5	6
Abertillery, Ebenezer	26	1	6
Cross Keys	23	13	8
Goytre, Saron	0	2	6
Llanvaches, Bethany	1	0	0
Do., for *W & O*	0	3	10
Llanwenarth	2	10	0
Newbridge and Cross-penmain	0	14	0
Newport, for *Debt*	1	2	0
Do., Charles-street	1	5	0
Do., Commercial-st.	6	8	4
Do., Duckpool-road	8	10	0
Do., St. Mary's-street	11	7	1
Ponthir, Zion	4	3	6
Pontllanfraith, Elim	0	15	0

PEMBROKESHIRE.

Bethabara, for *Brittany*	3	7	0
Cilgerran, Penuel	7	0	9
Ffynnon	7	3	8
Llangloffan	9	4	10
Saundersfoot	0	16	5
Tenby	1	8	8

RADNORSHIRE.

Rock	0	12	6

SCOTLAND.

Arbroath	2	2	0
Ayr	0	14	6
Cambuslang, Bible-class, for *support of Congo boy*	2	15	0
Coatbridge	0	5	2
Cupar, Fife	2	16	0
Do., for *Congo*	1	0	0
Dundee, Rattray-street	1	0	0
Do., St. Enoch's	0	5	0
Edinburgh, Charlotte Ch.	2	3	6
Do., Morningside	1	3	6
Do., for *W & O*	0	5	0
Forfar	1	1	1
Forres	1	10	0
Fraserburgh	11	0	0
Galashiels, Victoria-st. Sunday-school, for *Congo*	0	7	0
Glasgow Auxiliary, per Mr D. Lockhart	2	5	6
Do., Adelaide-place	18	18	0
Do., Cambridge-street Sunday-school	1	10	0
Do., Frederick-street	16	8	2
Do., for *Mr. Forsyth's work*	0	15	0
Do., for *support of Congo boy, Loleka*	2	10	0
Do., for *N P*	3	6	0
Do., Hillhead	110	0	0
Do., John-street	12	0	0
Hamilton	1	13	6
Jedburgh, for *Congo*	1	0	6
Kemnay	3	7	6
Kirkcaldy	5	11	0
Lannasting and Sandsting, Shetland, for *Debt*	1	0	0
Largo	1	18	0
Lossiemouth, for *N P*	0	10	0
Millport	2	3	0
Pitlochrie	2	5	4
Selkirk	1	0	0
Do., Sunday-school	0	10	0
Do., for *Congo*	0	6	6
Do., for *China*	0	18	0
Stirling, for *Debt*	0	18	6
Wick, Sunday-school	2	0	0

IRELAND.

Banbridge	0	15	2
Belfast, Regent-street Bible-class	0	10	0
Brannoxtown	5	10	0
Cairndaisy, for *N P*	0	17	6
Cork	7	4	0
Dublin, Harcourt-street Church, for *China*	1	10	0
Do., *for Work amongst the Gondas*	20	0	0
Limerick	3	0	6

FOREIGN.

ITALY.

Rome, Lucina Sunday-school	3	3	0

SPECIAL FUNDS.

Expenses of Special Effort.

A Friend	10	0	

CONTRIBUTIONS FOR CENTENARY FUND.

Almond, Mr. R. E., Watford	3	3	0
Benest, Mr. H. W., Southampton	1	0	0
Collier, Mr. E., J.P., Reading	14	13	6
Franklin, Mr. G., J.P., Exeter	1	0	0
Garland, M. J., Cardiff	5	0	0
In Memory of the late Charles Whitaker, Harlow	20	0	0
Robinson, Rev. W. V., B.A.	5	5	0
Rushworth, Mr. L., Accrington	10	0	0
Skerry, Rev. W. R.	5	0	0
Smith, Mr. and Mrs. A. Gurney, Family	10	0	0
	1	11	6
Terrey, Mrs.	50	0	0
Townsend, Mr. C., M.P., Bristol	2	0	0
Walmsley, Mr J. W.	1	0	0
Brompton, Onslow Chapel	27	14	4
Leicester	12	2	0
Plymouth	5	0	0
Trowbridge, Back-street			

Correction.—The contributions acknowledged last month as from Southampton, Portland Chapel, included the following sums from other churches:—

Blackfield Common	1	7	6
Shirley, Union Ch.	23	17	8
Southampton, East street	9	12	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *General Secretary, Mission House,* 19, *Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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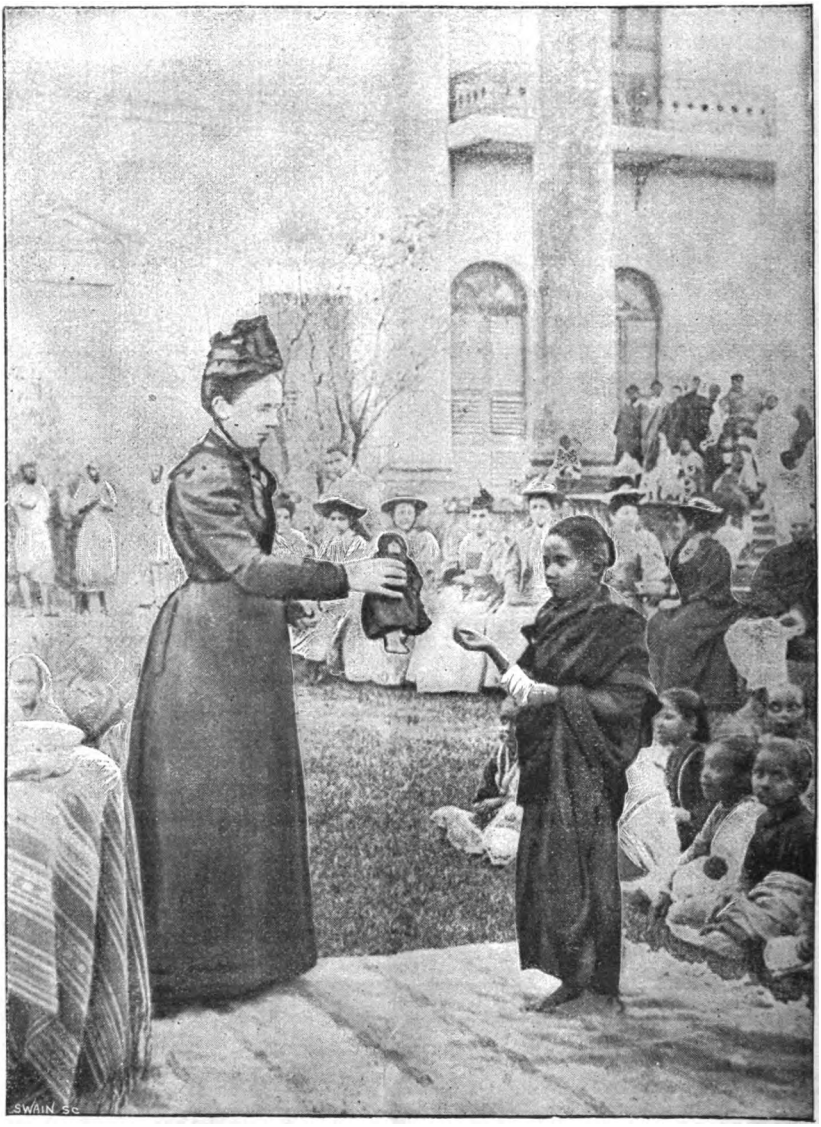

MISS ANGUS DISTRIBUTING PRIZES AT SERAMPORE.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

MISS ANGUS AT SERAMPORE.

I ENCLOSE herewith two photographic views illustrative of Miss Angus's recent visit to Serampore. At the suggestion of friends in Calcutta she elected to come up to Serampore in one of the river steamers rather than by rail, with the object of getting some idea of the scenery on the banks of the river. And certainly to one new to the country, who is desirous of seeing as much of Indian life as possible, this trip by steamer is full of the deepest interest. I suppose there is no other country where the life of the people is so much associated with their rivers. Here life concentrates on the river banks, and the peculiarities of the Hindu religion stand out conspicuously. It is the ambition of the Hindu to live near the Ganges, in order that he may perform his daily ablutions in its holy waters. And on festival occasions he joins hundreds and thousands of others in the meritorious bathing ceremonies. It is no wonder, therefore, that lining the river banks there is a dense population, and at frequent intervals the long flights of steps of the bathing ghats are seen leading down to the water. The banks of the river, too, present favourite sites for building temples. Some of them are built in rows of a dozen together, and others stand alone in stately splendour. The rivers, too, are used for another purpose: when the annual pujahs are over the idols, which have been made for the occasion, are brought and thrown into the stream. At such times the river banks present a very lively appearance. But they are also used for a sadder purpose. It is to the river the sick and dying are brought that they may end their days within sight of its sacred tide. And here the last obsequies of the Hindu are performed and his ashes consigned to the breast of the

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Ganges to be borne away to the ocean. Hence a river figures largely in the life of a Hindu; and, in order to get a knowledge of the manners and customs of the country, a trip by river is certainly helpful.

In addition to the above, a trip on the Hooghly above Calcutta is deeply interesting on account of its historical associations. The following once famous towns are successively passed:—Serampore, Chandernagore, Chinsurah, Hooghly, and Bandel, besides many other smaller places.

At the beginning of the century the spot where Miss Angus landed presented a very busy scene. Here were ships from Europe loading and unloading. Serampore was then a thriving Danish settlement. On the banks just above was the Danish fort. But long since then all has been changed. For many decades Serampore has ceased to be a port, and since the cession of the town to the English in 1845, the place has steadily gone down.

We brought Miss Angus to the College House, showing her many of the historical places on the way, including the Danish church where Dr. Carey and his colleagues officiated; the house where Carey is supposed to have resided when he first came to Serampore; the house of Dr. Marshman, who there carried on a large school by means of which he supplied the Mission with funds; next the Baptist chapel where Havelock was baptized; then the Printing Press of the Serampore missionaries, where the Bible was first printed in the Indian languages; and, last of all, the noble pile of the College itself, reared out of the private earnings of Carey, Marshman, and Ward, and dedicated by them to the training of India's sons for the ministry of Christ.

The first picture I send is a view of the annual gathering of the Zenana school girls to receive their rewards. It took place in the College compound, under the shadow of the venerable pile itself. The girls, it will be seen, are seated on the ground in groups representing the different schools. The larger figures in the foreground, covered entirely with white, are the Christian school teachers. In the background, seated upon benches, are our European friends who have come to witness the proceedings. Every eye is turned in the direction of the table where the distribution is taking place. The lady presiding at the table and in the act of handing a doll to one of the girls is Miss Angus. Standing next to her, on the right, is Mrs. Manuel, who has charge of this school-work. Next to her is Mr. Davies, who has the list of names in his hand by means of which the girls are called up.

This is always a bright day in the lives of these little ones. The dolls

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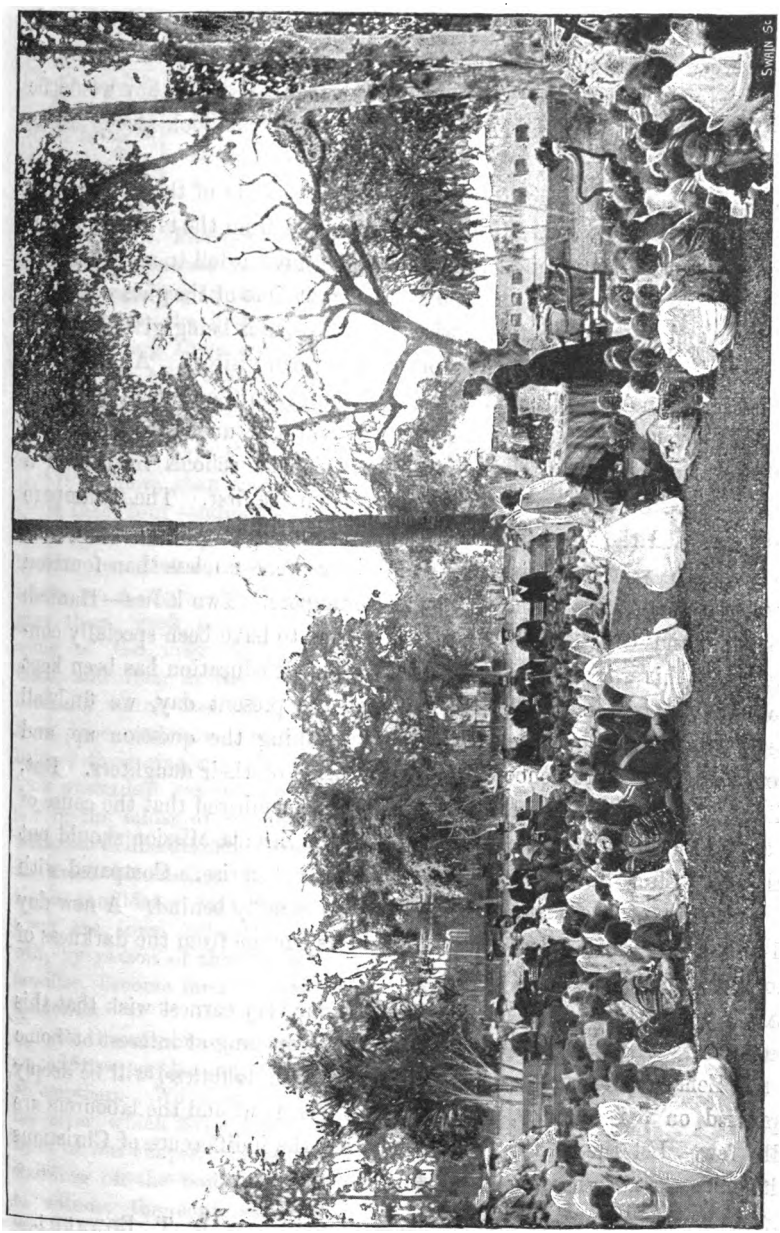

MISS ANGUS DISTRIBUTING PRIZES AT SERAMPORE.—(*From a Photograph.*)

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and other articles sent out from England are much appreciated. After a hymn and a prayer, Miss Angus spoke a few words to the children, which Mr. Summers translated. She said she had just come out from England, and was very pleased to see them. She had been sending out these rewards from year to year, and hoped they would like them, and that they would be encouraged thereby to learn. After this the distribution took place, just as seen in the picture.

In the second picture (the Frontispiece) we get a sight of the proceedings from another point of view. Miss Angus has turned from the table, on which the rewards have been arranged, and is about to give a doll to a very pretty little girl. Seated on the ground you see the front lines of the girls watching with eager and pleased eyes to see what kind of prize is being given. Some little distance behind you see a row of our European visitors. And, behind all this, is the noble College of Carey. Standing on the College steps is a group of our theological students. Interest in the unwonted sight has brought them together to look on. These Zenana schools have been a special feature of the work at Serampore from the first. The Serampore missionaries led the van in this as well as in so many other departments of work. In the year 1827 we read that there were no less than fourteen schools for Hindu girls in the vicinity of Serampore. Two ladies—Hannah Marshman and Charlotte Emilia Carey—seem to have been specially connected with this work. And since that day female education has been kept up with more or less regularity, until, at the present day, we find all enlightened classes throughout the country taking the question up, and endeavouring to start schools for the education of their daughters. But, while making this admission, it has still to be remembered that the cause of female education has only commenced, and the Zenana Mission should put forth every effort to help forward this blessed enterprise. Compared with the education of the men, female education is sadly behind. A new day will dawn for India when India's daughters emerge from the darkness of ignorance and superstition.

And, in concluding, let me say that it is our very earnest wish that this visit of Miss Angus to India will result in a deepening of interest at home in the Zenana Mission work. One thing which, doubtless, will be deeply impressed on her mind is, that the harvest is great and the labourers are sadly few. Let the readers of this pray that the indifference of Christians at home to woman's need in India will soon pass away.

Serampore. R. T. EDWARDS.

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THE UPPER CONGO MISSION.

BAPTISMAL SERVICE AT MONSEMBE.

THE Rev. J. H. Weeks, of Monsembe Station, sends the following interesting report of a recent baptismal service at his station on the Upper Congo River :—

"DEAR MR. BAYNES,—We had the inestimable pleasure yesterday afternoon of baptizing in the Congo River four converts, the first-fruits of our labours among these wild Bangalas, reputed far and near as the most savage tribe on the Upper Congo.

"OUR FIRST BANGALA CONVERTS.

"It is more than six months ago since these four candidates first spoke to us; but thinking that those who became our first adherents would be taken as a type, we arranged to give them week by week a talk on some of the main features of our faith, and then in the meantime to carefully watch their lives. This we have done, and have every reason to believe their sincerity. The step we took yesterday was not taken hastily nor in the midst of excitement, but with due deliberation by all concerned. A most interesting feature about these candidates is, that three of them are town lads, free born, and will, by reason of the status of their families, become men of position and influence.

"At the afternoon service I gave an address explaining the meaning of baptism. We then adjourned to the river which flows a few yards in front of our chapel. Those who were standing on the bank were called on to witness the confession made by those about to be baptized, and as each took his place in the mighty Congo, he was asked if he believed in Christ, to which each one readily assented. They were buried with Christ in baptism in that same river, which has been the scene of so much of their forefathers' murders and cruelties.

"Those who were baptized fully realised the importance of the step they were taking, and we experienced the joy of knowing that our labours are not in vain for the Lord among these people. This is the first of what we trust will be the forerunner of many similar services.

"In the evening we gathered round the Lord's Table. Mr. Stapleton conducted the service, and explained its significance to those who were partaking of it for the first time. With singing, prayer, and address we spent a very happy time together, and thus was constituted the church at Monsembe and ended our first church gathering, small it is true, but full of hope for the future. These, the first-fruits of our work for Christ here, will have a very trying time; and need very especially the prayers of all those interested in the Congo Mission and its progress.

"FOUR YEARS AGO.

"It is now four and half years ago since the *Peace* landed us at this place among a people of whom we personally knew nothing, but whose reputed character was of the worst kind; for they belong to the famous

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Bangala tribe, so noted for robbery, fighting, murder, and cannibalism; among a people also of whose language we knew not a single word; and at that time, as no one had made a study of it, none could help us. We had to pick it up word by word; find it out rule by rule; and laboriously dig and grind at it day after day, before we could properly make them understand the object of our living among them. In those days thinking we had come to trade, they brought us ivory, slaves, and women, but when we refused them all they thought we were unlike all other white men they knew, and came to the conclusion that we were extremely foolish; now they say if all other white men were like us they would believe in Christ at once. Such is their excuse for their unbelief.

"In those first days they would not take our word, nor trust us for a brass rod; but now, after long months of honourable dealing with them, our word to them is as good as a Bank of England note to an Englishman.

"During the first few months here we experienced some difficulty in learning the language, because the people, being suspicious of us, purposely led us astray by telling us the wrong words; then suspicion gave place to confidence, and they have since done all they could to help in our language work. They have often excused themselves for the mistrust of those days by saying, 'We did not know you nor did we understand the reason why you were trying so hard to learn our language.'

"SCHOOL WORK.

"During the past year we have been able to carry on our school work with much regularity. Many new scholars have come, but several of our old boys have gone to work for a year or so on the many steamers that call here. After serving their time they will return to school again, and take up their lessons with all the more zest for the change they have had. The large pay, constant change, and freedom of steamer life are among some of the attractions that draw the boys to work on them.

"A good few of the boys have attained a certain amount of proficiency in reading, writing, and arithmetic, and some have written out for us their native folk lore, thus supplying us with a rich store of pure native idioms.

"With the exception of a few personal and garden lads, the majority of our school boys live in the town, and come of a morning when the bell rings. It speaks well for their desire to learn that, with practically no inducement beyond the wish to learn, they should be so regular in their attendance.

"The primary object of our school work is to win these boys and girls to Christ. To teach them to read, and then to give them the Gospel in their own language, will, we think, greatly promote the furtherance of this object.

"OUR SERVICES.

"The services have been held as regularly as weather permitted. Situated as we are, almost on the Equator, we are subject to rains more or less all the year. When the rain and the service hour come together, we have to postpone the latter, for mackintoshes and umbrellas have not penetrated thus far into Central Africa, and not much can be accomplished by preaching to those

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who are sitting shivering with soaked skins.

"WORK AFIELD.

"Besides our Sunday service we are holding three night services each week, which are fairly well attended.

"Services in the neighbouring towns have been held, but not so frequently or regularly as we should have liked. Daily rains for many weeks; alarms of war which have driven the people back to their bush towns, that are very difficult of access; and also the fishing season, during which time practically all the people go and live on the islands so as to attend their nets—these are among some of the drawbacks to itineration work about here.

"LOWER AND UPPER CONGO RIVER PEOPLES.

"On the Lower Congo the missionary itinerating makes for the chief's house, the centre of village life; there he is received by the chief, and in stating the object of his visit he has the opportunity of preaching. The people to honour their chief and welcome the visitor make a point of attending these receptions, and consequently there is invariably a good audience. Here on the Upper Congo village life is very different; there is no supreme chief; every man who has two or three wives and a few slaves is as good as any body else; there is no one to receive you; no centre to which you can go. On arrival you walk through the town to make your presence known, then, choosing some shady tree to sit under, you start singing up your audience. You may have many or few according to whatever counter-attractions there are in the town. Those who are making string, or mats, or fish nets, or paddles bring them and go on with their work during the service. They listen very attentively and pass many remarks about what they hear.

"TRANSLATION WORK.

"Notwithstanding the difficulties we first encountered in studying this language, we have been able to make some progress. All the services and schools and all the palavers with the people are carried on in the vernacular only. Our first efforts were directed towards the preparation of school books. The First and Second Reading-books were prepared and printed together with some large cards; then followed a short Bible history with some hymns. During this time some of the boys were writing their native stories, which, with a little alteration, make a capital reading-book for our schools. At present we have in the press two books—one on Old Testament History, and another on the Life of Christ.

"The Gospels of Matthew and Mark are translated, and Matthew will be in the hands of the printer by the time you receive this letter.

"HOPE FOR THE FUTURE.

"I cannot close these remarks on translation work without saying how grateful we feel towards our brethren at Lokolela for undertaking the printing for us. It is done in every way as well as it could be done in England, and that without the weary waiting we should have if it were done at home; and the compositors being native lads, the cost of our books is greatly reduced.

"In addition to the different kinds of work mentioned above, houses have been built, people doctored, fruit and other trees planted plentifully, besides vegetable gardens attended to; all of which make a large demand on time, strength, and patience.

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"We have to thank God for progress made, for success granted, for influence of no small weight over these people, and for health so good that the interruptions from fever have been very few indeed.

"We look forward with a song of praise for the past, and a psalm of hopefulness and trust for the future. —Believe me to be, yours very sincerely, "JOHN H. WEEKS.

"A. H. Baynes, Esq."

MISSION WORK IN SHANSI, NORTH CHINA.

BY the kindness of Charles F. Foster, Esq., of Cambridge, we are able to print the following letter, from the Rev. Herbert Dixon, of Hsin Chow, Shansi, North China :—

"MY DEAR SIR,— In my last letter I said I was just off on a visit to our schools to the east of this city. We found plenty of physical discomfort on our journey, bitterly cold winds from Mongolia, slippery frozen mountain paths, an occasional heavy fall with my pony, dirty, miserably cold inns, &c. But we also found much to encourage us: our scholars all able to recite their books, several new inquirers, many willing listeners, and not a few patients.

"PAO-CHIH.

"Our school at Pao-chih has provoked keen opposition as the children are opposed to idolatry, so a few rich men have started another school to uphold idolatry. They commenced by forcibly abducting half our scholars, intimidating the other half from attending our school, and finally ran off with our tables and benches. Our inquirers were compelled to lay the matter before their county official, as everyone said we were a 'Secret Sect' (plotters against the Government) On hearing how affairs were, I sent Mr. Chao with my card and a copy of the New Testament to the county official (forty miles from here). He, the official, accepted the Testament gladly, and ascertaining that we only sought for peace, not for punishment of the offenders, he most warmly took up the matter. Our opponents, however, didn't give him the chance; but came themselves and begged us to settle the matter out of court. This we gladly did, and the benches and scholars were quickly restored to us, whilst all around have learnt that the 'Jesus Church' is no 'Secret Sect.' This forbearing spirit toward those who wrong us gains us much favour with the officials, who contrast it with the overbearing manner of the Roman Catholics.

"KUO HSIEN.

"On my return from the above-mentioned trip, I had the pleasure of hearing that Mr. Ho had succeeded in renting a shop and back rooms, in the south suburb of Kuo Hsien, at the very reasonable rental of 21,000 cash per annum (46s. 8d.), possession to be given on the 10th of the first moon (February 7th). But as the remainder of the premises were occupied by a low set of men connected with the Yamen (Magistrate's office), Mr. Ho strongly urged that we should rent the whole place, and sub-let what we did not need, otherwise we should constantly be losing things. To this I consented, and he succeeded in obtaining an agreement, whereby

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the whole of the premises were rented to us at the modest rental of 31,000 cash a year (say £3 10s.).

"You wouldn't probably allow your horses to be put into such a miserable place; but as houses go here it is quite a decent place, though needing some outside repairs—which is the landlord's business—and of course requiring white-washing and fresh window paper on the inside—which is the tenant's business.

"As we anticipated some amount of curiosity at first, I sent Mr. Ho and one of our church members (who volunteered to go) to assist the evangelist Ho-tsun-i. They obtained possession quite peacefully, and all went well until the second day, when some well-dressed people from the Yamen came in and asked sundry questions. The next morning early, the landlord, who holds an important position in the Yamen, came in a flurry to say we must at once vacate the premises; and like a thorough Chinaman he had a long story to tell. Expostulation being in vain, Mr. Ho came down to consult me. After prayer and careful consideration we determined to follow Chinese 'custom,' and assure our landlord that under the circumstances, annoyed though we were at his carelessness, &c., we would move 'as soon as we could find suitable premises,' which, as far as we could see, might be five years hence, for a rumour was abroad that the 'official forbids renting houses to the foreigners.'

"MY VISIT.

"The following day I started on my pony to visit Kuo Hsien and see the premises for myself. I did not get away until 2.30 p.m., and it would be dark before half-past six. Fortunately, my pony was in good trim, and did thirty miles without a halt in three hours, and that left us fifteen miles to do over alternate deep sand and mud. However, to my surprise, I overtook Mr. Ho with my bedding on a carrier's cart about 6 p.m., and had to put up at a village inn with them. The only accommodation was a corner of the brick bed in the inn kitchen with carters, &c.; and the fumes from the open coke fire almost choked me. At four o'clock in the morning the carter wanted my bedding, so I had to turn out and let my horse feel his way in the dark, while I endeavoured to hold my own against a piercing north wind. At last, in the glimmering dawn, I saw the gates and battlements of the south suburb of Kuo Hsien, looming up grandly in the gloom, and appearing much more imposing than it does by daylight. Over the fine stone bridge, and under some three successive gateways, one enters the innermost suburb; for there are three suburbs on this south side of the city; and there, between the grain market and the busiest part of the High Street, just under a fine memorial arch (?) is our shop, discernible even by twilight on account of the tracts pasted outside the shutters.

"My head was aching from the coke fumes at the inn, so I lay down for half-an-hour on the warm brick bed in the evangelist's room. Alas! I had overlooked another coke fire, and awoke with a woeful headache and nausea. Too giddy to stand, with a terrific dust storm on outside, I had to lie where I was, while they hurriedly prepared me a room; and though the temperature was far below freezing, I gladly exchanged rooms as soon as the window was prepared, and the bed fire started. I awoke about 5 p.m., and was sufficiently recovered to enjoy some 'dough strings' for supper, and

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managed to conduct evening prayers. I was delighted to find one man already seriously impressed with the truth: a young man of twenty-four or twenty-five whose father is an earnest idolater and 'doer of words of merit.' Already he has stood against persecution, and openly spoken on the streets in favour of the Gospel. Unfortunately he is under the tyranny of opium, but promises to come down here and break it off next month. You will, I am sure, pray for him. His name is Mr. Wang, or, in English, 'Mr. King.'

"TAI CHOU.

"The next day I rode on to Tai Chou to see how things were going on there, but could only spend two or three hours with our friends, returning the same afternoon to Kuo Hsien; the weather had turned bitterly cold. On my way home from Kuo Hsien I called in at our village school at Pan-sih-tzn, and found the small school-room packed with nineteen boys, all sitting on the warm brick-bed memorising their lessons by repeating them in a roaring sing-song. This school is just twenty miles or so from Kuo Hsien, and about the same distance from Hsin Chow.

"I had intended calling the attention of the Provincial Governor to our difficulty at Kuo Hsien, but circumstances led me to delay doing so for a time, and meanwhile another Imperial proclamation has been issued from Peking, proclaiming what amounts to the death penalty on anyone making disturbances at mission chapels. The official at Niso Hsien has had to post this proclamation in his district, and we have since heard no more about having to give up our premises. Thus has God answered our prayers; and we hope to have no further trouble for the present. I enclose you the two accounts of expenditure for the last month of last year and the first month of this year, made out in due Chinese form; and I have added an explanation in English. Kindly excuse this bad writing, for I suffer from writer's cramp.—And believe me, dear Sir, yours sincerely,

"HERBERT DIXON.

"C. F. Foster, Esq., Cambridge."

TIDINGS FROM INDIA.

MADARIPORE.

THE REV. W. R. JAMES writes:—"This year we propose to erect three new chapels in the district—one at Ramshil, a second at Nobogram, and a third at Suagram. Towards this we shall need considerable outside help, otherwise I fear we shall not be able to get on. Of course the people themselves will contribute towards the work, and ought to do so. To aid those who will not help themselves is wrong in principle, demoralising to those who are helped, and contrary to all God's ways in providence and redemption. All the loans I gave out at Nobogram, for the relief of distress, during the past and previous year have been paid back, and this is to go into the building fund. The people have not yet recovered from the effects of the distress, otherwise we might be able to get along without soliciting subscriptions from outsiders.

"Two of the new houses are to be memorial chapels, one to the memory of the

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late John Chamberlain Page, and the other to the memory of the late Mr. Sale. Both Mr. Sale and Mr. Page laboured hard in the Backergunge and Furreedpore *beels*, and that for many years. Their names are sacred in the memory of thousands here; and if we can succeed in building two substantial chapels to be called after their respective names, that will do much towards perpetuating their fragrant memory. With about a thousand rupees, together with the aid I can obtain from the Bengali Christians in the above-mentioned villages, we might be able to have *pucca* walls for two of the chapels at least, with corrugated iron roofs. But I fear we shall not succeed in raising so much. Failing this we must be content with *kuttcha* walls with iron roofs. Such buildings usually last about thirty years.

"Our girls' school has just been re-opened, and we have now about twenty-five boarders. It had to be closed for a while owing to lack of funds. But funds are again beginning to come in. The Society, owing to financial difficulties, cannot take this burden on itself; and really I am not over anxious that it should. Under God's blessing it may, if carried on as at present, be the means of teaching our churches to give more. True, nearly all our members are poor, but there some among them that *can* give, and these sadly need a more liberal spirit, and most of them can easily give more than at present."

PIROZPORE.

The Rev. Alfred T. Teichmann reports:—"We had the pleasure of having the Half-yearly Conference at Pirozpore last week, at which, besides the brethren of the Jessore, Khulna, Barisal, and Madaripore districts, our beloved Secretary from Calcutta was present. As the brethren of Madaripore and Barisal could not get boatmen at this time, we had to make the best of the small room we had at our disposal. Had it not been for the cheerful readiness of the brethren to put up with any inconvenience we should have hardly known what to do. On the afternoon of their arrival we joined with our native brethren in a Bengali service, which Brother Spurgeon conducted, after which we all partook of the Lord's Supper. In the evening of that day Brother Wilson, from Jessore, gave a lecture in English on 'Responsibility.' Although the sky threatened for a storm, all the gentlemen in Pirozpore who understood English were present and greatly appreciated what was said. The day of course was taken up with business meetings, but every morning we gathered for prayer and meditation in the chapel, Messrs. Geo. Kerry, Donald, and James, respectively, presiding at these services. Our second lecture was in Bengali on 'Salvation,' by Brother James. The third evening we showed the magic lantern in the open air to a very large and appreciative audience. The subject was 'Egypt, the Land of the Pharaohs.' As Brother Carey had been to Egypt his explanations were most helpful and interesting. Our prayer is that by all these meetings the Kingdom of the Saviour may be advanced."

CHITTAGONG.

The Rev. A. J. McLean writes:—"It may encourage Christian Endeavourers to know that our little band here in Chittagong is supporting a Bengali girls' school at a cost of Rs. 26 a month. Mrs. McLean has the oversight of it, and one of our members, Miss Mendies, is the teacher. Another encouraging item in connection with the C.E. was a very successful service of song we had on the life of Dr. Carey. All who came said that they enjoyed it very much, and also that they gleaned a good deal of missionary information which was quite unknown to them before."

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AGRA COLD SEASON TOUR, 1895.

BY THE REV. J. G. POTTER.

DEAR MR. BAYNES,—It is several years since I wrote an account of a cold season tour in the villages of the Agra district. First impressions are often deepest—hence I have felt it well to leave others to give their impressions. However, there being some special features of this year's tour, I venture to send you the following account of it.

"One special feature was a visit to the villages situated between the two out-stations of Dholepore and Shamshabad. Another interesting feature was the work done among the women by my wife and her Bible-woman.

"Our party consisted of nine workers, including Mrs. Potter and myself. We spent thirty-eight days in camp, pitching our tents at eight different centres, from which in all about one hundred and eighty villages were visited.

"VILLAGE WORK.

"Our first stopping-place was at Kakuba, eight miles from Agra. There we were joined by our worker from Dholepore. Rain fell at night, but none of us were any the worse for it. We had five days of good work in Kakuba and the surrounding villages. The magic lantern attracted good crowds at night; and among those we met were many old friends, who welcomed us again to their villages. How needful it is to give line upon line in even the villages where we are best known will be seen by the following incident. Leaving the village for our tent one evening, a young man followed us and entered into conversation. He said: '*These* people do not understand your message, but the people of our village have taken it in perfectly.' I said, 'How so?' and he replied, 'Why, our people have learned *to eat with anyone*, and not only the people of their own family.' We had to inform him that the Kingdom of God was not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

"Our next camping-place, Saiyan, was ten miles further on the main road towards Bombay. We might have had an easy and pleasant journey, but that we felt constrained to call at a village some miles from the main road, to try and follow up the apparently deep impression made upon the people by the preaching the previous day. The road to and from the village led across a river and along deep sand, so was most tiring; yet we felt that we must not leave people who professed deep interest in our message without further instruction. Going from our tents at Saiyan to the village, we had daily to pass a native liquor-shop, which I am sorry to say seemed to be well patronised by the people. One evening I heard an educated man say to his child, who had come to fetch his father home, 'Go and tell your mother that I am drinking.' I stopped and reasoned with the man, even offering to give him the money he had paid for the glass of native spirits if he would throw it away. However, I could do nothing with him that night.

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The next day I saw him again, and he promised, in the presence of some of the leading men of the place, to become an abstainer. The people generally charge our Government with encouraging the drink traffic, hence it is well that they should see that the missionaries, at least, are clear in this matter.

"WOMEN'S WORK.

"Special interest attaches to one of the villages in this district visited by Mrs. Potter and her Bible-woman. On entering a Brahman's house they were surprised to find a widowed woman who greeted them as sisters in Christ. It appears that this poor woman accepted Christ as her Saviour when a patient in a woman's hospital at Indore, a large city hundreds of miles away from her village. Possibly the lady visitor who spoke to her then never heard of this fruit of her labour of love. Having found out this Christian woman, of course she was again visited. It seemed hard to leave her there, a solitary Christian in a Hindu home; yet possibly the Lord intends her to let her light shine in that dark place. Had my wife not been with me, we should have seen and heard nothing of this Christian woman. In future years I believe that Christian *women* will be found touring in the villages, as well as male missionaries. Did they realise their opportunity, I am sure that there would be no lack of labourers among the village women.

"We have both light and shade in village work, as well as in other Christian service. At a large village three miles from our camp, though a good crowd gathered at first to hear us, whilst one of our preachers was speaking they all left, beginning from the greatest down to the least. We followed them, and after patient perseverance I secured a hearing. Still, it was plainly evident that the people did not welcome our message. The doctrine that all have sinned, and that sin shall not go unpunished, is not pleasant to sinful men. One of my hearers said he did 'not believe that God intended all men to be good. Had He not made hell, and did He not wish it to have a population? If all were good, would not hell be left empty?' At another village the people said that they did not wish to hear about God; they had a quarrel with Him on account of their crops which He had destroyed by hail, and therefore were angry with Him. All men are not so outspoken as these villagers, yet many seem to act as if they also had a quarrel with God, both in this country and our own.

"MANIA AND DHOLEPORE.

"Mania, our next camping-place, is in the native State of Dholepore. It was ten years since I last visited it. I inquired at once for an old friend, the head of the police at Panjabee, but found that he had been transferred to another station. This man spoke out boldly against idolatry, and was most friendly with us in former years. In showing the magic lantern in the village, I was reminded of having done so in the same place thirteen years ago, as it was one of my first efforts to make myself useful in actual mission work. Mr. Jones was then present to explain the pictures.

"Perhaps our most interesting work in this district was a visit paid to a village three or four miles away, and difficult of access. We travelled in a rough bullock-cart with the preacher. Twice the cart would have been stuck in the mud had it not at the time been empty and the oxen strong.

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However, the tedious journey brought us to a people who welcomed us very gladly. Though it was in the middle of the day, and there was field work and other business to attend to, most of the people of the village gathered round us and quietly listened as for two or three hours we unfolded to them the unsearchable riches of Christ. I wonder where in England we could get as attentive an audience under similar circumstances.

"We next camped at Dholepore, an out-station of our Mission and capital of the native State of that name. Every winter we visit this place at the annual cattle fair, when thousands of people congregate from the surrounding villages. Regular work has been carried on there for the past seven years, and not without fruit. This city, like most others, has in it many rude fellows of the baser sort, yet work goes on with little real opposition, and many of the people are very friendly to us. Near the city is a famous lake, a place of Hindu pilgrimage, surrounded by old and massive temples. The water of the lake is reputed to possess the power to heal diseases of both soul and body. At the time of our visit only the resident priests and their families were to be found, yet among them we found most attentive hearers. It was a privilege to be allowed to speak without any opposition in a place literally full of idols. Many of the priests are ready to acknowledge the folly of idolatry; but when asked to forsake it, they say, 'What shall we do for a living?' I left a Sanscrit Gospel for the head priest, with whom I had held a long conversation on a former occasion, and other Christian books for the other priests, and all were gratefully accepted.

"A CURIOUS SIGHT.

"Near our tent we witnessed a curious sight. We were attracted to the spot first of all by a number of flags fixed to a tree. Underneath was a stone image of Hanuman, the monkey-god, and around it a well-trodden circular path. Day by day for some hours a venerable-looking old man, dressed in a long, loose robe, and carrying a string of beads in his hand, walked solemnly and slowly. In this way he was gradually obtaining a name for sanctity. After a few days we found that he had a few followers, who walked after him round the tree; and before we left about twenty were walking after him in procession, and a crowd had gathered to see the strange sight. Many people also brought him presents, and thus his reputation grew. I should not be surprised if after a while the people will regard the place as so sacred as to erect upon the spot a fine temple. Many places of Hindu pilgrimage have after this fashion become famous.

"Leaving Dholepore after a few days' work, we made our way to Barreh, a village eight miles away. The road connects two important centres of this native State, yet apparently no attempt has been made to keep it in repair. We could therefore only travel at the rate of about two miles an hour. *We were now on new ground, over which probably no European missionary had ever travelled before.* Our arrival at the village caused quite a stir, and it was with difficulty that we secured a place for our tents, and watchmen to look after them. However, all such matters being arranged, we made our way into the village, where the people soon grew friendly. We arranged to show the magic lantern the day after our arrival. It was to these

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people such a wonderful sight, that even the men who should have been watching the fields left their work to come and see it. Finding the men away, the wild pigs which swarm in the district came into the field and almost into our tents. A good number of them also got into a field of sugar-cane and did much damage. Extra men from the village had to be obtained before the savage brutes could be driven away. We found the people in the surrounding villages very ignorant and very superstitious. When told that the Brahman priests did not know everything, they said, 'How then can they foretell eclipses?' To do this seemed to them sure evidence of the possession of supernatural knowledge. When asked to forsake the worship of idols, some of them said, 'Why should we, when the English worship the goddess Kali at Calcutta?' We said that they were misinformed about this. However, they held to their opinion, saying it was only by Kali's power and permission that the steam engines would run upon the railway lines.

"OTHER VILLAGES.

"Our next camp was at a place called Macheria, fifty miles from Agra, as we had travelled yet only about half that distance as the crow flies. The six days spent at that village were amongst the happiest of the whole tour. We met as perfect strangers, yet parted as the best of friends. Day after day the people listened quietly and attentively to our message. Books were purchased by the few who could read. The evening before we left the three leading men of the place came to see us. They thanked us for coming, and urged us to come again. Even the old village priest thankfully accepted a Gospel portion and promised to read it carefully. The head man of the village seemed much impressed by what he had heard. It is sad to think that there are such places and people as these, *within thirty miles of Agra*, where a missionary has seldom or never been. Even if the people could read, such visits would be less needful; but we went to *village after village in this district where there were literally no readers.*

"In addition to cheering work in the village near our tents, we also had good work in the villages round. At one of them a maker of winnowing fans, who heard the Gospel preached one day, came forward boldly the next, saying, 'Yeshu Masih saty hai' (Jesus Christ is true, Jesus Christ is true), with evident conviction of the truth he was uttering.

"At Raja-khera, our next stopping-place, we were on old and familiar ground. Though it is about six years since I personally visited the place, several old friends came forward to greet me. Our most interesting visitor was a Mohammedan Moulvie, who listened day by day to our Bazaar preaching, and afterwards entered into long and interesting conversation upon the most sacred and important subjects. This man, who has read with interest many Christian books, seems not far from the Kingdom of God. A new friend was made in the person of the Tehsildar, or principal officer of the State, an educated Bengalee gentleman. We visited at his house, and my wife went to see his family. He purchased such English books as we had with us, and also came to see us at our tents. Before we left he invited us to his house to show the magic lantern to his friends, and *the ladies of his household.* He also showed

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special interest in a young Bengalee convert who was travelling with us as a voluntary preacher, inviting him to dine with the family.

"Having to return hastily to Agra, we could spare only three days for work at this important place.

"SHAMSHABAD.

"Shamshabad, another of our out-stations, formed the next stopping-place. The journey was difficult on account of a river which had to be crossed; yet all arrived safely, though tired out, by the evening of the day. We had time to visit Chitoura, where the Rev. James Smith laboured so long and faithfully before the days of the Mutiny, also preach at the weekly market, and at evening show the magic lantern to a group of villagers assembled outside our preacher's house. The next day we did the remaining fourteen miles to Agra, in a bullock-cart, in about five hours. After our long absence, we found as usual many matters requiring attention at the Agra station. The memory of this long and happy tour in the district will help us the better to endure the long, hot summer months when we are confined to work near at hand in the city. Will our friends specially pray for the people of the district between our two out-stations of Dholepore and Shamshabad, a distance of twenty-four miles, visited probably for the first time by a European missionary, and some of the villages off the main road probably for the first time by any Christian; also for the native State of Dholepore, of which it forms a part? Might I add, also for other parts of the Gwalior State beyond, *which as yet have not been reached by any messenger of Christ*, though within easy distance of Agra? These regions beyond are laid very much upon my heart. If spared, I trust to at least reach some of them next cold season, though travelling in native states is certainly difficult, and by some regarded as dangerous—especially in those referred to, formerly the haunts of thieves and highwaymen, and still infested by some of these dangerous classes.—I am, my dear Mr. Baynes, yours very sincerely, "J. G. POTTER.

"A. H. Baynes, Esq."

GROUP OF MISSIONARIES IN INDIA.

AT the last Triennial Baptist Missionary Conference held in Calcutta, on November, 1894, the Missionaries present were photographed, and we are this month able to present our readers with a copy of the picture.

The Baptist Missionaries' Literature Association.—We have much pleasure in calling the attention of our readers to the good work this Association is doing and in asking for it sympathy and support. The object of the Association is to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 5, Lorne Road, Finsbury Park, London, who keeps a list of periodicals chosen by missionaries.

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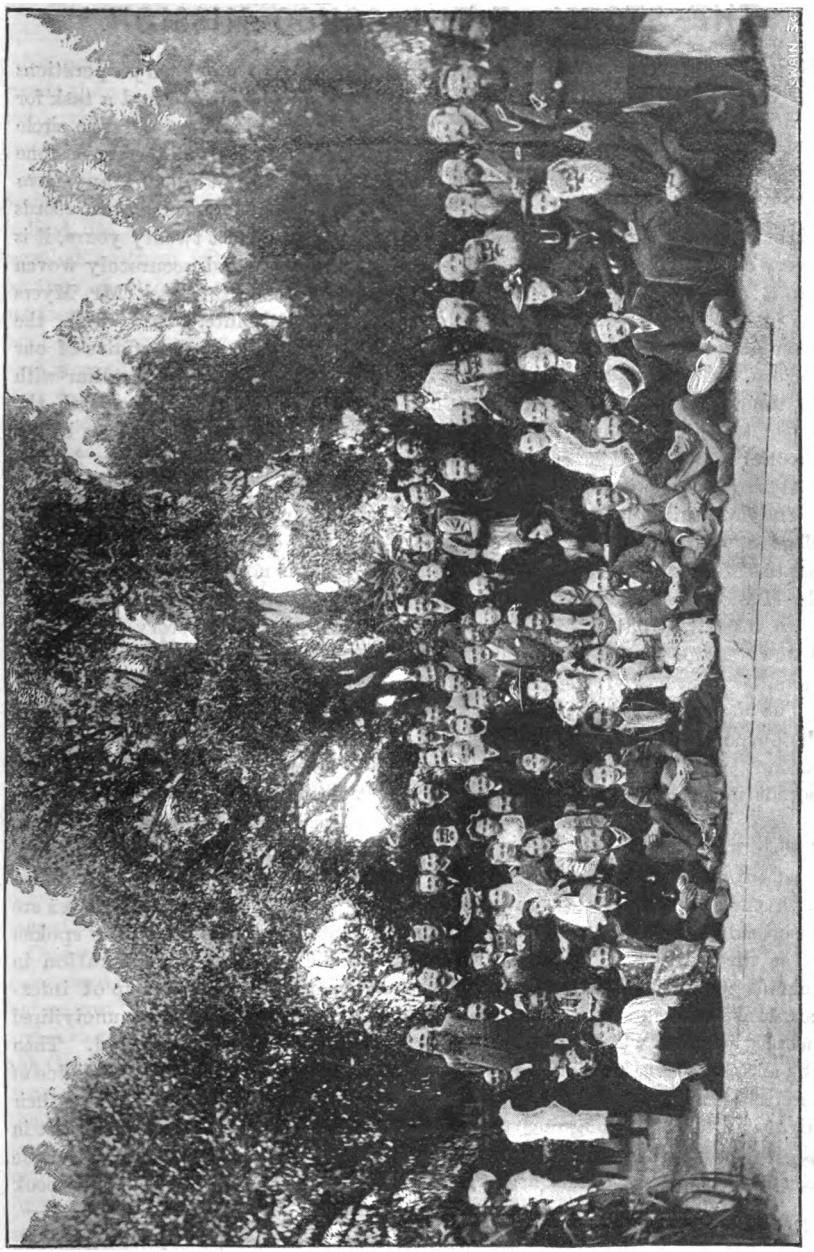

BAPTIST MISSIONARIES PRESENT AT THE CALCUTTA TRIENNIAL CONFERENCE, NOVEMBER, 1894.—(*From a Photograph.*)

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THE STORY OF THE CONGO MISSION.*

N preparing this interesting narrative of missionary operations on the Congo, the Rev. J. B. Myers has performed a task for which, we believe, he will receive the thanks of a large circle of readers. A succinct and clearly told story of the work done by our brethren in Africa, supplies a want which many have felt; for while most of the incidents which this book records might be found by diligent search in the *Heralds* of the last twenty years, it is a very distinct advantage to have all the facts carefully and accurately woven into a continuous narrative. For the accomplishment of this task Mr. Myers has many unique qualifications, his close personal intercourse with the missionaries, and his own share in the general conduct of the affairs of our Society, have given him exceptional opportunities of becoming familiar with all the details of the work on the Congo; while his deep sympathy with the object to which his own life is devoted, makes him eminently fitted to be the historian of this latest and not the least interesting branch of our foreign missionary enterprise.

The interesting little book entitled "The Rise and Progress of the Congo Mission," written by Mr. Joseph Tritton, the late esteemed treasurer of the Baptist Missionary Society, and published in 1885, is now out of print, and as the Mission has greatly developed during the last ten years, it is both out of print and out of date. Mr. Myers' book not only re-tells the story, but brings it down to the present year, and so puts the reader in possession of the latest facts.

The clear, direct style in which the book is written, is admirably adapted for the purpose the writer has in view, that of giving an accurate but unadorned account of the inception and progress of missionary work among the populations that line the banks of the great African river. The story of the Congo Mission requires no elaborate word-painting, or florid rhetorical description, for the facts themselves are eloquent in the best sense. Even the least enthusiastic supporter of foreign Missions can hardly fail to be thrilled with the heroism of the brave servants of Christ, whose work and lives are described in this book. Here are all the elements of what is sometimes spoken of as the romance of Missions: the danger and excitement of exploration in regions where no European has been before; the first opening up of intercourse with savage tribes, the rough beginnings of work among an uncivilised people, without which no subsequent spiritual harvest can be reaped. Then the annals of this Mission are consecrated by the devotion and self-sacrifice of men and women who counted not their lives dear to them in the service of their divine Lord. The Congo martyr-roll has names which will ever be fragrant in the memories of those who give, and labour, and pray for the spread of the Gospel of our Lord Jesus Christ; and not the least valuable part of this book

* THE CONGO FOR CHRIST: THE STORY OF THE CONGO MISSION. By the Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society. Published by S. W. Partridge & Co., London. Price 1s. 6d.

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is the two groups of portraits containing likenesses of all the missionaries, both men and women, who have gone to their great reward from the Congo Mission field.

No part of the work done by our brethren will have more far-reaching results than their labours in reducing the language of the people to writing and giving them the beginnings of a healthy literature. "A dictionary and grammar of the Congo language" have been prepared, concerning which so high an authority as Dr. Cust, Honorary Secretary of the Royal Asiatic Society says, "The scholars of Europe and North America would be dead to all feeling, did they not feel gratitude to missionaries like Mr. Bentley, who have revealed to them new worlds, and helped them to enter in, and admire the beauties of hitherto sealed gardens." While the object of the missionaries is not to give pleasure to the scholars of Europe, but to advance the Kingdom of our Lord, it is highly gratifying to know that their labours in this direction have won the warm eulogiums of those who are most competent to judge of their value. This work is, to quote Dr. Cust again, "A solid brick in the great edifice of the evangelisation of Africa." Mr. Bentley's talent and energies in this direction have been ably seconded by the efforts of his colleagues. Mr. Weeks and Mr. Cameron have both translated portions of the Scriptures, and, as the result of the conjoint labours of our brethren, the whole of the New Testament has been translated and printed in the language of the people of the Lower Congo. "To Mr. W. Holman Bentley belongs the honour of having been called to fill the high position of philologist and translator in connection with this particular African Mission—a position which is gratefully and unanimously recognised by his fellow missionaries." Not a little progress has also been made in the four other languages prevailing in different parts of the Congo mission field. Messrs. Darby, Glennie, Scrivener and Whitehead have each done some translation work, and have given the people portions of the New Testament, Gospel stories, a hymn-book, and school-book in their own language. The accomplishment of these tasks, which Mr. Myers describes in detail, marks an important era in the history of the mission, and every reader will heartily endorse the statement, "It is cause for wonder and thankfulness that such substantial progress should have been made in so comparatively short a period, to supply the natives with educational and sacred literature."

One very important part of Mr. Myers' book is that in which he shows "The services of the mission to civilisation and philanthropy." While our brethren do not go out to Africa to civilise the people, or simply to win them from the cruelty and savagery inherent in heathenism, but for the far higher purpose of proclaiming the Gospel of salvation, and winning the heathen for Christ, yet, as has been shown again and again, the greater includes the lesser, and nothing so helps the progress of civilisation and humanity as the preaching of the Gospel. This is especially true in the work of the Congo Mission. In this connection the exploration labours of Mr. Grenfell which have been so strongly commended by the King of Belgium, and by others who are not specially interested in the cause of missions, will ultimately be productive of most beneficial results, while the medical work of our missionaries not only tends to alleviate the present sufferings of the people, but will have a most potent effect in curing them of

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their superstitions in regard to sorcery and witchcraft. Wherever the banner of the Cross is planted every cause of enlightenment, humanity, and civilisation is promoted.

As this history of the Mission is brought down to the present date it contains not only the story of rough and hazardous pioneer work, but what every lover of missions most earnestly desires to know, the indications of spiritual results. The book contains a short account of the native churches which have been formed at the various stations. One most hopeful feature in the character of the converts is their interest in the work of evangelising their own countrymen. The chapter on "The Evangelistic Efforts of the Native Christian Churches" is most suggestive and hopeful. The fact related in the following quotation in regard to the little church of San Salvador is full of promise for the future:—"So far back as 1888 Mr. Lewis was able to report the zealous devotion of the male members of the church in visiting the neighbouring towns on Sunday mornings to tell their fellow countrymen of the love of God, and of the way of salvation in Christ Jesus, and how they were well received, the people gladly listening to them. From the very formation of the church the converts had been taught the duty and privilege of contributing to the work of Christ, and when it was suggested that their offerings might be applied to the support of one of their number, who should be set apart as an evangelist, they heartily approved the suggestion, their choice falling upon Kivitidi, a Christian young man of about twenty years of age, well qualified by the training he had received from the missionaries."

The Congo Christians are not only interested in the spiritual welfare of their own countrymen, their sympathies take a wider range. "When they were informed of the celebration of the Centenary of the Baptist Missionary Society, they became desirous to unite in the commemoration. Contribution lists were opened. From San Salvador no less a sum than £33 14s. 3d. was forwarded to the Secretary at the Mission House, London, accompanied by the following letter, written by one of the deacons:—

"Dear Sir,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore, we heartily made a collection. Kivitidi and I send it, on behalf of the church. Do accept it as our thankoffering to your Centenary Fund of the Baptist Missionary Society. We are, on behalf of the church, Kivitidi and Nlekai, *Deacons*."

The list of contributions accompanying this letter is quite a curiosity which will greatly interest all who read the book.

It is only necessary to add that the usefulness and interest of the history are increased by the maps, portraits, and illustrations that are plentifully distributed through its pages, and that it concludes with a short account of the operations of other societies in the Congo region. The book can be most heartily commended as the story of good work done by devoted men and women for the spread of the Gospel of Christ. It ought to have a place in every Christian household, and in every Sunday-school library.

W. H. KING.

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BRIEF REFLECTIONS ON THE CONVERSION OF A MOHAMMEDAN.

BY THE REV. T. W. NORLEDGE, JESSORE.

BABU SIMON MANDLE, who from the opening of a mission station at Andalbaria, in the district of Jessore, has worked as an evangelist in that place, has been of late unexpectedly delighted over the conversion of a Mohammedan and his family, who resided in an adjacent village. No special efforts to preach the Gospel to the Mohammedans in these parts had been made and no anticipations of success indulged in. Nearly all the evangelist's energies had been employed in presenting the story of the Cross to the Nama Sudras, a class of Hindus that form the largest part of the surrounding people. Had any of *these* embraced the faith, it would not have created so agreeable a surprise. Men reasonably hope to reap where they have sown. That a well-tended vine produces fruit is no cause of astonishment. Grace, however, is full of surprises, and "Natural Law in the Spiritual World" is often in missionary experience proved to be a figment of the imagination. We reap where we have not sown. We are blessed where we have least cause to look for blessing. "Thus," says the evangelist, "does the Lord fill us with gladness, and yet keep us humble."

The adoption of the Christian religion by a Hindu or Mohammedan is invariably accompanied by strange incidents, and generally gives rise in most missionaries' minds to peculiar, if not painful, reflections. Kopel, the converted Mohammedan of Balarampore—for such are his name and residence—is a case in point. He was well aware before the declaration of his belief that he would be unable to remain as a Christian in his father's house. For even at that time the mere abstinence from performing the prescribed Mohammedan rites, and the perusal of one or two Christian books, had brought upon him insult and ignominy. He was compelled, with his wife and child, to flee away from his paternal abode and take refuge among the Christians. Necessarily material as well as spiritual help had to be afforded him. And it may as well be here observed that it is a sheer and absolute impossibility for a Hindu or Mohammedan professing the Christian faith to stay with his disbelieving relatives; and that in ninety per cent. of such cases conversions among such people necessitate pecuniary assistance. The question arises, Should it be given? Here ministers, the general Christian public, and missionaries divide in opinion. Some say that converts should not receive monetary assistance at all. It corrupts them. The missionary's duty is simply to preach the Gospel and to baptize any who upon a profession of faith in the Lord Jesus Christ desire to observe that rite. Here the missionary's duty ends. He has nothing more to do, except, of course, to give religious instruction wherever a small community of Christians spring up. It is sincerely to be hoped that missionaries who believe this give applicants for baptism a clear knowledge of what will afterwards in all probability befall them, so that no one is deceived as to the likely outcome of his

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confessing Christ. In one case recently this certainly was not done. And now rejected by his relatives, unassisted by the missionary, and destitute of employment, the man wanders up and down parts of Bengal—a beggar. It is also to be hoped that ministers and Christian people in England and elsewhere, who deprecate giving timely help to converts in India, have nothing to do with soup kitchens, Dorcas meetings, and social wings. Of one thing there can be no doubt, that until the customs of Indian people, among whom caste prevails, are considerably modified, we cannot reasonably expect, judging from the history of the past, that large accessions will be made to the Christian Church where this policy of non-assistance is carried out. In all cases where missionary success has occurred among caste-peoples, it has been to some extent the outcome of material assistance. A calm and careful inquiry into the origin of small Indian Christian communities (with the exception of the hill tribes, among whom, however, caste does not generally prevail) would bear out this statement. The statement is indeed capable of enlargement. But there is no need to provoke unnecessary criticism. Perhaps some readers of these few lines may be interested in estimating the cost per head of those who became believers under Brainerd's preaching. No one surely will ever then be so bold as to assert that Brainerd's was an unspiritual ministry. Would to God we had Brainerds all over India to-day!

Others again are of opinion that as it is impossible for anyone amongst caste-people to confess Christ and remain at home, and as it is highly undesirable to assist converts with money, the only thing to be done is to preach the Gospel, and advise any who may believe in the Lord Jesus to remain for the present secret disciples. They can refuse to practise all idolatrous acts. They can show forth the spirit, without parading the name, of a Christian. They can meet secretly with missionaries and others to engage in the worship of God. In process of time, as their numbers increase, they will be able to confess publicly in large bodies Him whom they had worshipped so long in secret alone. However this plan can be carried out it is difficult to conceive. A believer would be compelled in some way or other to reveal his faith. The refusal to take part in rites, ceremonies, social customs, and habits contrary to the law of God would evoke suspicion. On many occasions silence would be equivocal to falsehood. The census (I heard of one secret disciple putting himself down on the census form as a Christian, but none of his people could read or write) would necessitate either deliberate untruth or open confession. Even if the plan be practicable, I question if it is wise and right. What really strong objection can there be to the wise pecuniary assistance of converts by missionary societies? Surely the supreme object of such societies is not to employ a number of men to do nothing but preach.

But to return to Kopel. The first outcome of his confident and sincere confession of faith in Christ was a fanatical outcry from his former co-religionists, and a determination, worthy of Islam, to make him re-embrace his former error or to inflict upon him every available kind of unobserved persecution. Meetings were to be held at which the superiority of Mohammedanism to Christianity would be firmly established. The deluded man should be shown how glorious a faith he had forsaken; what error

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and superstition he had imbibed! Learned representatives of the Mussulman religion were to expose the arts and overthrow the arguments of the crafty and sophistical Padri. The arms of force as well as of reason would not be neglected, and the delinquent would be speedily subdued by their individual or united employment. Fortunately for the Mohammedans these high resolutions did not produce their appropriate action. No battle has yet been fought, and the sounds of the threatening foes are becoming daily fainter. One temporary loss, however, we have to deplore through their enmity. Many Mohammedan boys have been withdrawn from our schools, and a rival seminary is about to be opened. Doubtless it will soon be in a flourishing condition, and for a time we shall be deprived of the inestimable privilege of instilling into the receptive minds of some of our former scholars teaching calculated to lead them in future days to look with a critical and incredulous eye on the pretensions of their prophet. After the lapse of a few months the rival establishment will in all probability come to an end, and the anger of the people having abated, their sons will once more freely attend our schools. Even now the anger of some, whose feelings against us were at first most bitter, has considerably cooled. The near relatives of Kopel are now well-disposed towards us, and our people are hopeful that under the blessing of God his Christian conduct may influence them to a change of heart and faith. Let all readers of the HERALD pray that this may soon take place.

SEEKEST THOU GREAT THINGS?

JER. xlv. 5.

"SEEKEST thou great things?" Who but would
Choose life with all things great and good?
Who would not seek a happy lot—
Wealth, fame, and honour? "Seek them not!"

I would not waste my life, nor shirk
The daily round of honest work;
But may I not aspire at last
To wealth and ease, when toil is past?

May I not covet some high place
Among the noble of my race,
To leave a name that later days
Will name with reverence and praise?

It surely were no little end
Oneself in Learning's cause to spend;
Nor would a life be given for nought
That helped a world to higher thought.

"One was there sought nor wealth nor ease,
He did not choose Himself to please,
But chose to sound all depths of woe
That man could make or man could know.

"Himself He wholly cast away,
He trod a rough and thorny way,
Nor knew a home or place of rest,
An outcast, weary and distrest.

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"Himself He ever chose to make
A sacrifice for others' sake,
And toiled and suffered for their good,
Scorned, doubted, and misunderstood.

"And still He holds the same design,
And needing aid He asketh thine;
Wilt thou not share His humble lot?
Seekest thou great things? Seek them not!"

A. M. D. G.

PICTURES FROM KHOOLNA, EASTERN BENGAL.

THE Rev. Gogon Chunder Dutt, of Khoolna, sends the following letter with two photographs, which we have had engraved :—

"Khoolna, Bengal.

"DEAR MR. BAYNES,—I herewith enclose two pictures kindly taken by Dr. Rouse at the time he visited some of our churches.

KUDDUMDY CHAPEL, AND GROUP OF PASTORS.—(*From a Photograph.*)

The first is the brick-built chapel of Kuddumdy, built by our brother, Goliendo Ch. Sircar, pastor of the church, by the savings of his life—

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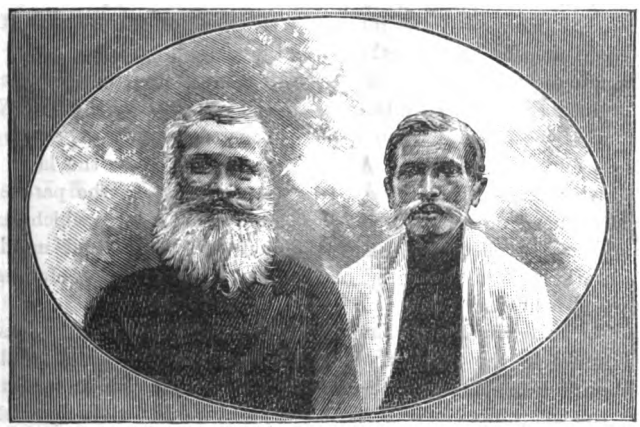
Rs. 3,000. I, with Dr. Rouse and Mr. Jewson, of Calcutta, opened the chapel on the 25th of December last. On that occasion all the representatives of our churches were present, and we have had a very refreshing and pleasant time. A splendid sermon by Dr. Rouse, and a good and edifying address by Mr. Jewson, will be, I hope, thankfully remembered by our people for a long time to come. The leading Hindus and Mohammedans were also present on the occasion.

"The second picture is of Beni and Anundo Sircar. Beni has a long beard, and is now, as you know, supported by the Stockwell friends. About twenty-seven years ago I found them clever agriculturists, but not Christian preachers. I trained them as evangelists in my class, and they have turned out first-class men. Both of them are poets, and have composed some of our best hymns. They have always been my right hand in carrying out



BENI AND ANUNDO SIRCAR.—(*From a Photograph.*)

the work connected with the Mission. Like myself, they are now getting old, and their work, both in the Soonderbun churches and among the non-Christians, enjoys the blessing of God. May their valuable lives be yet spared for the glory of the Master!

"I remain, dear Mr. Baynes,

"Yours in the service of the Master,

"G. C. DUTT.

"P.S.—If my English friends are kind enough to send me some photographic apparatus, like some of our missionaries in India have received, then I will be able to supply good pictures for the MISSIONARY HERALD in illustration of mission work.—G. C. DUTT."

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RECENT INTELLIGENCE.

THE Autumnal Missionary Services, 1895.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Monday, Tuesday,** and **Friday,** October 7th, 8th, and 11th. Full details of the various services will be announced in the MISSIONARY HERALD for next month (September).

Missionary Garden Party.—On Saturday, July 6th, a most interesting and profitable Missionary Garden Party was held at the Stockwell Orphanage, under the auspices of the Young Men's Missionary Association. About one thousand friends of all ages, from Baptist chapels and Sunday-schools in and near the Metropolis, assembled from 2.30 p.m. onwards to meet over twenty missionaries, in the hope that, by being afforded this opportunity of social intercourse, the interest of the former in the work of the Baptist Missionary Society would thereby be strengthened and increased.

The Orphanage and grounds were freely opened for the inspection of the visitors, and an excellent entertainment (presided over by the Rev. Vernon J. Charlesworth) was given by the orphan boys, consisting of singing, hand-bell ringing, and musical drill. A meeting was held upon the lawn at about 4.30 p.m., when A. H. Baynes, Esq., General Secretary of the parent Society, publicly introduced most of the missionaries present; after which, in a short, earnest address, he strove to impress upon the hearts and minds of his young hearers the terrible need of the heathen world, concluding with a fervent appeal for consecration of life and talents to the work.

Tea having been kindly provided by the Orphanage authorities, and at very moderate charges, the company assembled in the Memorial Hall for the "Missionary Meeting." After prayer by the Rev. J. H. Anderson (late of Calcutta), the Chairman (Rev. F. B. Meyer) said he felt that upon that occasion they were not so much in need of information as of fervent appeals from those labouring on the mission-fields, in order that many of those present might be stirred to consecrate themselves to this great work. The following five missionaries then proceeded to give brief addresses, which were listened to with rapt attention:—Mrs. Watson (of China) gave an earnest plea for the establishment of native schools for girls; Rev. H. Anderson (of Calcutta) referred to the interest in the Gospel displayed by highly educated Hindus, some of whom had published Lives of Jesus Christ upon their own account; Miss Way (of the Zenana Mission) spoke of the joy she experiences in labouring among the zenanas of India; Rev. G. B. Farthing (of China) referred regretfully to the result of the Opium Commission, spoke of the bitter cry in China against the opium curse, and testified to persecutions faithfully endured by native Christians; and the Rev. J. G. Pike (of Orissa) instanced many curious beliefs existing among the natives, and held that the Gospel was making very encouraging progress. The Rev. J. J. Fuller (late of Cameroons) proposed hearty votes of thanks to the Chairman and to the

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Orphanage authorities for all their kindnesses, and, after singing the Doxology, the meeting dispersed.

The collection in aid of the native schools realised about £18.

In addition to the missionaries quoted above, the following were also present:—Mrs. Allen (of Ceylon), Mrs. J. H. and Mrs. H. Anderson (of Calcutta), Mrs. Farthing (of Shansi), Mrs. Fuller (late of Cameroons), Rev. W. and Mrs. Hill (late of Orissa), Rev. A. Long (of Orissa), Rev. W. and Mrs. Miller (late of Orissa), Mrs. Morgan (of Shantung), Mr. and Mrs. Ricketts (coloured friends, of the American Baptist Mission, Congo), Mrs. J. J. Turner (of China), Miss Warr (of China Inland Mission), Mrs. W. H. White (of Congo), Mrs. and Miss Williamson (of Zenana Mission), and Rev. W. A. Wills (of Shantung). Among others present were noticed Revs. G. P. McKay (President L.B.A.), Z. T. Dowen, F. A. Jones; Misses Angus and Bowser (Secretaries of Zenana Mission); Messrs. Grant and C. E. Smith (of the Baptist Mission House); and many members of the Y.M.M.A. Committee.

Copies of the Souvenir Portrait Group of Missionaries may be obtained from the Y.M.M.A., mounted, 12 inches by 8 inches, price 2s. 6d.

Congo Mission Tidings.—The Rev. W. L. Forfeitt, of Bopoto, writes, under date of May 10th:—"On April 29th a little daughter was given to us, and I am thankful to report mother and infant are both well and making good progress."

The Rev. J. R. M. Stephens writes from Underhill, June 4th:—

"B.M.S., Underhill, Matadi, Congo Free State,
"W.C. Africa, June 4th, 1895.

"MY DEAR MR. BAYNES,—I am glad to tell you of our safe arrival at our destination on Monday, May 27th—exactly three weeks from the time we left Antwerp. This is one of the quickest—if not *the* quickest—times on record. We only stopped at Sierra Leone on the way out.

"You will be pleased to hear that we all landed in good health and spirits, and found Mr. and Mrs. Forfeitt and Mr. and Mrs. Pinnock in fairly good health.

"Mr. Davies was able to proceed up country nearly immediately. Mr. and Mrs. Scrivener are still waiting carriers.

"My heart is full of praise that I am at last in Congo and on the scene of my future labours. Many difficulties, trials, and disappointments I doubt not are before me; but I go not to the work in my own strength, but, relying upon Him for all the grace and wisdom, He will make me more than conqueror over whatever is before.

"I expect to be very busy soon when Mr. Pinnock has departed.

"I have been picking up as much as possible of the ways of the station and the routine work, and shall do everything I possibly can to support Mr. Forfeitt.

"We are just at the commencement of the dry season now, but have had a few warm days with the thermometer at 97°."

The Rev. A. E. Scrivener reports, from Underhill, June 4th:—"DEAR MR. BAYNES,—I am very glad to be able to report the safe arrival of myself

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and wife at this place. Our voyage from Antwerp to Congo on the s.s. *Leopoldville* was the fastest on record, and, as the steamer is the newest and best in the service, we travelled in a style and comfort unheard of only a few years ago in this part of the world. To our rapid voyage is probably due the fact that we both of us find the heat rather trying. We are both in good health and leave for up-country just as soon as carriers arrive in sufficient numbers. Our friends, Mr. and Mrs. Lawson Forfeitt, have passed through a very trying hot season and are intending seeking a little rest and change. Letters were awaiting me from the Upper River, and I am glad to say that these all report good health at all our stations."

Just as we go to press we are thankful to receive tidings of the safe arrival in England of Brethren Davies and Bevan, of Maldah, somewhat improved in health by the voyage home, and of Mr. and Mrs. S. C. Gordon, from America, *en route* for the Congo.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the quarterly meeting of the General Committee, on Wednesday, July 17th, the Treasurer, W. R. Rickett, Esq., in the Chair, after singing a hymn and reading the Scriptures, prayer was offered by E. P. Collier, Esq., J.P., of Reading.

The following Resolutions were presented and read, and the cordial thanks of the Committee directed to be sent to the Southern and the Western and Devon Associations:—

Moved by Rev. G. Wainwright, seconded by Rev. J. Harrison, and unanimously resolved:—"That this Assembly would again commend to the churches represented the claims of the Baptist Missionary Society. It recognises, with devout thankfulness, the doors open in every land to the missionary; the spirit of hearing which is manifesting itself, particularly in the older fields of labour; and the consecration and zeal of the officers of the Society. It rejoices, moreover, that the debt which last year taxed the faith of the churches has largely been removed. But, in the presence of the facts that the normal income is far short of the expenditure, that men actually waiting to be sent forth cannot be sent through lack of funds, and that retrenchment must take place unless additional support is found, it entreats the churches, without delay, to render such additional help as they are capable of rendering."

Proposed by Rev. Benwell Bird, of Plymouth, seconded by Mr. Burt, of Yeovil, and resolved unanimously:—"That the Western and Devon Associations, in session assembled at Torquay, hereby record their deep gratitude to God for the rich blessing He has bestowed upon the work of our Baptist Foreign Mission, and cheerfully recognise the obligation resting upon them to do the utmost in their power to increase the resources of our Society."

A letter was read from the Rev. J. E. Roberts, M.A., B.D., of Man-

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chester, cordially accepting the invitation of the Committee to join the Board of the Mission.

The Rev. J. and Mrs. Kingdon, of Falmouth, Jamaica; the Rev. Jas. and Mrs. Wall, of Rome; and the Rev. J. Campbell Wall, of Rome, met the Committee on their arrival in England, and were warmly welcomed by the Treasurer.

The Rev. Charles Williams, of Accrington, in response to the earnest request of his colleagues on the Committee, very generously consented to continue his special visitation of the Northern churches on behalf of the Society

The offer of the Rev. George Howells, B.A., B.D., of Regent's Park and Mansfield Colleges, for educational missionary work in India, was accepted, and he was designated for vernacular missionary training work at Cuttack, Orissa, in connection with the Native Christian Training Institution and the High School in that important centre.

(Mr. Howells does not anticipate leaving for India until the autumn of 1896.)

The offer of Miss Lily de Hailes for Congo Mission work was accepted. Miss de Hailes has already had nearly six years' experience of mission work on the Upper Congo in association with the Congo Balolo Mission, and has enjoyed remarkable health.

Miss de Hailes is designated for work at Bolobo station, in association with the Rev. Geo. and Mrs. Grenfell.

Mr. Howells and Miss de Hailes met the Committee, and were warmly welcomed by the Treasurer.

Special prayer was then offered by W. C. Parkinson, Esq., L.C.C., and the Rev. J. Turland Brown.

The Finance Committee reported that the gross receipts for the three months ending June 30th, 1894, were £5,358, and the receipts for the three months ending June 30th, 1895, £5,666, being an increase of £278.

The Sub-Committee further report that the expenditure for the three months ending June, 1894, was £20,014, and the expenditure for the same period in 1895, £18,877, being a decrease of £1,137.

The Western Committee reported that they have received a letter from the Rev. S. C. Gordon, of Stanley Pool, Congo, dated Salter's Hill, Montego Bay, June 10th. In this letter Mr. Gordon reports his safe arrival in Jamaica, and further states that he is in the best of health. Mr. Gordon proposes leaving Jamaica on July 4th, *vid* America, to be married in the city of Boston on the 12th, and to reach England on or about July 20th. He writes:—"This will give me the needful time to prepare my baggage, so as to sail for the Congo on the 6th August." He adds:—"I have been greatly benefited by my visit to Jamaica, and I shall ever remember the kindness received on every hand by pastors, officers, and people connected with the Island churches."

Congo Mission—Appointment of Missionaries as Honorary Registrars.—The Committee had before them a letter from the Secretary of State of the Congo

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Free State Government, dated Brussels, July 13th, informing the Committee that by a decree of His Majesty, King Leopold, the Sovereign of the Congo Free State, and published under date of the 4th May, it has been decreed that the Governor-General of the Congo Free State should be empowered to authorise missionaries to register births and solemnise marriages within the dominions of the Congo Free State. Further, the Minister of State informs the Committee that the Governor-General will shortly proceed to invite the co-operation of Baptist missionaries in undertaking these duties, and the Government trust that such invitation will be favourably received. The Secretary of State forwards copies of the new regulations which have been promulgated, and asks that the Committee of the Baptist Missionary Society would give their sanction to Baptist missionaries on the Congo undertaking such duties as are specified in the regulations. The Committee, having carefully considered this matter, resolved to instruct their Secretary to inform the Secretary of State that the Committee will have much pleasure in sanctioning their missionaries undertaking such duties as are contemplated by the regulations now under their consideration.

Visit of the Secretary to Brussels.—The Secretary reported to the Sub-Committee that he had paid a visit to Brussels, and had been favoured with a special audience with His Majesty, King Leopold, relative to important questions affecting the welfare of Congo Mission work. The Secretary also took the opportunity of presenting to His Majesty a copy of Mr. Bentley's recently published Appendix to the Congo Grammar and Vocabulary, which His Majesty very graciously received, and subsequently acknowledged by a special letter expressive of his high appreciation of the valuable services rendered by Mr. Bentley to the Congo State. The Secretary also received from the King, for the Rev. George Grenfell, the patent of Mr. Grenfell's appointment as a Knight Chevalier of the Order of the Golden Lion, and the insignia of the Order set in brilliants, with the request that he would forward the same to Mr. Grenfell in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the Southern Frontier of the Congo Kingdom.

The return to England of the Revs. W. Davies and G. W. Bevan, of Maldah, for a season of rest and change, in pursuance of medical orders and in consequence of repeated and very severe attacks of fever, was approved, the Committee expressing their earnest hope that the voyage home and a stay in England may result in the speedy re-establishing of the health of both these brethren.

The immediate return to England of the Rev. R. L. and Mrs. Lacey and their daughter, of Berhampore, was approved, the broken health of Mrs. Lacey and their daughter rendering such a step absolutely necessary.

Permission was given to the Rev. T. R. and Mrs. Edwards, of Serampore College, to take furlough to England in the spring of 1896, in consequence of failing health.

A letter was read from the Rev. R. C. Forsyth, dated Ching Chow Foo, May 17th. In this letter Mr. Forsyth reports that Mrs. Whitewright

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and her children, Mr. Forsyth and his wife and their children, all arrived at Ching Chow Foo safely. He further adds:—"We have not now any fear at all of any disturbance, and I hope we shall all settle down again comfortably to work."

The Secretary made a statement with regard to the Autumnal Missionary Meetings, to be held in Portsmouth, on Monday, Tuesday, and Friday, the 7th, 8th, and 11th of October, and stated that the meeting of the Mission Committee would be held on the Monday evening, in the Lecture Hall of Elm Grove Chapel, Southsea, at half-past six o'clock.

The meeting was closed with prayer by Dr. Underhill.

ACKNOWLEDGMENTS.

THE Committee acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A parcel of dolls from the Junior Young People's Society of Christian Endeavour, Woodgate, Loughboro', for the Rev. W. Carey, Barisal; a box of books, clothing, dolls, &c., from the Noddfa Dorcas Meeting, Treorky, for the Rev. W. R. and Mrs. James, Madaripore; a box of books from Prof. Green, M.A., of Regent's Park College, for the Rev. C. E. Wilson, B.A., of Jessore, India; books from Miss Mullings, of Devizes, for Rev. R. V. Glennie, Bolobo; parcel of newspapers from Glasgow for the Rev. R. A. Kirkland, Bopoto; box of clothing and toys from the Falmouth Young People's Working Party, through Miss Hoar, for Mrs. Graham, San Salvador; a large quantity of beads from Mr. T. B. Woolley, of Wood Street, for the Stations of the Congo Mission; presents of clothing, &c., from Mr. Gosling of Watford, for Bakana, a native boy at Wathen; a box of tools from Mr. M. Richards of Southampton, for Mansomdie, Congo; a parcel from Worthing for Mrs. Phillips, San Salvador; a parcel from Cricklewood for Rev. S. C. Gordon, Stanley Pool; 129 shirts and 26 cloths from Miss Hadfield's sewing meeting, Manchester, per Misses Louisa Allen and Lizzie Brooks, for the Rev. Geo. Cameron, Wathen, Congo, "In ever deep and true affection and loving memory of the late Mrs. Cameron;" specimens of pins and of granite and marble from Mr. P. C. Webb, for the Rev. J. S. Whitewright's museum at Tsing Chu Ju, North China; an autoharp from a friend at Pontypridd; copies of old reports from Mrs. Overbury, of Birmingham; some magazines from Miss Jessie Gibson, of Peckham, and newspapers from Mr. W. S. Williams, Bangor, for the Mission Stations; and copies of Thornton's "British India" (6 vols.), Arnold's "Lord Dalhousie's Administration" (2 vols.), and Mill's "India," from Miss Clarkson of, Ryde, for the Mission House Library.

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THE LORD LOVETH A CHEERFUL GIVER.

THE grateful thanks of the Committee are given to generous donors for the following welcome proofs of deep interest in the work of the Mission:—viz., to E. M., St. Albans, for two silver bracelets to help to liquidate the Mission debt; Mrs. Hood, Listria Park, Stoke Newington, for books and drawings for the use of the Mission; "May," Bermondsey, for a silver bracelet, "trusting that the Divine Father who noted the poor widow's mite may accept the gift for His dear sake"; A. M. D., "In Memoriam," a gold watch for the Congo Mission; A. H. B, a small silver watch for the Congo Mission; "Two Sisters," a small silver pencil case, for Mission work in China; "Jim," Trowbridge, for a silver albert, who writes: "Having riches in heaven, for which I thank God, I take this opportunity of fulfilling a conviction I received a short time ago, by forwarding this little tribute, knowing that it will be doing more good in the hands of the Missionary Society than hanging for show, attached to my watch, having purchased a very cheap one. May God bless its circulation, and may it be the means of some poor soul hearing the Gospel message and the love of Christ, and thereby attaining unto the riches of His grace"; Mr. J. B. Stanley, of Nelson, Lancashire, for a dress ring for the Congo Mission, from a member of the Y.P.C.E. Society; and a poor Widow, for a small silver knife, for the Mission in India.

The grateful thanks of the Committee are also presented to the following friends for most welcome and timely contributions:—M. M. M., for *Debt*, £500; Mr. W. R. Rickett, £250; E. R., for *Debt*, £200; Mr. J. Marnham, J.P., for *support of Indian and Congo Missionaries and Debt*, £192 10s.; J. L. E., East Dulwich, "He gave Himself for me," £50; Mr. J. Cameron, £30; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Rev. J. H. Weeks, Congo, £25; Mrs. Wm. Thomas, £20; Mr. T. Whitley, for *Debt*, £20; Mr. Alex. Campbell, for *donkey for Mr. Cameron, Congo*, £15; Mr. R. Bruton, £10; Mr. J. Goodman, £10; Mrs. Goosey, £10; Mrs. Gray, Edinburgh, for *China and Congo*, £10; Mr. J. Meyrick, £10; Mrs. West, £10.

CONTRIBUTIONS.

From June 13th to July 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T.* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Anderson, Miss, Dundee	1	0	0
Archer, Rev. W. E.	1	1	0
Bruton, Mr. R.	10	0	0
Cunnington, Miss E., Oundle	1	1	0
Cutler, Mr. Jon.	2	2	0
Gale, Miss	3	3	0
Goodman, Mr. John	10	0	0
Gould, Mrs. A. Pearce, by, for *Palestine*—			
Chick, Mr. S.	1	1	0
Graham, Miss	0	10	0
Rawlings, Mr. E.	2	2	0
Walker, Dr. Dunbar	1	1	0
Marnham, Mr. J., J.P., for *support of Congo missionary*	75	0	0
Do., for *support of Indian missionary*	17	10	0
Mead, Mr. J. B., for *Mr. Wall's work in Rome*	25	0	0
Mursell, Mrs.	1	1	0
Randall, Mr. and Mrs. G. T., for *Mensembi Station, Congo*	1	0	0
Runciman, Miss A. C., for *Congo*	1	0	0
Schiess, Mr. E.	5	5	0
White, Mrs. S.	1	0	0
Under 10s.	1	8	0

DONATIONS.

A. B., for *Congo*	5	0	0
A Poor Washerwoman	0	10	0
A Friend, per Rev. G. Short, B.A.	5	0	0
Anderson, Mr. J. G.	0	12	0
Anon, Worcester	0	10	0
Binns, Mrs.	1	1	0
Cameron, Mr John.	30	0	0
Campbell, Mr. Alex., for *Donkey for Mr. Cameron*	15	0	0
Dixon, Rev. Herbert, China, *profit on Medical Work*	30	0	0
E. R., for *Debt*	200	0	0
Foster, Miss S., for *Mrs. Ross Phillips' Work, Congo*	0	10	6
Freeman, Mrs. T.	1	0	0
Hay, Mrs. R., for *Congo*	0	11	0
Kirkland, Rev. R. H.	5	0	0
Ladies' Negro Friend Society, for *Congo*	5	0	0
Long, Rev. A.	4	0	0
Macbeth, Mr. W.	8	0	0
Marnham, Mr. J., J.P., for *Debt*	100	0	0
Matthew vi. 33	1	0	0
M. E., for *China*	2	10	0
Do., for *Congo*	2	10	0
M. M. B., for *China*	0	10	0
Do., for *Congo*	0	10	0
M. M. M., for *Debt*	500	0	0
On Not Back, for *Debt*	1	0	0
Rawdon College Students	2	11	0
Reid, Mrs. D.	0	10	0
Regent's-park College Student	3	18	6
Thomas, Mrs. W.	20	0	0
Two Friends	2	0	0
Weeks, Rev. J. H.	25	0	0
Weightman, Miss J., for *Mrs. Clark, Lukolela*	1	10	0
West, Mrs.	10	0	0
Under 10s.	1	11	2

LEGACY.

Mackenzie, The late Mrs. Elizabeth, of Greenock, by Mr. R. Wyllie Muir	45	0	0

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LONDON AND MIDDLESEX.

Alperton	9	7	2
Arthur-street, Camberwell Gate	1	7	1
Bermondsey, Drummond-road	3	10	6
Brixton, Kenyon Chapel	6	1	7
Brompton, Onslow Chapel, Sunday-school for *Congo*	1	11	8
Do., for *Mrs. Hay's School, Dacca*	6	0	0
Camberwell, Cottage Green	5	5	0
Do., Sunday-school for *China*	5	0	0
Child's Hill, Sunday-school	2	0	6
Chiswick, Annandale-road Sunday-school	3	12	3
Clapham, Grafton-sq...	4	8	3
Dalston Junction Sunday-school	12	0	0
Deptford, Octavius-st. Sunday-school	3	5	0
Ferme Park	9	18	5
Finsbury Park Congregational Chapel, Y.M.C.U., for *support of Congo Boy under Mr. Bentley*	3	0	0
Handel-street Sunday-school	0	19	0
Harlesden Sunday-sch.	3	8	0
Do., Y.M.B.C., for *Mr. Lewis' work, San Salvador*	2	10	0
Hendon, Y.P.S.C.E., for *Congo*	0	10	6
Highgate, Southwood-lane Sunday-school, for *N P*	0	16	0
Hounslow, Providence Ch	1	0	0
Islington, Salter's Hall	2	10	2
Kensington, Hornton-street	5	6	3
Metropolitan Tabernacle	1	0	6
Notting-hill, Ladbroke-Chapel	2	18	8
Do., for *W & O*	1	10	0
New Southgate Sunday-school	12	1	5
Peckham Rye, Barry-road Sunday-school	0	12	0
Poplar, Cotton-street	5	1	0
Putney, Werter-road...	9	2	6
Regent's Park Chapel	78	0	3
Do., Tuesday Evening Bible Class, for *Congo*	1	10	0
South London Tabernacle	7	7	9
Upper Holloway, Y.M. B. C., for *Congo*	4	14	0
Vauxhall Chapel	3	18	9
Walthamstow, Wood-street	5	0	1
Walworth-road	4	16	1
Westbourne-park	1	10	0

BEDFORDSHIRE.

Luton, Park-street, Y.P.S.C.E., for *support of Bible-woman, Cuttack*	3	10	0

BERKSHIRE.

Reading, King's-road	13	11	10
Do., for *Congo*	0	5	0
Do., for *China*	0	2	0

BUCKINGHAMSHIRE.

Chesham, Broadway Ch.	52	16	4
Olney	4	1	0

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	163	9	11

CHESHIRE.

Altrincham, Tabernacle	1	0	9
Chester, Grosvenor-pk.	8	0	0

CORNWALL.

Helston	6	10	2
Penzance	4	5	3

DEVONSHIRE.

Devon and Western Association Meeting, Collection	3	16	8
Dartmouth	6	5	0
Hatherleigh	0	10	5
Plymouth, George-st...	26	17	5

DORSETSHIRE.

Gillingham	0	11	3
Lyme Regis, for *support of Congo boy at San Salvador*	0	11	6
Weymouth	4	0	0

DURHAM.

Hamsterley	0	15	1

ESSEX.

Clacton-on-Sea, Christ Church	16	10	0
Romford	1	15	0
Southend-on-Sea, Clarence-road Sunday-school	1	8	10

HERTFORDSHIRE.

Tring, High-street, for *Patna Caravan*	0	2	6

KENT.

Bromley Sunday-school, for *N P*	0	15	2
Catford Hill	5	10	0
Do., for *W & O*	3	5	6
Crayford Y.P.S.C.E., for *Congo*	3	0	8
Forest Hill, Sydenham, Chapel	2	2	0
New Brompton Sunday-school	2	15	8
Orpington	21	5	6
Sevenoaks Y.P.S.C.E. (Sale of Work)	2	0	0
Sittingbourne, Y.P.S.C.E., for *work in Shantung, China*	1	1	8
Woolwich, Queen-st., Collection, 1894	2	11	9

LANCASHIRE.

Bowdon, Hale-road Sunday-school	1	9	0
Briercliffe, Hill-lane	7	15	0
Burnley, Enon	5	18	0
Egremont	7	8	7
Haslingden, Trinity Ch.	4	9	4
Inskip	5	0	0
Manchester, Moss Side Y.P.S.C.E.	0	9	0
Oldham, King-street...	5	0	10
Oswaldtwistle	4	3	0
Rawtenstall Y.P.S.C.E.	0	5	5
Southport, Tabernacle Sunday-school	6	7	0

LEICESTERSHIRE.

Leicester, Harvey-lane	2	7	0
Melton Mowbray, by Mr. C. Thompson	2	15	3

LINCOLNSHIRE.

Louth, Northgate	2	4	8

NORFOLK.

East Dereham	1	2	11
Neatishead	4	6	8
Norwich United Meet-Meetings (moiety of collections)	41	2	0
Do., St. Clement's	2	4	8
Do., St. Mary's	32	1	9

NORTHAMPTONSHIRE.

Aldwinkle Sunday-school	0	7	0
Blisworth	18	7	7
Clipston	20	11	0
Guilsborough	7	15	10
Hackleton	11	0	0
Kislingbury	3	0	2
Long Buckby	23	4	11
Do., for *N P*	0	10	3
Milton, for *W & O*	0	10	0
Northampton, College-street	139	16	11
Thrapstone	19	1	5
West Haddon	5	9	0

SHROPSHIRE.

Donnington Wood	0	5	5
Oakengates Sun.-sch...	2	17	3

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SOMERSETSHIRE.

Frome, Badcox-lane ...	1	0	0
Stoke St. Gregory	0	18	0

STAFFORDSHIRE.

Coseley, Darkhouse Y.W.B.C.	1	10	0
Do., Providence, for *W & O*.....	0	14	1
Stafford	5	10	4
Do., for *W & O*	1	0	0
Do., for *N P*.....	0	15	9

SUFFOLK.

Bures	1	6	4
Rattlesden Sunday-school	0	10	6
Stradbroke	9	6	6
Do., for *W & O*	1	0	0

SURREY.

Addlestone, Anniversary Collections (less expenses) ...	6	1	0
Do., Y.P.S.C.E. (3 months)	2	14	11
Do., Sunday-school boxes (3 months)...	1	14	8
Do., Missionary prayer-meetings ...	0	18	4
Balham, Ramsden-rd. Y.P.S.C.E.	3	14	9
Croydon, prayer-meeting	0	10	0
Do., Memorial Hall	0	10	0
Norbiton, Bunyan meeting, for *Support of Lizzie, Cuttack Orphanage*	5	0	0
Streatham, Lewin-rd.	3	9	0
Wallington	5	7	6
Wimbledon, Queen's-road	8	3	10

WILTSHIRE.

Trowbridge, Bethesda, for *W & O*.....	1	1	0
Upper Stratton	0	15	0

YORKSHIRE.

Bradford, Sion and Caledonian - street Sunday-school	6	3	3
Leeds, South-parade ...	1	0	0
Salendine Nook	1	0	0
Sutton-in-Craven, for *support of Congo boy, Mbingi*	5	0	0

NORTH WALES.

ANGLESEA.

Holyhead, New Park-st	0	10	0

CARNARVONSHIRE.

Llandrwog, Pisgah ...	0	10	0

SOUTH WALES.

GLAMORGANSHIRE.

Clydach, Elim	1	8	5
Cwmfelin, Salem	0	16	2
Do., for *N P*	0	18	4
Fochriw Noddfa	2	0	6
Penarth, Stanwell-road Sunday-school.....	7	13	10
Do., for *N P*	2	11	1
Porth, Tabernacle	1	15	2

MONMOUTHSHIRE.

Gilwern, Hope Sunday-school	1	2	6
Newport, Commercial-street	1	0	0

PEMBROKESHIRE.

Newport	10	0	0

SCOTLAND.

Arbroath	1	1	0
Do., Sunday-school, for *Congo*	1	10	0
Clydebank	1	3	0
Cupar, Sunday-school.	0	10	0
Dundee, Penny Mission, for *Congo*	0	15	0
Edinburgh, Dublin-st..	0	16	7
Do., for *Palestine* ...	0	10	0
Do., for *Northern Italy*	0	10	0
Do., Morningside, for *China*	0	5	0
Do., Bridgeton, Sister-street	10	0	0
Glasgow, Cambridge-street Y.P.S.C.E., for *support of Congo boy under Mr. Lewis*	2	10	0
Do., Queen's Park ...	11	18	11
Do., for *Congo*	0	12	6
Kirkcaldy, Whyte's-causeway Sunday-school, for *support of Congo boy*.....	1	5	0
Scarfskerry	1	15	0
Selkirk Bible-class ...	1	11	0
Stirling Bible-class, for *support of Indian Orphan Boy*.....	3	10	0
Wick	0	19	0

FOREIGN.

Falkland Islands.....	5	9	9

CONTRIBUTIONS FOR CENTENARY FUND.

A Friend (last instalment) 500	0	0	
Asquith, Mr. J., Halifax	25	0	0
Mitton, Mr. E. M., Birmingham	5	0	0
Porter, Mr. R., Woodberry Down	5	0	0
Skemp, Rev. C. W.....	2	10	0
Birkenhead, Cathcart-street	0	8	4
East Dereham	2	15	0
Leicester	2	17	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.

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OPENING OF A NEW MISSION STATION AT RUNGPORE.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

AUTUMNAL MISSIONARY SERVICES.

THE following are the arrangements made for the Meetings to be held next month in Portsmouth :—

MONDAY EVENING, OCTOBER 7th.

Quarterly Meeting of the Missionary Committee,

IN

ELM GROVE LECTURE HALL, SOUTHSEA,

AT HALF-PAST SIX O'CLOCK.

TUESDAY, OCTOBER 8th.

Morning Sermons to Young Men and Women,

AT HALF-PAST SEVEN O'CLOCK.

SOUTHSEA—EMANUEL CHURCH, CASTLE STREET.

Preacher : The Rev. D. J. HILEY, of Broadmead, Bristol.

LANDPORT—COMMERCIAL ROAD CHAPEL.

Preacher : The Rev. E. G. GANGE, of Regent's Park, London.

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GOSPORT—AVENUE ROAD CHAPEL.

Preacher: The Rev. T. PHILLIPS, B.A., of Kettering.

RYDE, ISLE OF WIGHT—GEORGE STREET CHAPEL.

Preacher: The Rev. C. BROWN, of Ferme Park, London.

Designation and Valedictory Service,

IN

ELM GROVE CHAPEL, SOUTHSEA,

AT TEN O'CLOCK A.M.

Chairman: W. R. RICKETT, Esq., Treasurer of the Society.

The following Missionaries, going out to the Mission-field for the first time, will be designated—viz., The Revs. GEORGE HOWELLS, B.A., B.D., of Regent's Park and Mansfield (Oxford) Colleges; and F. W. JARRY, of the Pastors' College, for Cuttack, Orissa.

Farewell will be taken of the following Missionaries, returning after furlough to their fields of labour:—Revs. R. H. and Mrs. TREGILLUS, Khoolna, Bengal; DENHAM, and Mrs. ROBINSON, Serampore College; H. and Mrs. PATTERSON, Patna City; Dr. and Mrs. WATSON, Ching Chou Foo, Shantung; W. A. WILLS, Chow Ping, Shantung; THOMAS and Mrs. LEWIS, San Salvador, Congo; G. R. POPLE, Underhill, Lower Congo River; and Rev. J. CAMPBELL and MRS. WALL, of Rome.

THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. CHARLES WILLIAMS, of Accrington.

THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. S. G. GREEN, D.D., Secretary of the Religious Tract Society.

Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Preacher: The Rev. GEORGE F. PENTECOST, D.D., of Marylebone Presbyterian Church, London.

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Public Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman: W. O. CLOUGH, Esq., M.P.

Speakers: The Revs. Dr. MUIRHEAD, of the London Missionary Society, Shanghai; HERBERT ANDERSON, of Calcutta; and THOMAS LEWIS, of San Salvador, Congo.

WEDNESDAY AFTERNOON, OCTOBER 9th.

Zenana Missionary Meeting,

AT THREE O'CLOCK,

IN

ELM GROVE CHAPEL, SOUTHSEA.

Mrs. W. R. RICKETT, President of the Society, will take the Chair.

Speakers: Mrs. TIMOTHY RICHARD, of Shanghai; Miss WAY, of Calcutta; and Dr. PRINGLE, of the Bengal Army.

At this Meeting, leave will also be taken of the following Zenana Missionaries, proceeding to India—viz., the Misses CLARE, MANNINGTON, and WAY.

FRIDAY EVENING, OCTOBER 11th.

Young People's Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman: Col. MUMBY, of Gosport.

Speakers: Revs. JOHN PINNOCK, from Underhill Station, Lower Congo River; H. PATTERSON, of Patna City, N.W.P.; and E. C. NICKALLS, of Ching Chow Foo, Shantung, China.

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In connection with the above Meetings, arrangements have been also made for PUBLIC MISSIONARY MEETINGS at the following places :—

SOUTHAMPTON—PORTLAND CHAPEL,

ON

TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman: His Worship the MAYOR OF SOUTHAMPTON is expected to preside.

Speakers: Revs. R. H. TREGILLUS, of India; W. A. WILLS, of China; and J. CAMPBELL WALL, of Italy.

RYDE, ISLE OF WIGHT—PARK ROAD CHAPEL,

ON

TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman: His Worship the MAYOR OF RYDE.

Speakers: Revs. G. R. POPLE; DENHAM ROBINSON, of India; and J. R. WATSON, M.D., of China.

THE MARTYR DEATHS IN CHINA.

VERY deeply do we sympathise, in which sympathy all our readers will already have shared, with the terrible trials our brethren of the Church Missionary Society have been called upon to endure through the recent massacre of their missionaries in China. To a communication of fraternal condolence sent to the Secretaries, the following reply has been received :—

"Church Missionary Society,
"Salisbury Square, E.C.,
"August 16th, 1895.

"DEAR SIR,—The Committee of our Society, at its meeting of August 13th, instructed us to convey the expression of their hearty appreciation of the kindness which prompted your welcome message of sympathy with our Society in the appalling blow which, in the mysterious Providence of God, has fallen upon the Fuh-Kien Mission.

"The Committee can only pray that even this terrible event may be overruled for the extension of the Redeemer's Kingdom in China.

"Ever, Dear Sir,
"Very faithfully yours,
"B. BARING GOULD, } Secs.,
"EUGENE STOCK, } C.M.S."

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In connection with this heartrending occurrence, the following communication relative to our own missionaries in China has been received from the Rev. E. C. Nickalls, recently arrived from Shantung :—

"MY DEAR MR. BAYNES,—The terrible and fatal riots in China not only cause us to mourn over our brethren and sisters in Christ, who laid down their lives for Him there, but they fill us with anxiety and apprehension for all missionaries in the Chinese Empire.

"There are circumstances which may lead us to expect that the riots will not be widespread, and may therefore assure us of the probable safety of our friends in that land.

"The province of Sen Chuan has previously been the scene of similar outbreaks. From 1886 to 1890 a series of attacks were made on both Protestant and Catholic Missions, both foreigners and natives being persecuted. Until fuller information reaches us, we cannot be certain of the cause of the recent riots in Sen Chuan. But it is asserted that the Viceroy Lin, a bad man who has just been obliged to resign his post on account of his misdeeds, and who was a hater of foreigners and Christians, instigated the riots. If the Commission appointed to inquire into the riots finds this great man guilty I hope he will be punished as he deserves. Although Christianity teaches us to forgive our personal enemies, it teaches us also to punish evil-doers. Wicked men in high places who are enemies to the public good of the Chinese nation, holding the people in bondage for their own selfish ends, and endangering the very existence of the Empire by embroiling it with other nations, ought to be severely punished. If the Chinese Government is now too weak to punish them, then let some foreign Power do it.

"If it is true that the riots of Sen Chuan were caused by the late Viceroy of the province, wishing to inflict injury on the Christians and foreigners resident there before he left, then we may hope that, the cause being personal hatred and spite, the riots will not spread. Happily, China has few officials in high places so bad as this one.

"As to the far more terrible riots in Fu Chien (or Fo-Kien) Province, this province has always been a turbulent one, and the natives were among the last to submit to the Manchu rule. In previous years there have been riots against foreigners. Since 1894 a sect of Vegetarians has been very active and threatening, both against the Government and Christians. The sect is greatly incensed with the result of the recent war. The proximity of the province to Formosa has doubtless had a disquieting effect on the people. We shall rejoice if in this case it is proved that the officials are blameless.

"If rebellion is the cause of this appalling massacre, then it is unlikely that it will be repeated in other parts of China.

"The province of Shantung is peculiarly peaceful, and we need not be anxious about our friends there. I have no reason to believe the case is different in Shansi and Shensi—but I speak of what I know.

"It behoves all friends of missions in China to be much in prayer for that land, and for all Christians there at this time. Doubtless the country is passing through a crisis now. 'Will the Government be reformed?' we are all asking. If it is not, we may expect either disruption from within or dismemberment

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from without. But God is not unmindful of His people in China, nor of the benighted millions of that dark Empire.

"Let us abstain also from hasty judgments of the Chinese people. I fail to see that the state of things in China is much worse than in France before the great Revolution.

"Worldly men think this is an occasion for restricting missionary operations. These events may lead us to doubt the wisdom of some methods of mission work; but the disciples of Jesus Christ can but go forward in obedience to His command. Doubtless, members of the Church of England are now preparing to serve in the places of those who have fallen. Surely the very wickedness of the Chinese will stir pity and an intense longing to save them in all Christian hearts; and the present crisis of China's history will cause the Christian Church throughout the world to begin a 'forward movement' for the conversion of China.

"In the *Daily Chronicle* of Monday last it is written: 'As a field for missionary enterprise China is virtually hopeless. Upon this point almost all travellers are agreed.' This statement is not based upon the facts of the case. There have been few fields of missionary enterprise in all the world which have been so fruitful as China. In the province of Fu Chien alone, in connection with the Church Missionary Society (to say nothing of other societies), there are 2,847 communicants, and 5,162 adult catechumens. It is stated in the *Daily News* of to-day that there are 750,000 Christians in China. Looking to the few years in which China has really been open to widespread missionary effort, we may regard it as one of the most fruitful of fields.

"Almost all travellers never go beyond Treaty Ports, where the spread of Christianity is slow indeed; those who speak well and favourably of China are perhaps just those few who have journeyed in the interior.

"My letter is growing too long, but I thought I should like to assure you that the members of our Mission are not likely to be endangered by these recent riots. With kind regards,

"I remain,

"Yours affectionately,

"E. C. NICKALLS.

"Great Oxendon, August 7th, 1895."

OPENING OF A NEW MISSION STATION IN RUNGPORE.

(*See Frontispiece.*)

THE following letter has been recently received from the Rev. J. Ellison, suggesting, as it does, how many heathen there may be who are simply waiting for the glad news of salvation :—

"Rungpore, North Bengal.

"MY DEAR MR. BAYNES,—During the cold season, among many other places we visited there was one in which we were specially interested,

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because from previous experience, we had reason to expect that we might be able to gather some fruit there. The name of this place is Madhupur, which name signifies place of honey. We did not find any honey there; but we found souls seeking for Christ, and this was 'sweeter to us than honey or the honeycomb.' About a year ago we visited this village, and found some people (of low caste) who, for over ten years, had been wanting to know more of Christ. They told us that one of their Gurus (a religious leader) had many years ago heard someone preaching about Christ in Dinagepore (a neighbouring district), and that he had told them to renounce the names of their Hindu gods and use the name of Christ only. He passed away, but his disciples have obeyed his injunctions, and have used the name of Christ as a charm against diseases and evil spirits, and, they say, with remarkable success. Be that as it may, believing as they did that there was great power in Christ's name, they were eager to know more of Him, and it is a pathetic fact that they have had to wait over ten years before they could get the knowledge they desired. Before their leader passed away he said, 'Some day an Englishman will come and tell you more of Christ, and when he does, believe what he says.'

"I had the joy of fulfilling that prophecy, and I was led there by a train of circumstances which convinced me that I was being led of the Spirit. In no part of this district have we had such joy in preaching the Word, and during our last visit we had the pleasure of baptizing three of the people of that village. As we are more likely to gather fruit there than in any other place in the district we have commenced an out-station. It is a healthy, nice place, and there are many people all about. We hope to have a preacher and a school-teacher, working together and keeping each other company, for, in a new place especially, it is not good for one to be alone. May the Lord prosper this our new effort to enlarge His kingdom, and bring many out of darkness into His most marvellous light!

"In regard to the photograph which I am sending, I may say that the five men in front of all the rest are Christians. The one with his hands clasped on his knee is the newly appointed preacher, supported by the friends at Red Hill, Surrey. The tall young man with his hands in his lap was baptized on Christmas Day last. The other three are the men baptized recently at Madhupur.

"With Christian regards, I remain, yours affectionately,

"J. ELLISON."

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VISIT TO CASHMERE.

BY THE REV. J. G. POTTER.

"DEAR MR. BAYNES,—Having recently returned from a visit to Cashmere, in company with three C.M.S. missionaries, I have thought that a few of my impressions of the place and people might be of interest to the readers of the HERALD.

"I am encouraged the more to write this letter, as the publication of a similar letter seven years ago led to one of the readers of the HERALD devoting herself to work among the hill people of the Kulu Valley beyond Simla. I feel sure that others would go and do likewise did they but realise that *heathen people, as yet unevangelised, are to be met with living in a good climate even in India.* India, as a whole, is, indeed, a hot place, and the climate trying to most Europeans; but the climate of the Himalayas and other mountain ranges is all that can be desired. This applies to all parts of Cashmere above the level of the great plain, and even there the heat gives less cause for anxiety than the damp, the whole plain not occupied by the great lakes being used for the cultivation of rice and other crops, which require a large amount of water.

"Having just spent a month travelling in Cashmere, I have been charmed with its lovely scenery. With my missionary companions I have travelled by land and water for hundreds of miles, yet have always been in sight of the glorious snow-capped mountains. The first view of these mountains obtained from the boat, as we travelled up the river Jhelum towards Srinagar, I shall never forget. Look where we would, these eternal snows were before us, some of the peaks rising to an elevation of 16 to 20,000 feet. Below the snow line, especially on the north side, the mountains are covered with magnificent fruit trees. At the foot of many of the mountains stretching out towards the plain are beautiful grassy meadows affording delightful places for camping, being well supplied with water, and covered with pretty wild flowers. Below these, and reaching down to the edge of the river, are rice fields irrigated by the mountain streams, the whole forming a most enchanting picture. Setting aside the glorious hills in the distance, there was much to remind one of old England. Willows by the watercourses, green meadows, familiar wild flowers, and the song of the lark all combined to make one feel at home. The people were also fair skinned, compared with those of the plains, and some of the children had rosy-tinted cheeks. Yet one missed the English farmhouses and the English neatness in the people, who, though supplied with abundant water, seem seldom to use it either for bathing or washing their clothes. The inhabitants of Cashmere were in former years Hindoos, now they are mostly Mohammedans; possibly, when they become Christians, cleanliness will follow godliness. At Srinagar we were glad to make the acquaintance of the C.M.S. missionaries, and see something of their work. The Medical Mission, started more than fifty years ago, is now represented by Drs. Arthur and Ernest Neve, who are both clever doctors and good missionaries. The Mission Hospital under their charge is well conducted, and affords exceptional

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opportunities for the preaching of the Gospel as well as the healing of the sick. Mr. Knowles, in charge of the general work of the mission, is also a good linguist, and has nearly completed the translation of the Bible into Cashmere. The school work under the charge of Mr. Biscoe is large and important, and one of the happy memories of Cashmere with me will be the recollection of the answers given to me when I examined in English on the Gospel of Luke. Another will be the memory of a picnic on the beautiful Dhal Lap, when some of these same schoolboys rowed us in good style, in an English-made boat with English oars, to Crusoe Island. But for the missionary's influence these high caste boys would not have touched an oar, but under his leadership they had learned the dignity of labour. Zenana and medical work was also being carried on by ladies, which added completeness to the work of the mission. Yet, what can five or six missionaries do among two millions of people, or even among the 100,000 residing in the one city of Srinagar? They have asked for twenty more workers for Cashmere itself, and many others for the regions beyond. A special appeal has been made by Dr. Arthur Neve for Kafferstan, a country as yet unconquered by the surrounding Mohammedan States, whose people have more than once asked for Christian teachers. When will the Christian Church realise her privileges and responsibilities? The door now open to these people, Dr. Neve tells me, he fears will in a few years be closed by Mohammedan influence. It ought, therefore, to be entered now. It is true that missionaries labouring there would have to endure hardness, yet for Chitral there was no lack of offers of service in a far less glorious campaign. I would that all Christian people would ponder the important papers of the missionaries in Cashmere published in the May and June numbers of the *Intelligencer* and *Gleaner*. The appeal contained in them should find a response in the hearts of all true friends of missions.

"Whilst travelling for the sake of health I was glad to find that in Cashmere I could still carry on mission work. Though I knew nothing of Cashmere, I was glad to find in all the villages we camped some who could understand me when I spoke to them in Hindustanī. The villages were not large, yet, whenever we found time to sit and talk with the people, they came gladly to listen, and generally seemed to appreciate what we had to say. In one village I counted thirty in my audience. Among other places, I preached in a Mohammedan Monastery, which contained a saint's tomb, and at another in a Hindoo Temple. The temple people were most attentive as I told them of the true Incarnation, Jesus Christ. There were many objects about the temple that I used by way of illustration, such as the image of the Sun god before me, and the beautiful crystal spring which flowed through the temple from the mountain side. After I had finished, one of the priest's said: 'I have met with many Sahibs, but none told me such sweet words as you have done.' We were able to leave some books with these people, which we pray may deepen any good impressions made upon them. The temple is situated on the famous pilgrim route to Amar Nath, *i.e.*, Lord of Immortality, a name given to Sheva, whose abode is said to be in a cave of a snow-capped mountain which the pilgrims visit. Will the readers of these lines join me in prayer that missionaries may

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soon be sent to tell these people of the true Lord of Immortality, the Lord Jesus Christ? Isaiah lii. 7.—I am, my dear Mr. Baynes, yours very sincerely, "J. G. POTTER.

"A. H. Baynes, Esq."

KATIRA, BARISAL.

KATIRA, BARISAL.—*(From a Photograph.)*

BABU GURU CHARAN BOIRAGEE, who sits in the foreground, is the teacher of our Mission School at Katira. He is supported by our good young friends at Southsea. The house seen in the photograph is the teachers' home, and the old man sitting in front is one of the deacons of the Katira church, and a carpenter.

ROBERT SPURGEON.

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APPENDIX TO THE CONGO DICTIONARY AND GRAMMAR.*

BY THE REV. W. HOLMAN BENTLEY.

THE following review of this valuable appendix has been kindly sent by Robert N. Cust, Esq., hon. secretary of the Royal Asiatic Society, for publication in these pages, than whom no one is better qualified to write upon the subject in question.

Seven years ago Mr. Bentley published his "Dictionary and Grammar of the Kongo Language." It was virgin soil in which he was working. The book was admirable, and marked an epoch in our knowledge of the languages of West Africa south of the Equator. The compiler had been greatly assisted by his wife, who had exhibited a great capacity for this kind of work. In the interim the Rev. N. Thacker translated, for dictionaries and grammars are only machinery to accomplish a great result. Other books for religious instruction and school use have been prepared. A bi-monthly magazine has been started, with native contributors as well as readers, and the way prepared for literary correspondence betwixt absent friends. It took at least one thousand years to make this intellectual stride in Europe. A few years have been sufficient in the basin of the Kongo, because the instructors were sympathetic, and the object one blessed by God in the conversion of souls.

Of the two thousand mutually unintelligible forms of speech in use at the close of the nineteenth century, at least one half are still unwritten; the very idea of conveying sounds by means of symbols to paper is unknown to the speakers of the language. Many men in each tribe are born orators, but they have no more thought of communicating with future generations by a form of script than the birds and beasts of the forest. The arrival of the missionary is an event unparalleled in their past, and the consequences of which can never be equalled in future years. He comes as a peaceful conqueror, and lifting his enchanter's wand, he opens their eyes to new sights, and their minds to new ideas, as a preliminary to showing to their souls the way of salvation.

As was to be expected, the necessity of an appendix, both to dictionary and grammar, was soon felt. New ideas have to be represented by newly developed words. There were knotty points of grammatical construction which had to be solved; the tongues of men and women and of children were let loose in the school, the hall, and the mission hall, and it is the art of a linguist to catch the words from the very mouths of the speakers. The introduction of loan words from a European or Asiatic language is to be deprecated, and we are assured by Moffatt that he was able to make such use of the compounding powers of the Chuána language in South Africa that he translated the Bible without having

* *Appendix to the Dictionary and Grammar of the Kongo Language.* By the Rev. W. HOLMAN BENTLEY, Missionary of the Baptist Missionary Society on the Kongo. Published by that Society, 1895. Kegan Paul, Trench, Trübner, & Co, Paternoster House, Charing Cross Road.

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occasion for a loan word. Both the Kongo and the Chuána, and the far-off Zulu and Swahili, are members of the same great Bantu family of languages which occupies South Africa, south of the Equator, nearly entirely.

Mr. Bentley has now published in London an appendix of 1,052 pages, large octavo, to his former great work. There were 10,000 words in the dictionary of 1887, and 4,000 new words are added in the appendix. In this great work of compilation and translation for fourteen years, a native named Nlemvo has taken a foremost part and developed a great aptitude.

The alphabet used is the Roman, adapted to suit the sounds to symbols intelligently.

The first and sole object of the missionary is to preach the Gospel and convert souls; all other considerations are subsidiary, and a true-hearted missionary places his linguistic works on a level with his spiritual duties. They are but means to an end; but the outside world in Europe receive with astonishment, and then with gratitude, the wonderful additions to linguistic knowledge, which find their way through the home committees to men who care very little for missions, but a great deal for science. I have received letters from German scholars, to whom I have forwarded such a book as this Appendix, expressing wonder how the knowledge was attained. The reply is not a new one:—"Seek ye first the kingdom of God, and all these things shall be added unto you" (Matthew vi. 33). I am not aware of any addition to the knowledge of the languages of Africa which have been made by the Arab slave dealer, the importer from Europe and North America of liquor and lethal weapons, the scientific explorer, who has left a track of blood, and destroyed villages across a continent, or the new development of the freebooters known as the Chartered Company. I have had Africa under my eye for twenty years, and seen knowledge of that country grow. I am not aware that we are indebted for a single contribution to linguistic knowledge from a merchant, a soldier, or a sailor, or with rare exception, a civil administrator. For this feature of civilisation we are indebted to the missionaries, Protestant or Roman Catholic, and to no one are we more deeply indebted than to the talented and devoted compiler of the two volumes now noticed on the language of the Kongo.

ROBERT N. CUST.

August 2nd, 1895.

BARISAL BIBLE SCHOOL.

AS soon as possible after our return from England, the Bible School was re-opened and former scholars gladly came back. This encouraged our hearts. Taken in conjunction with the new rule, it was very gratifying indeed.

The new rule arose out of the need for devising some check upon random attendance, and some test of sincerity in the profession of desire to learn. Hitherto we had had a superabundance of names on the roll, and a very disproportionate number present week by week. On the eve of a fresh beginning the proper psychological moment seemed to

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have arrived for introducing the change. It was, therefore, enacted that every student wishing to join the school should first purchase a copy of the printed lessons to be studied in class.

The probability of success in this experiment was at first a matter of doubt. Though the cost to each lad would be trifling—less than a penny a quarter—the risk to the school seemed great. For the duty of the missionary to preach, teach, help, and heal, is fully and widely recognised while the utmost province of obligation on the part of the people is understood to extend little farther than the yielding of a courteous hearing and, the thankful acceptance of gifts. Accustomed to receive everything as a matter of course, it did not appear at all certain how these boys would regard the proposal that they should "*buy* the truth." Would any but the merest few think it worth the buying?

However, we established the test, and, though small, it was satisfactory. A hundred and eleven Hindu boys paid for the "lessons" during March and April; and, of these, forty-three were present every Sunday till the session closed. Others were present, too, as casual visitors or halting candidates for admission. These were not registered, but, if counted in, would probably swell the average to sixty scholars a week.

But what are these lads like? How do they *look* and *dress* and *talk*? You shall see and hear for yourself.

Here, for example, is a group of fifty-two of them photographed a few weeks ago. Many, whose faces I should like to have shown you, are absent. They had gone home for the holidays before the photographic event. But these, you see, are a fair sample of the whole. All are good, affectionate lads. Some have been in my classes for years, and a few are secret disciples. We get a fair number of the brightest boys in the town, and this is pleasant to think of. Two of this group have just passed their first examination in arts, four have matriculated, and others have done equally well. Of Bible School students who sat this year only one has failed. Even in his case the failure was confined to a single subject, and was so inexplicable that his teachers have challenged the marks!

These are not dullards we have here. Most of them are conspicuous for bright intelligence, and some give promise of sterling character. If you knew the hole of the pit out of which they were digged, you would bless God for the change in their thoughts and lives. Verily they will make fine Christian men! A few years hence will see them scattered over the land as munsiffs, lawyers, and doctors, leaders of the people. God save them first that they may give glory to the King!

We meet on Sunday afternoons in my house. At the opening and closing

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exercises there is much singing, which the boys greatly enjoy. The favourite hymn this session was "*Jesus bids us shine.*" The hymn-books are the property of the school, and must not be taken away. But you may sometimes see lads staying behind to copy out the verses of the hymns they like. On the last Sunday, before breaking up, we sang together, "*God be with you till we meet again,*" of which many copies were afterwards made.

During the holidays letters keep coming from one and another of the boys. Such welcome letters, and yet so comical and so pathetic!

One writes:—"I am sorry to let you know that I am only idling away the time, though I am trying to make a point of praying every day."

Another:—"I am well mindly and bodily. My earnest request to you is to take my name and pray to God. I feel much pleasure when I think of you and Jesus."

A third:—"Rev. Father, though now in a distant cottage amongst my friends and relations, I have not forgot you. Your sweet memory often saves me from many impurities. The very influence of your life silently and unconsciously models our lives . . . . we are like so many wheels; give an impetus, and we will go on well for some time. It is a long while we are absent from you, and our spirit is somewhat damped; an impetus from you, and it will set to work again. I often mix with the little boys of our village, and, with them, take part in healthy and innocent amusements. My mother is an incarnation of love to me. My brother—who has a good heart to do good to others—is indeed a person of whom I am proud. All right with me and my brother."

The imitative desire is a little embarrassing at times; as, for instance, when I got a request the other morning to "send a specimen of my own handwriting," which one of the lads wanted to copy. The unkindest cut of all was the addition of the words "*fair hand,*" in brackets, to this request!

It is curious to see how odd phrases, picked up nobody knows where, get trotted out. A student, now reading in Calcutta, writes:—

"The town itself, as you know full well, is beset with temptations not easy to be overcome by young people cultured in a place almost beyond its reach. . . . . In the students' circle I found occasion to laugh, sometimes to cry—not out of jealousy, but from pity. To trace the main source of the general fall, I do not hesitate for a moment to name the faithful progenitor of evil—very prolific in its issue—the Devil's dungeon—I mean the Calcutta Theatre. . . . . In the midst of the veteran members of this imaginary pandæmonia I found myself an entirely ludicrous creature.

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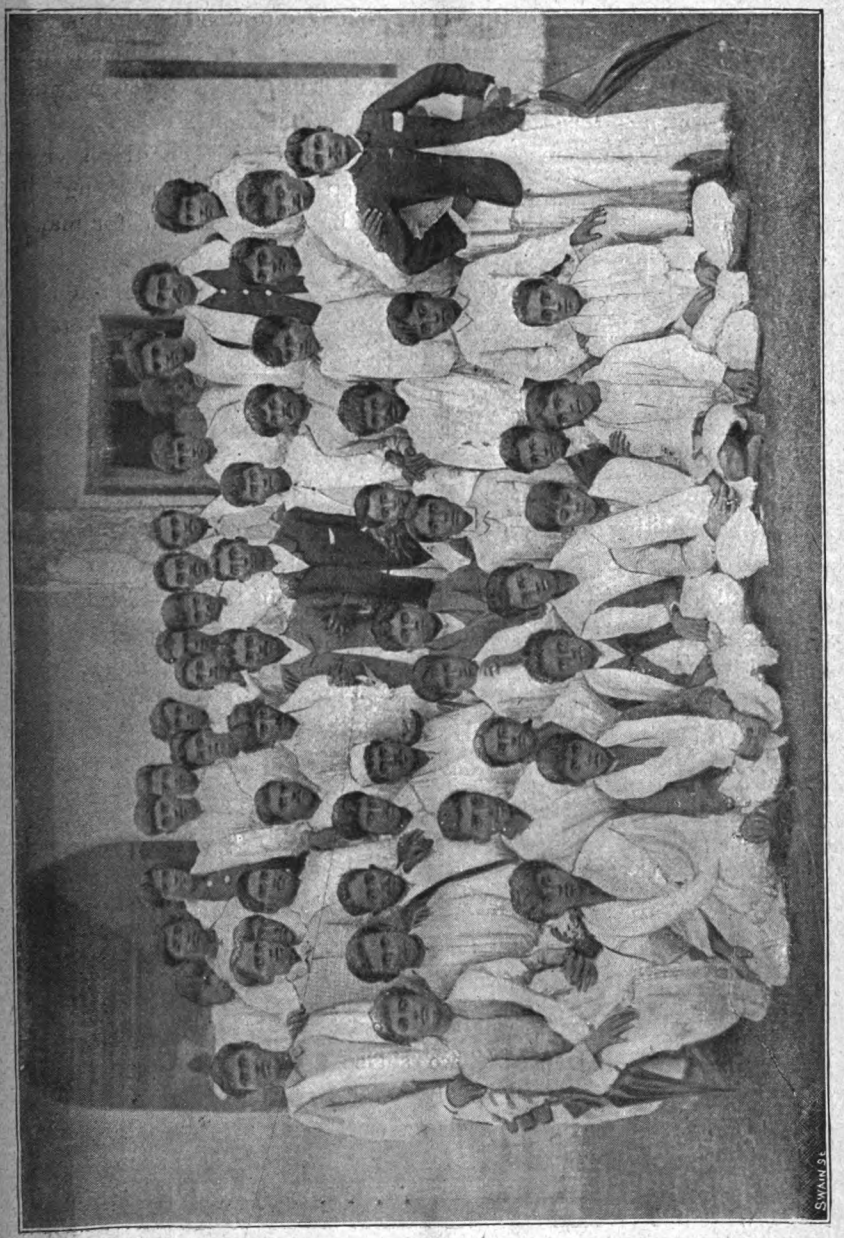

BARISAL BIBLE SCHOOL.

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Scoffing and ridiculous remarks were all I could expect from my so-called friends."

A sharp little fellow's letter runs thus :—"I pray to God for your benefit Though I do not know the manner to write a letter to an Englishman, but yet I have written you with a friendly turn. Let me know how you are, and your better half, and the other teachers of the Bible School."

Among the older lads are some seriously bent on the study of the sacred Book. One of these, who went through Matthew and John, marking all the difficult passages with a pencil, and then brought them to me for many a long hour of explanation, writes :—

"I have revised the Gospels of St. Matthew and St. John, and have also read once the Gospel of Mark, the whole Book of Genesis, and the Acts of the Apostles. I preferred the latter portion of this Book, for I was curious to know how Christianity was spread, how the Romans and the Greeks received the Gospels and their preachers, and how the firm-rooted idolatry gave place to the New Light."

Thus the reading is continued. Nor are the hymns forgotten. One lad kept his boat waiting, on the day he started for home, that he might come and hear me sing once more the three he liked best, and make quite sure of the times! I can picture many of them sitting in the open homestead these moonlights and singing to a crowd of admiring relatives our beautiful hymns. Only think of their trembling voices essaying such a hymn as "*My Jesus, I love Thee*," or "*Take me as I am.*" I'm sure the angels delight to listen, and the Saviour Himself is near.

"Glad to receive your kind note," writes one of the boys. "I never expected that I shall be so fortunate as to get a few lines from your sweet hand. Though I am at home now, yet I am really feeling your absence. But I never forget that

'Jesus bids us shine.'"

One, at least, is shining in heaven now, for death has claimed him since we broke up. The following note reached me only a few days ago :—

"REV. AND DEAR SIR,—I approach you with this light piece of paper, but with a very heavy heart. Two students of our Bible School are going to leave us. Both of them were in the fourth class, and of the same village and school as me. One will probably go to Mymensingh with his guardian, and the other has left us for ever. Yesterday, at six a.m., he has died of a very dangerous disease. . . . . May God bless him in heaven."

The dear little lad was with us when we sang our closing prayer, "God be

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with you till we meet again," and now he is the first to stand "at Jesus' feet."

Pray that we all meet there at the last—teachers and scholars of the "Bible School"!

WILLIAM CAREY.

Barisal, East Bengal, June 5th, 1895.

BIBLE TRANSLATION IN INDIA.

BY THE REV. J. D. BATE, F.R.A.S., OF ALLAHABAD, INDIA.

THE following Address, by the Rev. J. D. Bate, was delivered at the Annual Meeting of the Bible Translation Society, on Monday, April 22nd, and deserves to be carefully read and pondered. Mr. Bate said :—

If there were any call to establish the question as to the need for a new translation of the Bible into the Hindi language, the evidence would easily be adduced in detail. The need, however, was acknowledged more than twenty years ago, and the arrangement recently made by the directors of the Bible Society for the achievement of such an undertaking is a fact corroborative of the view taken by the Baptist missionaries at the time just alluded to. The question, therefore, as to the *need* for a new translation is out of date. But another question, and perhaps a more pertinent one, has been raised—What business have we Baptists with the Old Testament at all? But who, one may ask, translated the Old Testament into Sanskrit, into Burmese, into Bengáli, Oriya, and Singhalese? This was all done by Baptist missionaries. This question also is, therefore, an anachronism. Baptists entered upon this work, not as rivals of other bodies of Christ's people: they were (as God ordered it) first in the field; and thus did the task naturally fall to them. Of the existence later on of missionary movements representative of other denominations no one had any knowledge. There was, on the part of the Baptists, therefore, no question of competition or denominational jealousy: Baptists were Bible translators before the British and Foreign Bible Society came into existence. The statement, again, that our translation of the Old Testament into Hindi is a "later and rival" translation to the translation lately commenced under the auspices of the Bible Society is very far from being correct as to fact, for our translation is finished; theirs is but just begun. Which, then, is the "later and rival" translation? This question is, therefore, like the other, a question which no one acquainted with the facts ought to raise. This invidious and inaccurate expression "later and rival" is none of my coining; it occurs in a document written by one whose authority as a responsible representative of the Bible Society no one would doubt. Out of compassion for the individual I refrain from disclosing his name; but I have

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read the document. A majority of the agents, both native and foreign, of the Pædobaptist societies in Northern India have recorded their votes in favour of the acceptance of the translation lately finished by your translator; and yet the Bible Society threatens to work confusion in the native Christian churches by its later and rival translation. What are we to say for the "Christian charity" and the interdenominational courtesy of such a movement? That movement has been so manœuvred that I do not hesitate to aver that no Baptist translator worthy of the name could have part or lot in it.

Thus much as relates to the Old Testament. The question as regards the New Testament is interesting on account of its more direct bearing on the momentous question of the soul's salvation. Let us attend to the facts. In a published correspondence which appeared in 1880, one of the secretaries of the Bible Society stated, in reply to a newspaper correspondent, that the directors of that Society "do not insist upon the retention of the untranslated Greek words relating to 'baptism' in any of its Bibles." The statement was a surprise to me, as it doubtless was to many others as well; for in a "History of the Bible Society," compiled and published under its own auspices, it is stated that on July 13th, 1833, the following resolution was passed by the directors of that Society: "That translators are to leave the word βαπτίζω untranslated, or to represent it by such terms as may be considered unobjectionable by other (*sic*) denominations of Christians comprising the Bible Society." That is to say, a word adopted by the Holy Spirit in no less than a hundred and twenty-six places in the New Testament is found to be an "objectionable" phrase, and one which ought not to be translated into any language! And although that Society draws its funds from all denominations of Christians, yet its countenance is withdrawn from every copy of God's most blessed Word in which the term to which that Society objects is translated. And yet for the first quarter of a century of its existence the Bible Society raised no objection to Bibles in which the said "objectionable" term was plainly rendered. The "quarrel" over the word is not ours, but theirs. The British and Foreign Bible Society was originated by the Baptists, and for nearly three decades it was a Baptist Bible Society.

But the writer alluded to went on to say that "if the translator can find a vernacular term which will fairly express the meaning, and be free from the objections to which the words 'sprinkle' and 'immerse' are alike exposed, the Bible Society does not insist upon the transference of the Greek words." It is something to find an official representative of a Pædobaptist society thus publicly declaring that "sprinkle" is an "objectionable" translation of the Greek word! But he also tells us that the word "immerse" does not "fairly express the meaning" of that word. He thus stultifies the opinion adopted by his own committee for nearly thirty years. But is he correct as to the fact? So obscure a periodical as the *Baptist Magazine* is perhaps not seen at the Bible House. But in March, 1892, an article appeared in that organ the drift of which was to show, in the first place, that for the first quarter of a century of the Bible Society's existence its directors never raised an objection to any of the words employed by Baptist missionaries in their Bible-work in India; secondly, that the alternative word nowadays suggested by some of the missionaries of the Pædobaptist bodies means *not at all* what the Greek word means, but

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connotes the anti-Biblical dogma of sacerdotal regeneration; and, lastly, that the words now employed in the translations made by Baptist missionaries cover the sense of the Greek words as one shilling covers another. The article is too long to be reproduced here; but it may be remarked that no attempt at any answer has ever yet been made: it may, therefore, be presumed that it was found to be unanswerable. To admit the accuracy of the facts set forth in that article would require that the directors of the Bible Society discontinue their opposition to us, and revert to their earlier policy.

But the responsible representative above quoted alludes to certain "objections" which he says lie against the term "immerse" as a rendering of the Greek word; he does not, however, specify what the objections are. I will not assume that the said "objections" have a denominational allusion; for it has been admitted, even by Baptists themselves, that the word "baptize" connotes *more* than does the simple word "immerse." If we come to the question of post-Christian usage, this is undoubtedly the fact; for βαπτίζω (in common with ταπεινός, σωτήρ, and other words) soon came among the early Christians to have a technical application—an application different from that which it had in pre-Christian times. We must, however, free our minds of the supposition that the Greek root in question has *in itself* any religious connotation. All authorities of every sect are at one in the opinion that the root signifies "submerge"—nothing less and nothing more. In the parable of the rich man and Lazarus, when Dives implores that Lazarus "might dip the tip of his finger in water," the word βαπτίζω is the word employed. It occurs also in the translation of the Seventy, in the Apocryphal books of the Old Testament, and in the works of Polybius and other non-Biblical writers, all of whom wrote in times anterior to the Christian era; so that they, together with Josephus (who also uses the word), must be acquitted of all intention to attach to the word a Christian connotation. The word is, in fine, used by Biblical and extra-Biblical writers in connections that have nothing whatever to do with baptism as a Christian observance. The *religious* connotation of the word βαπτίζω has arisen from the mere accident of its adoption in New Testament Greek to designate a Divine institution. And in precisely the same way the words used by Baptist missionaries in India have already come to bear, in the parlance of converts from Hinduism, this same sacred connotation. For example the words "Avagaan," "Doobkee," and "Ghota" (or "Istabágh") mean *in themselves* "immersion" simply—just as does the Greek word βαπτίζω; but since the introduction of Christianity into the land these words have acquired the ceremonial connotation. As regards the translatability of the word βαπτίζω there is consequently no difficulty. The plea, therefore, that just as the Greek word has been transferred (and not translated) in the English Bible, so also ought it to be incorporated into the Bible in *all* human languages, is groundless and futile. Indeed, such a practice involves special difficulties which the procedure of the Baptists effectually obviates; for it surely is better to translate βαπτίζω into some vernacular word meaning what βαπτίζω means, and leave the vernacular word to acquire the religious connotation in course of time (as is the case with "baptize" in the English Bible), than to force into the translation a new and foreign word not understood by the

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people. The Bible Society says: Let us introduce an alien and unknown vocable and teach the people to use it in a sense which it etymologically does not bear; our own Society says: Let us take a vernacular word which is etymologically the equivalent rendering of the Scripture term, and baptize it unto an evangelical use. Why so great a society should so earnestly contend for a mere vocable is a question which it concerns *them* to answer. In a translation of the "Book of Common Prayer," recently published by the Christian Knowledge Society in the Hindi language, I find the terms "bishop," "priest," and "deacon" transferred and not translated; but they are transferred, not this time from the Greek, but from the English! Why should *these* words be transferred at all? It thus appears that the funds of religious societies, collected from all denominations on the plea of converting the nations to the faith of the Son of God, are applied, to a large extent, in such a way as to introduce among the nations causes of mere ecclesiastical strife. That the Greek word has been transferred (and not translated) into the English translation of the Bible, is used as an argument why we should transfer it also into the Bible in every tongue; and it is said that just as English people have grown accustomed to the word, so also should all nations become accustomed to it—thus "naturalizing" the word. This argument, plausible though it is, need deceive no one. It means that all denominations shall continue, in heathen lands also, to place upon the word meanings which do not belong to it, thus leading the convert from among the heathen to suppose that he has been "baptized" when in truth he has not undergone the ceremony at all. The transference of the word thus means the naturalization of "sprinkling for baptism." We have nothing to do with the Anglican subterfuge of using words "in a non-natural sense." The authorities of the Anglican Church agree with Baptists in saying that "immersion" is the true meaning of the word βαπτίζω and that it was the original form of the observance; we ask them, then, to bring their practice into line with their opinions and to act with us in this solemn matter. That the translators of the Bible are unable to discover in any of the languages of men a word meaning what Christ intended when He enjoined this sacred observance, is proved by evidence that pours in from every direction to be contrary to fact. But as long as the Bible Society requires of its translators that they transfer the Greek word, so long will translators be found who will be ready to comply, notwithstanding that they are all aware that the etymological equivalents of the Greek word are on their lips every day in the vernaculars in which they preach.

It is urged, however, that the special usage attaching to the words relating to baptism in the New Testament is the main reason why the words should be transferred and not translated. As well might it be urged that the Greek words for "sin" and "salvation," and for "heaven" and "hell" should in like manner be transferred and not translated. For in the Indian languages these terms, which figure so largely in the Bible, have no such equivalents as might convey into the minds of non-Christian peoples the special and revealed import which they bear for evangelical believers; on the contrary, these terms bear in the Indian languages meanings distinctly antagonistic to all Biblical teaching—which is not the case with the Indian equivalents of the words for "baptism." And if the argument that the Greek words for "sin"

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and "salvation," and for "heaven" and "hell" ought to be transferred and not translated, because no words exist connoting to the Indian mind exactly what they connote to ourselves, is to prevail, then the argument applies with unspeakably greater force to the case of such a word as *συνείδησις* for which term those languages have no equivalent of any sort or kind. Words for "discrimination" they have, as also words for "self-consciousness," but words for "conscience" they have none. The missionary has to find the best equivalents he can for these solemn things, and to explain them *according to their Biblical connotation;* and the Divine Spirit, at whose suggestion they were first employed, is left to unfold the Biblical sense of them to whomsoever He will. If it be replied that such mere transference of Greek words would mar the Word of God and render it unintelligible to the heathen, we reply that this is precisely our own view. We maintain that with the exception of proper names, every word which admits of being translated, should be translated. And if the Greek words relating to baptism were thus treated, then would all parties concerned be left at liberty to place upon the words *any interpretation they please.* But if the words were so treated, then would "sprinkling for baptism" have to be discontinued, and all converts from paganism would have to be baptized after the Scripture mode. This would, to be sure, amount to an admission that none of those who have been sprinkled have ever been baptized at all.

For these and many other reasons, no less weighty, it is impossible to admit the claim of the Greek words relating to the Divine institution of baptism to appear in the Bibles in all languages on the peculiar plea urged by the directors of the Bible Society. And even if it were possible to do so, yet still the admission would apply only to baptism as an institution of *Christ;* it would be no reason for applying the term to the baptism of *John*—whose baptism (cnf. Luke vii. 29-30; Acts xix. 3; and many other places) was quite distinct *in its nature* from Christian baptism. Surely, the argument from the "special connotation" of the words in question does not apply here? Yet the British and Foreign Bible Society is so persistent in its opposition to us that it even requires the application of the same principle in this case also—as though the Baptism of John imported all that the baptism of Jesus imports! I will not go so far as to apply to such a policy the word *infatuation or bigotry;* but is it not grotesque? What was the word for "baptism" which the Forerunner employed in his work among the Jews? Is it for one moment conceivable that he, a Jew, with a Divine mission to his fellow Jews, adopted the *Greek* word when he called the Jews to his "baptism"? If, indeed, it is a fact that baptism was observed by the ancient Jews, the word by which *they* designated the observance would surely be the word adopted by John? Is it conceivable that any Greek word could ever have been so natural to an Israelite as his own familiar "Tával," or "Táva," or "Tsáva"? Would not his selection of a word from the language of the uncircumcised have been felt by the proud Pharisees who "went out to be baptized of him" to be an insult to their inherited predilections? Is it *so* that any public teacher acts whose aim it is to conciliate and win his hearers? Yet the Bible Society ties down its translators to the Christianized *Greek* word in this case also—thus ante-dating the usage, and putting into the lips of the Hindus a word in

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regard to John in a sense in which his converts *could not have understood it!* This mistake is avoided when we *translate* the word into the vernaculars. The Christian teacher or commentator—or, for that matter, the Hindu's own common sense—will tell him that his vernacular word for this Divine ordinance is to be applied to the Baptism of John in a distinctly different sense from that which Christians attach to the institution of the Saviour.

But with such strange persistence does the Bible Society insist on binding down its translators to the policy to which it has committed itself, that even in the Hebrew translation, which it has caused to be made for the evangelisation of the Jews in all parts of the world, this Greek word still is transferred, not translated. Now, in the case of *other* technical words in the New Testament the translator employed by the Bible Society has recourse to the terminology current among the Jews in New Testament times. For example, he everywhere renders γραμματεύς "a scribe," by sôpher (Matt. xiii. 19). Surely in a translation intended for the use of Jews the word used by John the Baptist is the word that ought to be employed! Greek was not *their* sacred tongue! No word filched from the vocabulary of polytheistic image-worshippers would ever have obtained currency through the greatest of Jewish prophets as the designation of this Divine ordinance, nor could any word drawn from such a heathenish source have been so pregnant or so forceful to the minds of those whom he sought to conciliate and to win. Yet the directors of the Bible Society hold in check the hand of their translator, and stifle alike his scholarship, his common-sense, and his convictions. By thus requiring him to go out of his way to avoid using the word natural to the Jewish reader they do surely lay themselves open to the imputation of intentionally and quite needlessly "trailing the red herring" across the Jew's path in his quest of truth! If such a requirement on their part be not attributable to a reckless disregard of his intelligence, and a determination to introduce the sectarian controversy even among the unhappy Jews, to what cause are we to assign it? What defensible motive could have induced them to foist in a word derived from the language of the detested conquerors of the Jews into what purports to be a translation of the Book of their Messiah? How different is the spirit thus displayed by the authorities of that great Society to that displayed by the inspired Apostle,—"To the Jew became I a Jew, that I might gain the Jews!" Our business is to illuminate, not to obscure—to let every ray of Divine light shine clear, undiminished, and unrefracted into the mind of "every creature," whether Jew or Gentile, whether highly favoured Christian or benighted Pagan.

It is hard that we are not permitted to share in the operations of the Bible Society—that they, in an evil hour, rendered co-operation with them impossible, and that, even still, they thwart us in all our attempts at union. It is hard that Christian men who believe in the Bible are not able to unite in one great combined effort to render the Book intelligible to "all nations"; for, whatever may be our differences in tenets and ritual and forms of Church government, we ought, at all events, to be able to unite in *this* enterprise. But such is the condition of things, and they ground their hostility to us upon our adhesion to His most blessed requirements in their entirety. Our objection to their policy does not affect the question of the proper *subjects* of baptism. On this point

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their adopting the practice of the Greek Church would not touch the point at issue between us. It is they, not we, who have torn away a portion of the Lord's banner, and who are passing on that banner to successive generations in mutilated form. It is not that we "add" to the Word of God, but that they "take from" it—and this in deference to a practice which had no existence in the times of the Apostles. And it is, if possible, still more hard that they should treat us as the enemies of Gospel truth, and should leave the heathen and the Native Churches so to think of us. The hardship and injustice lie just here—that the cause of their exclusion of us is not our unfaithfulness, but our fidelity. By leaving the word untranslated they turn the edge of the "Sword of the Spirit" in regard to a matter the great importance of which they all themselves admit. They hide the meaning, and "cause the blind to go out of his way"; and they lead the ignorant to infer that Christ has not made clear what it is He wants us to do, and that people may observe the ordinance in different ways, and yet be all equally in the right.

But one wearies of this dismal squabble over the Ark of God—a squabble about a word, a squabble which affords an argument to the scoffer, and which places a stumbling-block in the way of the inquirer. Our friends of the Bible Society, however, will urge that the squabble is not about a mere word, but about a sacrament—a sacrament vitally connected with the soul's salvation! We do not so understand the Scriptures. We read that *Christ*, and not the baptismal water, is the Saviour of the soul; that the *Holy Spirit*, and not the baptismal formula, is the agency for effecting the "new birth"; and that the prerogative of setting that agency in operation rests not in the volition of any hierarchy, but in the sovereign will and grace of Him who is the Author and Finisher of our faith, the Alpha and Omega of redemption. And if the Bible Translation Society has justified its existence in the past, its existence is still *more* justified in view of the great conflict upon which the Church of Christ is now entering—the conflict between the Papal heresy and God's evangel. And I submit, Mr. Chairman, that in view of all the indications by which we are surrounded of the fact that the deadly error of sacerdotalism has already cast its baleful shadow over the land, these are not times when a denomination such as ours should falter in its testimony. It is around this subject of "baptism" that the battle will rage in the near future; and that battle will be fought not only in this land, but also in the lands in which your missionaries are labouring. Let us run up the right colours, and keep them flying. Let us rally round the standard, and "go forward" in the cause of an unadulterated Bible—counting upon the support and blessing of the Author of the Book; for "the battle is the Lord's."

A Valedictory Service will be held at the Mission House on Tuesday evening, October 1st, in connection with the Ladies' Zenana Society, to take leave of Miss Way and Miss A. Williamson, returning to India, and of the Misses Clare, Phillips, and Mannington, now entering upon their work in that land. Tea and coffee will be provided from six to seven o'clock, the meeting following.

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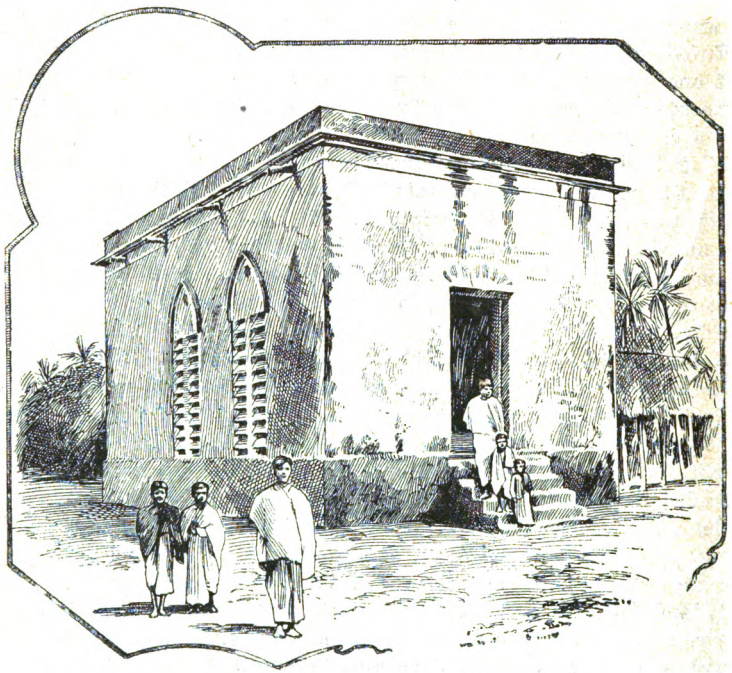
DHAMSHAR, BACKERGUNGE DISTRICT.

AT Dhamshar a great variety of work is carried on. Sunday is a high day there. Almost all day the brethren are using the brick chapel now seen in the HERALD. Prayer-meetings are very earnest gatherings, and even young lads are encouraged to pray aloud. The Sunday-school is one of the best in the district, and both boys and girls are well taught in Scripture. The day-school also is the best we have in Backergunge, and I am glad to be able to send a photograph of the two teachers. The younger



DHAMSHAR CHAPEL, BACKERGUNGE.—(*From a Photograph.*)

one has passed the highest Bengali examination possible without entering a Government Normal College. The school-house is a large thatched one, and there are seventy-five names on the roll, with an average attendance of fifty-four for March. There is a female school as well, carried on by the Zenana Mission. When Miss Angus was here she held a large meeting for female teachers in the chapel, and another one for all the women of the place. The pastor of Dhamshar, Bubu Lolit Mohon Dass, died a few months ago, and the people are now without a leader. With a membership of over 120, and

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a total community of over 300, there is a grand opportunity for service when a new pastor can be found. Quite a number of the people here are comparatively well educated, and they, therefore, need a well-trained pastor. The church was formed on April 6th, 1851, when Mr. Page baptized two men; and these, with the preacher and his family, formed the nucleus of the present body of believers. A few years ago the sum of Rs. 400 was spent on re-roofing and repairing the chapel, and three-fourths of that sum was given by the people. The brethren have made a praiseworthy effort to

DHAMSHAR SCHOOL-TEACHERS.—(*From a Photograph.*)

carry on all the work of the church themselves, and they have invited men to the pastorate whom we should like to see appointed. But at present the post is vacant, and they are without a leader. The great weakness of the members is a quick temper, and this often leads to other faults. A few are fanatics with regard to the Spirit's work, and neglect meditation and study of the Word of God. But they are fond of prayer and praise, and some visit other churches to hold special revival meetings in their own way.

ROBERT SPURGEON.

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CHEERING NEWS FROM DELHI.

LETTER FROM THE REV. H. J. THOMAS.

"DEAR MR. BAYNES,—You will be rejoiced to hear of more ingathering in Delhi. Seed sown is springing up in a way that gladdens our hearts and stimulates our hopes.

"I never before had so many inquirers coming to my house to learn the way of Truth. A few months ago a band of four young students came several times to read the Bible, and their questions were often most interesting, and led to many profitable conversations. One of them soon discontinued his visits; the other three have not been to me recently, but are still going to our friend Mr. Hamilton, a brother who is trying to start an Industrial Mission here. Two other young Hindus came regularly to my house for several weeks, and we spent many happy hours over the New Testament. They have now gone to the Agra College, but one of them, whose home is here, comes when his holidays bring him to Delhi.

"MOHAMMEDANS SEEKING AFTER THE TRUTH.

"Then there are two Mohammedans also, brothers, who have given me much hope. The younger and braver of the two has often been beaten by his father for coming to the Padri, and has been otherwise ill-treated. The elder one has only escaped like treatment by being less out-spoken; in fact, I don't think his father had the least suspicion that he, too, was reading the Bible, for he set him on to spy out his brother's movements. Of the real conversion of the younger brother I have no doubt. His patience and persistence, his testimony before enemies of Christ and to me prove the working of the Spirit. His brother urged me to baptize him, while himself holding back, on the plea that he wanted to get his wife to become a Christian too, although he admitted he had never mentioned the subject to her. I am glad to say he has moved forward since then, having told all to his wife, who has expressed her determination to go anywhere with him, and learn about this religion of Jesus Christ.

"When last they came to me, the elder brother said that as soon as he could arrange for his wife's removal, he would come and be baptized with his brother. What has happened since then I do not know; except that I have received a letter from a missionary in Allahabad, from which it appears the elder brother has gone there, seeking baptism. In reply to this letter, I gave the whole story of both brothers, and asked for information as to what has recently occurred; and am daily hoping to hear further news of them. One reason the elder brother gave for concealing his faith in Christ was that two or three others, friends of his, were also reading the Bible, and believed it to be the Word of God, but were not prepared to openly declare it yet. It is also interesting that one of the books that helped them to accept the Christian's Christ was a tract written by Mr. Stephen Thomas, entitled 'The Resurrection of Christ.'

"Besides these not yet gathered in, is one whom God has given us, whom I had the pleasure of baptizing last month. Nazr Muhammad is a native of a village near the borders of

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Kashmir. In reading the Quran he learned from it that God had given other books to men—to wit, the Old and New Testaments. The desire seized him to read them too. The nearest missionary was in Kangra, ten miles from his home. To him he went, and for several days sat for some hours in his study, reading the New Testament. He soon saw it did not tally with the Quran, so he went home determined to come back as soon as possible to learn more of it. But he soon found he would never be allowed to read the Bible in peace within a good many miles of his home; he therefore returned to the C.M.S. missionary, Mr. Tunbridge, in Kangra, begged the Testament of him, and came straight away to Delhi; and after some days found out our chapel, and so met with me. I found him a humble-minded, earnest learner, and, after about three weeks, baptized him on confession of faith.

"In addition to these I could mention several others who more or less frequently have of late been visiting me. My colleagues have also met with some; in fact, Mr. Stephen Thomas hopes this very week to baptize a young Hindu, who has been coming to him for a long time past.

"THE WORK AMONGST THE CHAMARS,

too, is more cheering. Before the close of last year, three were baptized in Delhi, and five in the district. One was baptized here in March, and three were accepted for baptism at our last church meeting. Mr. Crudgington baptized two in Furidabad in February. Four are accepted in Shahdara, and are waiting for the return of their pastor from a district tour; meanwhile they are repairing the baptistry.

"One woman in Loui is accepted; only sickness has prevented her baptism. And now I hear of a revival of work in Chhaprauli. Our good brother Loka has returned to his old post, and reports good and cheering news. The Christians are again gathering to the daily prayer and Sunday services; compliance with questionable practices of their heathen neighbours is being taken notice of; inquirers are again coming forward for instruction, and already a few have asked for baptism. This is the more cheering that the spirits of the Christians had been well-nigh crushed by petty persecution and oppression, beatings, black-mailing, false charges, forced labour—these are by no means obsolete weapons of the Evil One in Chhaprauli. Last year our leading Christian there, named Chuna, and his wife, took pity upon a poor Chamar woman whose husband had ill-treated her. The police, seeing a chance against a Christian, compelled the husband to bring a serious and shameful charge against him, which they received, and, summoning Chuna, kept him without food for a day or two until he gave them 11 rupees to get off. As they managed the whole business themselves, and could frighten any number of witnesses into swearing what they wished, and Chuna had no witnesses as to what went on inside the Thana, it would have been useless to have taken it into the District Court.

"THE STORY OF CHAMAR LIFE.

"Here I think I shall give a little narrative that may help the friends in England to understand some of the amenities of Chamar life in the villages. It will also show that if our brother Loka cannot pass an examination, he can act with real tact on an emergency; and if he cannot preach in good grammar, he has won an

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influence over people that many more educated men have not acquired.

"The story begins in the sugar-cane fields. It is, I suppose, a remnant of old slavery days, but all round this district the Chamars have to give their labour to the Zamindars, during the sugar harvest, for practically no remuneration. In the *wheat* harvest they receive a large quantity of corn, which originally was the form in which they were paid for their year's work, but now is far short of their right. This makes the injustice of the custom regarding work in the sugar harvest all the greater. A party of from eight to ten, who work by shifts day and night, receive one cake of boiled sugar between them per diem, which, at present prices, means about a half-penny a day each. Of late years the cultivation of sugar-cane has greatly increased, and about five months are taken up with the cutting and boiling, and during the greater part of that time the Chamars are serving on what is practically forced labour. This leads to constant quarrels and disputes, and, as intelligence spreads, will lead to more.

"Well; there was a quarrel on between the Chamars of a certain Basti and the Zamindars whom they were serving. The Chamars at last resolved to emigrate in a body, and seek their fortunes elsewhere. This the jats, or farmers, were apprised of, and took characteristic steps to prevent. They seized one man's cloth and tied up a brass vessel of their own in it; pulled off a Chamar's puggree, and tied up something else in it; and so on until they had got every Chamar of them, some eight or nine in number, with something or other belonging to the jats amongst his belongings. This was all done in broad daylight. Then they called the police. 'Look here; these rascals are going to run away, and are actually stealing our property! Here's my lota, in this fellow's cloth! Beat them! shoe them! Take them to the Thana!' Of course the plot was plain enough, but the *appearances* were just the thing to suit the morality and intelligence of the native police; so off they drove them, not tenderly, for naturally they objected, but sticks and shoes were an argument they were not able to resist. So to the police-station they went. The Thanadar, or head constable, received them with an adequate amount of dignity and abuse. He guessed it was a made up affair; but was not the tied up lota sufficient to convict? And what if they are innocent? So much the more credit to all concerned if they can be proved guilty! Besides, they are only Chamars, unclean animals! a bad lot! and it is always safe to punish bad men! So the jats had no difficulty in getting the Thanadar to lock them up on the charge of theft.

"LOKA INTERPOSES.

"But things were not to go on just as these people wished. Loka heard of it, and immediately went to the Thanadar, told him the whole story, and let him know he was not going to stand by and see the poor fellows punished for nothing. The result of this interview was that they were all released in the morning.

"They then made a rush for their houses, and, bundling up their goods and chattels, were about to run off forthwith. But Loka had his eyes open, and, seeing a good opportunity for doing a good work, gathered a few Christians and friendly Chamars, and, coolly seizing the would-be emigrants,

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deposited their bag and baggage in the school house, saying: 'Now, you just stay there until I tell you to go!' Like sheep they just huddled down, unresisting. Presently the jats, after receiving a sound rating from the Thanadar for their unprincipled conduct, hearing their labourers were in the school house, went to Loka, and demanded that they should be sent to their work. Loka refused point-blank, and said: 'These are not your slaves; they are friends of mine who have come to live with me for a few days. You touch anyone in my house, if you dare!' They were utterly nonplused, and retired discomfited. Next day they came again, more moderate in tone; but had to go away without them. The next day things looked serious. Quantities of sugar-cane lying cut were beginning to ferment in the sun; fires were gone out, and boiling stopped; the loss was becoming heavy. Still Loka was obdurate, till, on the fourth day, they came with all humility, and, clasping hands, entreated him to send them to their work. This was the opportunity he had looked for! So, sitting down with them in solemn panchayat, in the presence of witnesses, he made these jats enter into a distinct engagement to desist from certain oppressions and extortions, to allow their labourers their full rights in the grass, wood, fuel, &c., which their fields afford, and to pay them extra if they kept them longer than is customary at their work. In fact he got a very fair arrangement made for these eight or nine poor Chamars, without touching any recognised right of the jats. That done, agreed to, and witnessed, the Chamars sent home their belongings, and at once proceeded to their work. By this transaction Loka has fully re-established his influence among the Chamars; has, strange to say, got an influence almost like friendship amongst many of the jats, some of whose number he had so unceremoniously treated; and is counted as a somebody to be reckoned with by the police.

"Now, I am sure, Mr. Baynes, you will not suppose that this is a complete story of the past six or eight months. It is, as it only professes to be, one side of the picture. I could write as lengthily on a very different aspect of our work. Over against the story from Chhaprauli I could give half a dozen incidents of a humbling, saddening kind; and for every baptism I could tell of three or four who raised hopes and cast them down again. But you know how to read into the telegraphic dispatch of a victory, unrecorded struggles, sufferings, sorrows. While, then, our friends thank God, as well they may, we ask them to continue to pray for us that we may be daily strengthened by the grace of Christ. —I remain, dear Mr. Baynes, yours very sincerely,

"HERBERT J. THOMAS.

"June 10th, 1895."

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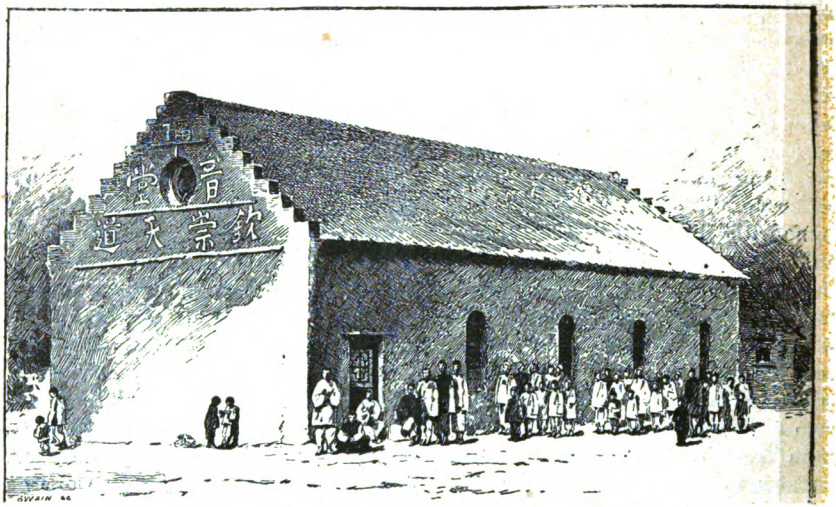
THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.

THE picture shows the east side and south end of this simple building. Standing near the windows are thirty-five school boys and their teacher. The squatters are loafers; around the door are three Christian women. The characters on the south gable, read from the top and towards the left, are:

FU
T'ANG YIN
TAO T'IEN CH'UNG CH'IN

(Gospel Chapel: Revere and disseminate Divine Truth). There are no scientific or æsthetic ideas embodied, because there was no constructive plan



THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.—*(From a Photograph.)*

or artistic design. This "primitive" building is a basilica—a mere parallelogram of battened earth, surmounted by a roof of reeds. It was erected without either architect or artisan, excepting the assistance of one who can only by courtesy be called a carpenter. It has the unique distinction of having been built by the voluntary and unskilled labour of the worshippers. They form a small settlement—ten families of poor immigrants who, notwithstanding their extreme poverty—actual famine distress—gave of their time and toil towards providing a house of prayer. It is a tangible

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proof that they possess, in small measure at least, that aggressive spirit begotten of faith in Christ, which must increasingly call into exercise their own resources and utilise Chinese minds and money in the service of the Gospel. There are now ten places where a chapel and school-building have been either built or bought. The entire cost of land, labour, and materials —excepting a contribution of 8s. to 10s. per chapel towards the cost of timber—has been undertaken by the people themselves. These buildings are wholly at the service of the Mission as centres for evangelisation and education.

MOIR B. DUNCAN.

ACKNOWLEDGMENTS.

THE Committee acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A parcel of newspapers and periodicals from Mrs. Johnston, of Rusholme, for Rev. J. Ellison, of Rungpore; a parcel of cards from a friend at Finsbury Park for Rev. W. Carey, of Barisal; a parcel of books from Mrs. Spurgeon, of Norwood, for Babu M. Nath Nath, of Calcutta; a parcel for Mrs. Lewis, of San Salvador; a box for Rev. G. R. Pople, of Underhill, Congo; a parcel of workbags and needle cases from Mrs. Harris, of Brighton, for Mrs. W. H. Bentley, of Wathen; a parcel for Rev. R. H. C. Graham, of San Salvador; a parcel of newspapers from Glasgow for Rev. R. H. Kirkland, of Bopoto; a parcel of clothing and albums from Mrs. Betts, of Pembury, for Miss De Hailes, of Bolobo.

RECENT INTELLIGENCE.

DEPARTURE OF MISSIONARIES.—Rev. S. C. Gordon, with Mrs. Gordon, has returned to his work on the Congo, sailing by the ss. *Leopoldville* from Antwerp on the 6th ult; and on the 17th ult. Mrs. Morgan left in ss. *Karlsruhe* for China, to rejoin her husband, Rev. Evan Morgan, now stationed in the Province of Shensi. On Wednesday next, the 4th inst., Miss De Hailes, formerly of the Balolo Mission, and recently accepted by the Committee for work at Bolobo Station, in association with the Rev. George and Mrs. Grenfell, leaves Liverpool by the British and African Steamship Company; and on the 6th, Mrs. Phillips sails from Antwerp for San Salvador; and, by the same vessel, the Rev. John Bell, to reinforce the workers at Wathen Station, Congoland.

Arrival of Missionaries.—The Rev. J. H. Weeks has arrived on furlough after eight years' uninterrupted labour on the Congo. He is accompanied by Mrs. Weeks and their two children. It is five years since Mrs. Weeks was in this country. We are pleased to report that our friends are in good health.

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THE LORD LOVETH A CHEERFUL GIVER.

THE sincere thanks of the Committee are given for the following welcome gifts:—To Fred Jenkins, hairdresser, of Pontymister, who, sending 15s. 6d., writes: "Having heard Rev. Daniel Jones, missionary of Agra, preach a sermon in Bethany Baptist Church, I was constrained by the Spirit to do something towards the missionary cause. I therefore decided to place a missionary-box on the shelf in my barber's shop, the result being, since February last, a collection of 15s. 6d., which I forward to you, praying for the blessing of Almighty God upon the same." To a "Sister in Christ," for 3s. 6d.: "Please," she says, "accept this small donation, being twopence per week put into my missionary-box. I am not able to give much, but I pray for the work. Reading last month's HERALD made me open my box. May God bless His work, and may His people send all the means they can, so that no part of it may be given up." To "A Friend," who sends £2 10s. for the Congo Mission. To Miss Jessie Taylor, of Calcutta, for 10s., the contents of the missionary-boxes of the Hindu girls in her school, sent with love for the children of the Congo. "Throughout the whole of the year," writes Miss Taylor, "the girls have been most constant in praying that the Congo children might hear of the love of Jesus for them, and, hearing, believe, as they themselves profess to do. They have adopted China for this next year. Mr. Jewson kindly gave them an interesting address on China last week." For 20s. from one who writes: "It is but little I can do; but the work is His who can command gold as much as is wanted; for a blessing on the work, we must all look to God."

We are also very grateful to the following friends for their most acceptable contributions:—To S. S., for £100; to G. E. F., for £100 on behalf of *Debt;* friends in Jamaica, per the Rev. S. C. Gordon, for £47 3s. 5d., the proceeds of public services and lantern lectures; G. W. R., £20 9s. 10d; to the Young Men's Missionary Society in Birmingham for £138, sent through Mr. C. F. Coney; readers of the *Christian*, for £15 14s. 6d., per Morgan & Scott; to Mr. and Mrs. J. Hunter, for a silver wedding gift of £10; and to Rev. George Grenfell, of the Congo, for £10 towards *Liquidation of Debt.*

CENTENARY FUND.

There are some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

CONTRIBUTIONS.

From July 13th to August 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T.* is placed before the sum when it is intended for *Translations; N. P.* for *Native Preachers; W. & O.*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

Baker, Rev. T., B.A.	0	10	6
Blackwell, Mr. J. S.	0	10	6
Hayter, Mr. Harrison	5	0	0
Thomps:n, Mr. F.	0	10	6
Under 10s,	0	13	0

DONATIONS.

A Friend	2	10	0
A Friend, per Rev. J. B. Myers	5	0	0
A Silver Wedding gift from Mr. and Mrs. J. Hunter	10	0	0
E. A. S.	0	10	0
G. E. F., for *Debt*	100	0	0
Grenfell, Rev. Geo., for *Debt*	10	0	0
G. W. R.	20	9	10
Hopwood, Mr. G. E., for *Congo*	1	1	0

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Jenkins, Mr. F. (box)	0	15	6
J. L. E., East Dulwich, "He gave Himself for me"	50	0	0
McAlley, Miss Jane, for *Congo* and *Calitri*	0	15	0
McLaren, Miss J.	0	10	0
Nottingham College	0	10	0
S. S.	100	0	0
The *Freeman* Directors	5	5	0
Whitley, Mr. Thomas, for *Debt*	20	0	0
Under 10s.	1	12	6

LEGACY.

Siderfin, The late Mr. John, by Messrs. Kite and Broomhead	100	0	0

LONDON AND MIDDLESEX.

Bermondsey, Haddon Hall Sun.-school, for *Half year's salary of P. C. Das*	10	0	0
Do., for *support of Congo boy*	5	0	0
Bloomsbury Chapel	16	17	2
Bow, High-street	3	5	7
Brixton, Kenyon Chapel Sunday-school	7	8	6
Brockley-road Sunday-school	10	10	10
Brompton, Onslow Chapel Sunday-sch., for *Mrs. Hay's Sch., Dacca*	3	12	9
Brondesbury Sunday-school, for *Rev. G. R. Pople, Congo*	10	0	0
Camberwell, Mansion House Chapel	0	12	6
Clapham, Grafton-sq.	2	12	6
Do., for *support of N P under Rev. H. Anderson*	4	0	0
Clapton, Downs Chapel	50	0	0
Enfield	4	3	6
Do., for *Congo*	0	5	7
Gunnersbury, Sunday-school	2	9	4
Hammersmith, West End Sunday-sch., for *Bengali School*	2	10	0
Do., for *Girls' Sch., China*	2	10	0
Hampstead, Heath-st.	300	0	0
Harlington	14	2	6
Harringay, Emanuel Sunday-school	0	13	6
Harrow-on-the-Hill, Byron Hill Sunday-school, for *support of N P Proshonno, India*	2	8	2
Highbury Hill Sunday-school	7	9	6
Islington, Salter's Hall Sunday-school, for *support of Native School in India*	5	0	0
Peckham, Lindengrove Y.P.S.C.E. for *Congo*	0	4	0
Do., Park-road	10	17	6
Regent's Park Chapel.	3	11	10
Do., for *Congo*	5	0	0
Summer's Town, Mission Hall Sunday-school, for *support of Congo boy at Backshaw*	1	7	9
Spencer Place, Goswell-road	2	9	8
Tottenham, for *W & O*	1	1	0
Twickenham	2	2	0
Upper Holloway, for *Debt*	0	5	0
Do, Sunday-school	2	1	0
Do., for *Intally Sch.*	8	0	0
Do., Y.P.S.C.E., for *support of Bindu Nath Sirkar, Dacca*	5	3	10
Do., for *Schools and Printing Press, Wathen and Lukolela*	0	3	9
Victoria Park, Grove-road	4	14	8
Do., for *W & O*	2	12	2
Walworth, Victory-place Sunday-school, for *China and Indian Schools*	4	13	9
Do., Evening School	1	0	0
Wood Green, Sunday-school for *Congo Boys*	2	10	0
Do., for *Bengal School*	1	16	9
Do., for *N P*	1	1	6
Wandsworth-rd., Victoria Chapel	23	0	0
Willesden Green, Sunday-school	1	5	5

BERKSHIRE.

Ascot, London-road, Sunday-school	0	6	1
Reading, Wycliffe Chapel	9	7	0
Do., Sunday-school	8	0	0

BUCKINGHAMSHIRE.

Amersham	13	16	8
Stony Stratford	15	2	1
Do., for *W & O*	1	0	0
Do., for *N P*	0	3	6

CAMBRIDGESHIRE.

Gamlingay, Old Meeting	6	18	0
Willingham	0	15	11
Do., for *N. P.*	1	0	1

CHESHIRE.

Nantwich	4	17	6

DERBYSHIRE.

Derby, Trinity Church, for *Lamps for Monsembi Station*	2	0	0

DORSETSHIRE.

Dorchester, Sunday-school	2	1	0
Upper Parkstone	1	3	6
Weymouth	5	0	0

ESSEX.

Colchester	1	1	0
Do., for *support of Congo boy*	3	1	6
Ilford, Sunday-school	1	6	0
Leytonstone, Fillebrook Sunday-school	15	9	6
Loughton, Sunday-school, per Y.M.M.A. for *Congo*	5	1	0

GLOUCESTERSHIRE.

Blockley	0	9	2
Cirencester, Sunday-school, for *Evangelist in China*	2	10	0
Nupend	1	0	0

HAMPSHIRE.

Bournemouth, Lansdowne Chapel	3	0	0
Do., for *support of Congo boy*	5	0	0
Do., Westbourne, Prayer Union, for *support of Mr. Hale, Agra*	27	5	9

HERTFORDSHIRE.

St. Albans, Tabernacle	3	2	0

KENT.

Ashford	2	16	8
Canterbury	22	15	2
Faversham	1	3	3
Hawkhurst, Sunday-school	1	2	0
Plumstead, Conduit-rd	5	0	0
Tenterden	5	3	0
Tonbridge	6	19	3
Woolwich, Joseph-st. Sunday-school	0	18	6
Woolwich, Parsons-hill	12	0	0

LANCASHIRE.

Accrington, Woodnook and Willow-street	11	3	0
Doals	1	7	6
Liverpool Auxiliary, Richmond Church	6	17	4
Do., Tue Brook, Sunday-school	2	1	11
Do., Birkenhead, Jackson-st. Sunday School	1	10	9
Do., Welsh Ch., for *Brittany*	0	5	0

LEICESTERSHIRE.

Coalville, London-road	0	11	0
Leicester, Belvoir-st.	3	11	4
Do., Sunday-school	6	7	2
Do., Harvey-lane, for *Mr. Shorrock's School, China*	0	3	0
Do., Dover-street, Working Men's Association	2	0	0
Do., Victoria-road Sunday-school	5	1	0
	17	13	6
Less expenses	0	12	6
	17	1	0

NORTHAMPTONSHIRE.

Broughton	2	1	6
Bugbrooke	12	14	0
Desborough	3	11	0

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Kettering	129	13	5
Do., for *W & O*	2	3	3
Do., for *Congo*	1	3	0
Do., for *N P*	1	16	3
Milton	5	0	0
Moulton and Pitsford	8	17	1
Northampton, Mount Pleasant	6	11	3
Walgrave	3	11	8
Weston-by-Weedon	7	7	10
Do., for *W & O*	0	12	3

NOTTINGHAMSHIRE.

East Midland Baptist Association Collections at Meetings at Nottingham	13	12	0

OXFORDSHIRE.

Caversham	2	17	8

SOMERSETSHIRE.

Bath, United Collections	2	2	6
Do., Ebenezer	1	14	3
Do., Hay-hill	3	1	0
Do., Manvers-street	13	3	9
Do., Limpley Stoke	3	0	0
Bristol, Old King-st., Y.P.S.C.E., for *support of Indoo Nath under Mr. Carey*	5	0	0
Crewkerne	2	17	0

STAFFORDSHIRE.

Coseley, Providence Chapel	4	2	6

SUFFOLK.

Stradbroke, for *Congo*	0	12	6

SURREY.

Croydon, Memorial Hall Sunday-school	1	17	6
Esher, Park-road	2	7	5
South Norwood	5	3	9
Sutton	1	11	2
Do., for *support of N P Delhi*	2	14	7
Thornton Heath, Beulah Chapel	1	12	0
West Norwood, Chatsworth-road Sunday-school	4	0	0

SUSSEX.

Burgess-hill	0	10	0

WARWICKSHIRE.

Birmingham Auxiliary per Mr. Thomas Adams, treasurer	83	19	1
Do., Y. M. M. S., for *Bishtopore School*	78	0	0
Do., for *Serampore College*	36	0	0
Do., for *Delhi Institute*	24	0	0
Do., Handsworth Mission Sunday-school	2	8	10
Smethwick Baptist Brethren Sunday-school	3	7	6

YORKSHIRE.

Leeds, South Parade	19	15	9
Do., Newton Park Union Church	6	9	0
Middlesborough, Newport-road Y.P.S.C.E., for *Congo*	4	15	0
Ossett, Central Church Young People's Class	0	10	0

NORTH WALES.

CARNARVONSHIRE.

Dinorwic, Minffordd Sunday-school	1	1	7

DENBIGHSHIRE.

Llysfaen	0	16	0

CARMARTHENSHIRE.

Bwlchgwynt, for *San Salvador*	2	17	8

GLAMORGANSHIRE.

Cardiff, Canton Hope Sunday-school	5	9	7
Do., Tredegarville	10	19	5
Do., for *Congo*	5	0	6
Do., Missionary Prayer Meeting Box	0	7	4
Penydarren, Elim	3	10	0
Treforest	2	10	0

SCOTLAND.

Aberdeen, Gilcomston Park Sunday-school	1	2	3
Cupar	0	5	0
Do., for *Congo*	1	0	0
Edinburgh, Dublin-street, for *Congo*	5	0	0
Do., for *China*	5	0	0
Glasgow, Adelaide-place	13	15	2
Do., Cambridge-st., Sunday-school	1	7	0
Do., for *N P*	0	10	9
Kelso	1	14	0
Do., Sunday-school, for *support of Congo Boy*	1	1	0

IRELAND.

Athlone	1	1	0

CHANNEL ISLANDS.

Guernsey	2	1	0

FOREIGN.

JAMAICA.

(Per Rev. T. C. Gordon.)

Bethel Town and Shortwood	6	14	3
Bethtephil	0	15	0
Do., Lantern Lecture	2	15	0
Grace Hill	0	18	4
Do., Lantern Lecture	4	3	0
Fuller's Field, Lantern Lecture	3	3	0
Hastings, Lantern Lecture	6	15	0
Kingston, East Queen Street	2	0	6
Montego Bay, 2nd Church	1	6	0
Mount Carey and Mount Peto	5	0	0
Salter's Hill and Lottery	2	10	6
Do., Lantern Lecture	2	13	0
Sav-la-Mar	0	18	0
Do., Lantern Lecture	6	12	0
Sutcliffe Mount	1	18	1
Do., Lantern Lecture	1	16	0
Townhead	2	1	7
	51	19	3
Less expenses	4	16	0
	47	3	3

CONTRIBUTIONS FOR CENTENARY FUND.

Carter, Mr. John	5	0	0
Evans, Rev. E. Bangor	1	0	0
Rogers, Rev. R. (last instalment)	0	10	0
Kettering	7	4	0
Norwich, St. Mary's	16	13	4

Correction.—Of the sum acknowledged in last HERALD from Briercliffe, £4 15s. was special for *Debt.*

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to* ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.

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Edith Clare.

Edith Greig.

Edith Mannington

Mary J. Phillips.

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

E. Wayer.

A. Williamson.

THE AUTUMNAL MEETINGS

AT

PORTSMOUTH.

THE sincere thanks of the Society are most assuredly due, and are hereby cordially rendered, to the Local Committee, of which the Rev. C. Joseph acted as chairman, and Rev. J. P. Williams, Messrs. W. R. Porter and T. Whitley, as secretaries, and Mr. J. A. Byerley as treasurer, for their invaluable services in connection with the recent meetings, and to the numerous hosts for their hospitable entertainment. We also gratefully acknowledge the services so kindly undertaken by the following gentlemen:—The Revs. D. J. Hiley, E. G. Gange, T. Phillips, B.A., C. Brown, and Dr. Pentecost, the preachers on the occasion; the Rev. Charles Williams, who gave the valedictory address; Mr. Edward Rawlings, Mr. W. O. Clough, M.P., and Colonel Mumby, who presided as chairmen; and to

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Dr. Pringle, and our own missionary brethren, for their respective addresses.

As embodying our earnest practical desires, we commend to the consideration of the churches the following resolution, passed at the large Public Meeting, held in the Town Hall, on the evening of October the 8th. We respectfully and fervently plead for its sympathetic adoption :—

"That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission-field; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources."

We have much pleasure in inserting the portraits and biographical sketches of the missionaries of whom leave was taken at the Valedictory and Designation Meeting, together with the address delivered by the Rev Charles Williams, of Accrington.

The Rev. GEORGE HOWELLS, B.A., B.D., who is designated for missionary work in connection with the Native Christian Training Institution at Cuttack, Orissa, was born at Waunlwyd, Monmouthshire, in 1871.

George Howells

He entered Gelligaer Grammar School in 1884, laying there a foundation for his future studies. In very early life he was the subject of distinct religious impressions, which gradually became more intense and more decided. At the age of sixteen, while still at school, he began to preach, and in October, 1888, he became a student at Regent's Park College, becoming Ward's Scholar the following year, when he graduated at the London University, and took the degree of Bachelor of Divinity at St. Andrews University. He has recently been engaged in Semitic studies in Mansfield College, Oxford. It is believed that at the Training Institution in Cuttack he will find fitting opportunity for the exercise of his gifts, and will most usefully fill a position for which his past life seems to have been a special preparation.

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The Rev. R. H. TREGILLUS, who, on returning to India, will be stationed at Knoolna, was born at Plymouth, October 3rd, 1859. He was baptized by Rev. R. Lewis, at George Street, Plymouth, 1873. He was engaged in mercantile pursuits after leaving school, when he devoted himself to Sunday-school work, and shared the labours of the evangelists of George Street and Mutley churches in the village stations and in various mission halls. He entered Regent's Park College in 1881, with a view to home work, but decided on a foreign life during college course. He left for India in 1885, passing his probationary term at Barisal and Madaripore. In December, 1887, he married Mrs. Louis Barrow, eldest daughter of Rev. J. H. Anderson, senior missionary at Barisal. Before that date, Mrs. Tregillus had been located in connection with the B.Z.M. at Benares, Allahabad, and Barisal, and was the first of that Mission to work at the two latter stations.

From February, 1888, until March, 1894, he has been labouring at Jessore; his work has been chiefly among Mohammedans—school agency being largely used. Mrs. Tregillus has superintended the work of the B.Z.M. at Jessore from 1889 until 1894.

The Rev. H. PATTERSON was born in Elginshire, N.B., in 1854, and was brought to Christ when about nineteen years of age. He entered the East End Training Institute some time after for a three years' training. He went to India in 1878, and laboured for several years among the Santals in connection with the Bethel Santal Mission, being for a time a member of the Santali Revision Committee. His association with the

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Baptist Missionary Society began in 1884, going to Barisal to study Bengali. He then took charge of Soory, Beerbhoom, during the absence of the Rev. A. McKenna on furlough. On his return he was transferred to

H. Patterson Alice Patterson.

Dinapore, where, while acting as pastor to the English Baptist Church, he studied Hindi and Urdu. He is now returning to his station at Patna. He was married to the daughter of Rev. D. P. Broadway, in 1891, who nearly forty years ago became a missionary of this Society.

The Rev. F. W. JARRY, who was born at Hertford in 1871, is also designated for the Orissa mission-field. He was brought to the Saviour in 1884 by means of evangelistic services conducted by Messrs. Moody and Sankey. He is now a member of the church at Dover, being baptized by the Rev. E. J. Edwards in 1887. In very early life he cherished a hope that he might become a missionary, this hope growing into a strong desire. He has been trained in the Pastors' College, having pursued his studies with much credit. He has frequently conducted mission services with tokens of the Divine approval. In the opinion of the Committee, Mr. Jarry is well fitted for missionary work in India—the field upon which his heart has long been set.

F. W. Jarry.

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The Rev. ROBERT DENHAM ROBINSON, the only son of the Rev. R. Robinson, of Calcutta, was born in the town of Dacca, in Eastern Bengal, in the year 1861. His early years were spent in Calcutta. In his fourteenth year, he was taken to England and placed in Mr. West's school, at Caversham, near Reading. At the beginning of his school career, Mr. Robinson was led to decide for Christ. He attended for some time, during his holidays, the ministrations of the Rev. W. Brock, of Hampstead, and was baptized at Heath Street Chapel. Having passed successively the Junior and Senior Cambridge Local Examinations, and finally the London Matriculation, Mr. Robinson left school with the idea of studying medicine —an idea that was not destined to be fulfilled; for, finding his heart was

not in the work, Mr. Robinson began to reconsider his position. It was at this crisis that the personal influence of the Rev. John Chamberlain Page, of Barisal, stirred within his mind an earnest desire to devote himself to the cause of Christ in connection with our Indian Mission, and in the year 1884 he was accepted by the Committee of the Baptist Missionary Society. Early in 1885, Mr. Robinson returned to India, where he has been residing chiefly in Dinagepore, Howrah, and Serampore, being at the present time one of the tutors in the Serampore College. In the year 1892, Mr. Robinson married the daughter of the late Rev. John Robinson. Previous to her marriage, Mrs. Robinson was connected with the Zenana Mission.

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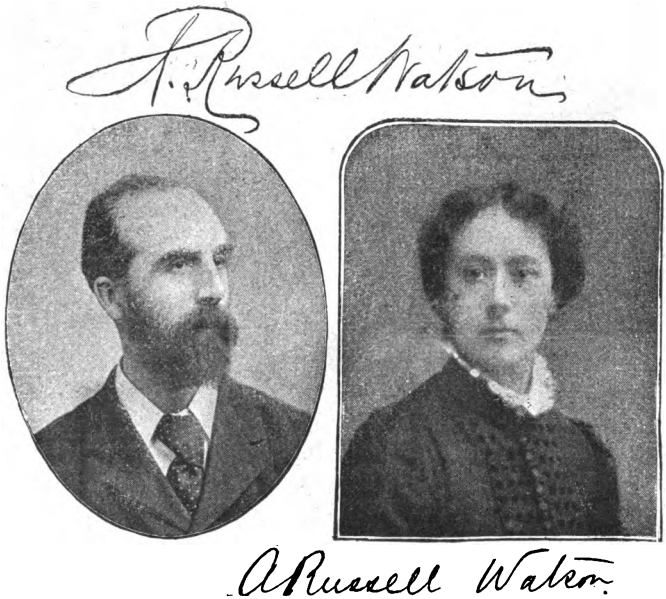
The Rev. J. RUSSELL WATSON, M.B., M.R.C.S., has been in charge of the Mission Hospital at Ching Chou-Fu, Shantung, China, since 1885. He is a native of Aberdeen, where he was born in 1855. He was brought up in the teaching of the Free Church of Scotland, of which his father was an elder. He came to London in 1875 to engage in business in a tea-house in the City. At the same time he took up mission work in the East End of London amongst foreign sailors. Four years later, in 1879, he came under the influence of the late Chas. Stanford, D.D., and joined the church of which he was pastor, at Denmark Place, Camberwell. In the same year he applied and was received into Mr. Spurgeon's College to



study with a view to becoming a medical missionary. After a course of theological study, he entered Charing Cross Hospital Medical School, and then Durham University, where he ultimately graduated. In 1884, he was accepted by the Society as a missionary, and proceeded to China early in the following year. He was accompanied by Mrs. Watson, who had also qualified as a physician, and who has since taken a full share in the ministry of healing amongst the women of China. On their return, they will resume their labours at Ching Chou-Fu.

The Rev. WM. A. WILLS, who is returning to Chou-ping, Shantung, in North China, was born in Peckham in 1854. From his earliest

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recollections he had a desire to become a missionary. At sixteen years of age he was baptized by the Rev. Isaiah Birt, B.A., at Peckham Park Road, the church with which his mother had been connected from its formation. In view of training and preparing for the mission-field, although under the usual age, he was admitted into the Metropolitan Tabernacle evening classes, by a special favour of the late Charles H. Spurgeon, and for three years was under the instruction of the Rev. A. Fergusson. In 1876, he first went to China, in connection with the China Inland Mission. In May, 1880, while on a visit to one of his country churches in Mid-China, he was set upon by robbers. He was roughly handled and wounded. By God's blessing, on the rest and change of residence from the interior to Shanghai, his health was speedily and fully restored. For some time he acted as Assistant-Agent of the American Bible Society, superintending a number of colporteurs, &c., besides having the pastoral oversight of a native church in connection with the Shanghai Baptist Church, where he was blessed to the conversion of several Chinese. In 1888, Mrs. Wills succumbed at Chefoo to the dreaded cholera. Mr. Wills has been working in Chou-ping since it was opened as a mission centre, and is engaged in "Gospel Medical Work," by which means, besides establishing several churches in the country, a work has been commenced in the large and important city of Chou-ts'un which is full of promise.

The Rev. THOMAS LEWIS, of San Salvador, was brought up at Whitland, Carmarthenshire. His earliest recollections are those of being taken by his father to the Sunday-school. He was brought to Christ at the age of twelve. By trade he was a blacksmith, and was attracted to mission work by hearing at a missionary prayer-meeting the story of Dr. Carey, especially that of his early life as a "cobbler." He argued with himself that if God called a "cobbler" to this work, the fact of him being a blacksmith was no reason why he should not go as a missionary. He then began to qualify himself for the work. He commenced learning English when sixteen years of age, and entered Haverfordwest College in 1880. He

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was accepted by the Baptist Missionary Society in 1882, and left for Cameroons in February, 1883, and was transferred to Congo in 1887, since which time he has worked at San Salvador, where he has been privileged to witness most encouraging results from his labours. Mrs. Lewis was converted while a girl at Camden Road Sunday-school, and was baptized by the Rev. Francis Tucker in 1870. She was accepted by the Society in 1884 for service at Cameroons, where, with Miss Comber, she spent two years. She was married in 1886, and went to Congo with her husband the following year. Mrs. Lewis is

Ellen Lewis Thomas Lewis

engaged in a most important work amongst the women and girls of San Salvador.

The Rev. J. CAMPBELL WALL, of Rome, is the son of our missionary, Rev. James Wall. When leaving home for school at Mill Hill, in England, he felt the importance of decision in the matter of religion. He was baptized in Rome. On entering Regent's Park College, he identified himself with the church at Highgate Road, under the pastorate of the Rev. James Stephens, M.A. During his residence in college, his desire for missionary work increased; and, knowing the great need of the preaching of a pure and simple Gospel in Italy, in 1889 he applied to and was accepted by the Committee

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of the Society for mission work in that country. He is now returning

to Rome with Mrs. Wall, who, for the past three years, has been helping her husband in his work in the Via Urbana.

The Rev. G. R. POPLE was born at Beckington, in Somersetshire, in 1868. He followed his father's trade, that of a builder and carpenter, until such time as he entered college. At the age of sixteen, he left home for London and attended the ministry of Brondesbury Baptist Chapel. The year following (1886), he was baptized by the then pastor, the Rev. J. C. Thompson, and became a teacher in the Sunday-school and a member of the Band of Hope Committee. He entered Bristol College in 1889, and whilst there he attended classes in medicine and surgery at the Bristol General Hospital and Medical School. The knowledge thus acquired has proved of great service to him on the Congo. After being accepted by the Committee of the Baptist Missionary Society in 1892, he went to France to acquire a knowledge of

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colloquial French, and spent a very pleasant and helpful three months with the Rev. A. L. Jenkins, of Morlaix. On January 5th, 1893, in company with the late Dr. Webb and Mrs. Webb, he left England for the Congo, and became associated with Mr. Lawson Forfeitt and Mr. Pinnock in the work of Underhill Station.

ZENANA MISSIONARIES.

(*See Frontispiece.*)

Miss E. WAY, who is returning to her work in Calcutta, was baptized at the age of fourteen at the Downs Chapel, Clapton, by the Rev. T. Vincent Tymms, and at the same chapel in 1883, by means of a farewell meeting—when the Rev. A. T. Teichmann was being designated for missionary service—she believes she received a direct call to go forth to the heathen. After entering a training college, and in other ways fitting herself for her future work, Miss Way was accepted by the Zenana Society, and again, with recruited health and high hopes, she is resuming her labours in the great Indian capital.

Miss EDITH CLARE is a native of Norwich, at the time of her birth in 1870, her father, the Rev. R. B. Clare, now of Dorchester, being a minister in that city. Her school days were spent in Watchet, Somerset. She was baptized in 1889, and in Sunday-school and in other Christian work Miss Clare took an active part. Through the visit of a deputation at the time of the annual meeting, she resolved, if the way should open, to devote herself to missionary labour. For some time she has been pursuing educational and medical studies, and has also gained very valuable experience in Miss Macpherson's Home. Her station will be Bankipore.

Miss EDITH GREIG is a member of Bromley Road Tabernacle, Lee. She has been working for more than a year as "Sister Ruth" at the Deaconesses' Home, Doughty Street, entering with deep sympathy into the life there. In answer to her earnest desire to devote herself to mission work in China, the Committee have appointed her to Ching Chou-Fu, to reside with Misses Shalders and Kirkland, and to assist Mrs. Dr. Watson in her dispensary and medical work among the women. Miss Greig hopes to accompany Dr. and Mrs. Watson on their return.

Miss EDITH MANNINGTON was born in 1871, and has had from early childhood a desire to become a missionary. In 1887, she became a member of the church at Wellington Square, Hastings. In 1891, she came to London for purposes of study, passing the Matriculation of the

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London University. The greater part of last year was spent in Miss Macpherson's Home, where she engaged in earnest Christian work. Miss Mannington will be located in Calcutta.

Miss MARY J. PHILLIPS, whose birthplace was the city of Bristol, early gave her heart to the Saviour, at which time she began to feel an interest in the people of India. In 1891, she was baptized in the Metropolitan Tabernacle. At the present time, she is a member of Portland Chapel, Southampton. For six months she was connected with the Young Women's Christian Association at Hastings; Miss Phillips has also been trained at Miss Macpherson's Mission in the East End of London, and, being designated for the North-West Provinces of India, she has recently been learning Urdu with Mrs. Campagnac, of Bristol. It may be mentioned that Miss Phillips is a niece of the late Rev. Nathaniel Thomas, of Cardiff.

Miss A. WILLIAMSON was born in India in 1868, her father being the son of Dr. James Williamson, who for more than forty years was a missionary of this Society at Soory, Beerbhoom; her father was also a true missionary in all but name, and her mother went out to India in connection with the Zenana Society. Miss Williamson's school life was spent in England. Having had as long as can be remembered a desire for mission work, she assisted Mrs. Anderson at Barisal. Again visiting England, she associated herself with the church at Ferme Park, Hornsey. Miss Williamson will be located at Calcutta.

VALEDICTORY ADDRESS.

BY THE REV. CHARLES WILLIAMS, OF ACCRINGTON.

IT falls to my lot, dear sisters and brothers, in the name of our Missionary Committee and of this congregation, to bid you farewell, to wish you a safe voyage and journey to your several destinations, to assure you of our confidence and sympathy, and co-operation and love. May you "in all things prosper and be in health!" May "the peace of God, which passeth all understanding, guard your hearts and minds in Christ Jesus!" In a little while we shall be separated from one another—

". . . severed far and wide,
By mount and stream and sea."

But we shall remain in fellowship, abiding in Christ, and frequently meeting at the throne of the heavenly grace, praying for each other, and uniting in the prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

I have not found it an easy task to determine what more to say to you. Though for many years I have served on our Committee, and for a much longer

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period have been an intensely interested observer and student of missionary work in many lands, I find it difficult to understand and to appreciate what is peculiar and special in the life and labours of a missionary. My ignorance far exceeds my knowledge, and therefore I am slow to speak, reluctant to counsel, lest I should miss the mark, and fail to utter a seasonable and useful word. The surroundings and circumstances of a missionary in the Chinese Empire, or on the Congo, among the Hindus, or in Italy, are very unlike the surroundings and circumstances of a Baptist minister in Great Britain. Not only social customs and civilisation, but also points of view, modes of thought, and even standards of right and wrong and ideals of life are utterly dissimilar. And yet there is more sameness than variety. Unity is deeper and more marked than diversity in mankind. There is more likeness than unlikeness between sage and savage. God "made of one blood every nation of men to dwell on all the face of the earth." And still, as an American humourist remarked, "there is a good deal of human nature in every man." When we come to deeper experiences and higher truths, this is emphatically the case. "There is no distinction; for all have sinned." "There is no distinction; for the same Lord is Lord of all, and is rich unto all that call upon Him." Your converts and the converts in England share in the same mercy, the same grace, the same privileges, the same helps. "There cannot be" European and Asiatic, barbarian, African, "bondman, freeman; but Christ is all and in all." "There is one body, and one Spirit." And so what is true of us is true of you; and there is more likeness than dissimilarity in your work and ours.

My hope of the world's conversion does not spring from confidence in what pastors at home or missionaries abroad can do. Not till every convert shall seek the conversion of his family and neighbours, not till every believer who knows the joyful sound shall make known the Gospel of our salvation, not till every church shall be a missionary society, and every member of a church a missionary, will the world be won for Christ. Do we trust and encourage and help what are called private Christians as much as we should in this work of the Lord? We all are familiar with the story of the Madagascar persecutions. In 1837 a royal edict prohibited the meetings of Christians, and made worship or the confession of Jesus an offence to be punished by the judge. Christians were fined, were imprisoned, were sold into slavery, were speared, were hurled over a precipice. Missionaries were banished. Only the other day the Rev. James Richardson, at the Centenary Convention in London, told his audience that during the twenty years of persecution the Christians of Madagascar increased twenty-fold. The Rev. W. E. Cousins testifies that the churches of Madagascar "have themselves been the great attractive force," and are "still the great instruments for extending Christ's Kingdom." Dr. Clough, the American missionary to the Telugus, bears a still more striking testimony to what native converts can do in evangelising their countrymen. He and Mr. Kelly were labouring together, often praying the Lord to thrust out more labourers into the harvest. Mr. Kelly died. Dr. Clough was almost in despair. "At the first quarterly meeting after the death of Mr. Kelly," Dr. Clough informed an American congregation, "I said to the native preachers, 'Now you see where we are; Mr. Kelly is dead, I am alone.' The native preachers responded,

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'We will do everything in our power, if you will stay with us.' As the result," added Dr. Clough, "of this responsibility laid upon the native preachers, and of their consequent activity, between December and March from 7,000 to 8,000 converts were baptized," and soon after 3,000 more were waiting baptism. In 1885 there were at the Cameroons 278 native members. Last year the number was 1,359! But if all converts were evangelisers we should need more, not fewer, missionaries for the perfecting of saints unto this work of ministering. Success means increase of expenditure. I do not plead as an economist, but as an evangeliser, that we should train converts for this service. Oh, for a like outbreak of evangelising enthusiasm the world over! How can we serve for the perfecting of converts, "unto the work of ministering"?

(1) Is not a sinner saved that he may, like the Saviour, seek the salvation of the lost? Can any one, whether here or in heathendom, be said to be a new creature, to be saved, who is not more or less conformed to the image of the Son of God? If salvation does not consist in Christ-likeness, the necessary and designed effect of salvation is the producing in the saved of resemblance to the Saviour. The mind that was in Christ Jesus should be in each of His disciples. Our example is the Saviour. We—every Christian—should serve "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." As I read my New Testament, "all" believers, not missionaries and pastors only, but every saved sinner, should "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," should attain "unto a full-grown man," and no man is full grown or perfectly matured till he has reached "the measure of the stature of the fulness of Christ." This is the New Testament doctrine or ideal of a saved man—likeness to the Saviour. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." He "emptied Himself, taking the form of a servant," and shed His blood for the remission of our sins. And every disciple should be "as His Lord." In other words, the lost are saved in being made saviours; every convert should seek the conversion of others; each who comes to Christ should go to the Christ-less and bring them to Jesus. Andrew "first findeth his own brother Simon. . . . He brought him to Jesus." And "Philip findeth Nathaniel, . . . and saith unto him, Come and see." On the day of Pentecost the tongue of fire rested, not on the apostles only, but "it sat upon each one of them"; and they all spoke to the multitude concerning "the mighty works of God." The nations will never be evangelised till believers thus "grow up into Christ," and seek to save the lost, nor will our churches ever really possess till they have distributed the riches of Divine grace. To be saved a believer must save. (2) Looking back on my labours, I am conscious of neglecting this duty of "perfecting the saints unto the work of ministering." Perhaps it is not unreasonable to imagine that we can best serve by preaching the Gospel to sinners, by making disciples. No doubt "the passion for saving souls" is pre-eminently Christian. In going after the erring and straying, and in restoring such, we are like the Good Shepherd. Should we cease to care for the perishing, to seek the salvation of the lost, our place among the

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followers of the Lamb would be lost. Nay, our very power to influence converts would be forfeited, and we should become as weak as other men, men utterly ignorant of the Saviour's grace. But when we have persuaded men to receive the Gospel, to believe in Christ, to become His disciples, is our work done? What says our Commission? We are charged to perform a three-fold service: "to make disciples; to baptize the disciples made; and then to teach "them to observe all things whatsoever Christ commanded us." Do I strain the language of the Commission when I interpret it to mean that the evangelised should be taught to do the work of an evangelist, that the saved should be taught to save the lost, that the reconciled should take part in reconciling the world to God? I don't mean that all native converts should become paid agents of some missionary society. Only a few, and those with rare gifts and specially qualified, should devote all their time and labour to preaching, or the duties of a pastorate. But I do mean that every convert from among the heathen should make known "the only true God, and . . . Jesus Christ." I do mean that every convert delivered from evil by the Redeemer should go to his friends, "and tell them how great things the Lord hath done for him, and how He has had mercy on him." I do mean that every convert should exemplify and commend and declare the Gospel. It is the privilege of the missionary, as of the pastor at home, to assist believers in fulfilling this ministry, to take converts and "expound unto them the way of God more carefully," to instruct them in "every scripture inspired of God," and which is given "that the man of God may be complete, furnished completely unto every good work," especially unto the work of making "disciples of all the nations." May God help you, dear friends, in thus teaching and training converts for and in the service of the Saviour! I think you may do more for the extension of the Kingdom by such labours than even by evangelising, though this ought to be done, while the other is not left undone. (3) I am not unaware of the difficulties and discouragements which hinder in the work I have described. You may remind me that the natives of the countries in which you labour inherit from the past degeneracy, weakness, almost innumerable faults and infirmities; that, as it has taken many generations to make British Christians what they are, so it will be at least a century before native converts in heathen lands are equal to the task of Christianising their neighbours. Doubtless this would be true if the preparation of mind and heart for service were undertaken by man without help from God. But our sufficiency is of Him. Charles Garrett, in a missionary sermon at Huddersfield in 1888, pointed out how the touch by Jesus turned loose sand into a bit of rock—Simon into Peter. In every part of the mission-field, alike in India and on the Congo, among the Chinese and the Italians, there have been, and are, native converts who compare favourably with British Christians in likeness to the Saviour, in meekness and gentleness, in faith and love, in heroic courage and self-sacrificing zeal. We too often forget that Divine power is made perfect in human weakness. Any convert, filled with the Spirit and possessed by Christ, can be useful in the extension of the Kingdom of God and in the great work of saving the world. Has not God frequently chosen "the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things

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that are despised, . . . that He might bring to nought things that are"? At home and abroad we need more faith in what God can do, and in believers. Trust converts, and converts will soon show themselves to be trustworthy. Confide in them, and you will find them worthy of your confidence. I think I understand the disappointments of a missionary. But should we not be as patient in dealing with converts as the Lord has been and is in dealing with us? It is not easy—I find it exceedingly difficult—to be perfectly sympathetic with those we seek to instruct and to inspire. But this sympathy is the condition of success. The Son of God became man that He might win men. And so that great missionary to the Gentiles, the Apostle Paul: "To the Jews I became as a Jew, that I might gain Jews. . . . To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." The more completely you can think and feel as the converts you train think and feel, the more you will help them to think and feel as Christians. Your business is to get the leaven of the Kingdom into the heart and home and general life of the converts. For a time it will be "hid" there. But by and by its workings will be manifested, and the whole will be leavened. You cannot fail. "The word of God will not return unto Him void, but accomplish that which He pleases, and prosper in the thing whereto He has sent it." It will be to you eventually "according to your faith"—your faith in the Divine purpose concerning the salvation of the world; in Christ the Saviour, who is the Captain of our salvation; in converts, through and by whom Christ saves the lost. "Only believe; all things are possible to him that believeth."

Forgive me, dear sisters and brothers, if in addressing you I have said either too little or too much on a subject which is constantly with me. "Out of the abundance of the heart the mouth speaketh." May the Lord give you and us the skill and grace equal to our work, and make us, and the converts with whom we are associated, "wise unto salvation"! "He that is wise"—and this is the best and highest and noblest use to which wisdom can be put—"winneth souls."

And now "we commend you to God and the word of His grace." You do not go forth alone. You never need be solitary. The Lord Jesus assures you, "Lo, I am with you alway." What time you crave companionship, may you find in His presence, in fellowship with Him, "fulness of joy"! What time you are in any danger or distress, may Jesus be to you "a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land"! Despair of no man. Be sure of final victory. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all," with all missionaries, and with all the members of every mission church.

"God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again!"

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HOW FAIR THE FEET!

"How beautiful are the feet of them that bring glad tidings of good things."—ROMANS X. 15.

HOW fair the feet in Jesus' name
That go as Jesus went,
Drawn by the world's strange want, yet more
By God's great mercy sent!
How fair *to Him* whose blest behest
'Tis given them to obey,
Since He doth see in all their course
His own love making way.

How fair the feet! No shining wing
Of Seraphim, outspread
To do His will, is fair to God
As human feet that tread,
With patient step, the hard rough road
That runs through earth's distress,
That men may feel love's care for them
Make life's great burden less.

How fair the feet! Methinks the Cross
—God's only way to man—
Could ne'er have held Emmanuel's feet
But that it was Love's plan
That, from that Cross releas'd, He might,
By feet of men made fair,
Traverse the earth's wide waste of sin
And save souls everywhere.

How fair—what feet? the feet that climb
Some great achievement's height?
The feet all others that outrun
In prowess for the right?
Nay, but the feet that meekly tread
The path that Jesus trod,
With news of Home and Father's love
To brothers born abroad.

Dacca, East Bengal. R. WRIGHT HAY.

CENTENARY FUND.

There are yet some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

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AMONG THE BARISAL CHURCHES.

FROM June 24th to September 9th, our Barisal Mission-boat, the *Zillah*, has borne us from station to station with the special object of "confirming the souls of the disciples and exhorting them to continue in the faith." Many churches received more than one visit, and at some we stayed for days together. The *Shanti Dut*, the Zenana Mission-boat, bore Mrs. Ellis and Miss Dyson to the people's homes as well as to the different stations; and much work was done among the women and girls by these two zealous labourers. Thirty years ago Mrs. Ellis was known in this district, and she finds never-ending pleasure in meeting the girls of that time as "mothers in Israel" now.

During August we visited each church on a pre-arranged plan. Schools were examined, statistics corrected, thanksgiving festivals held, candidates baptized, and communion services conducted almost everywhere. Last year the gifts of our people, in gratitude to God for deliverance from famine, and the present year's hearty repetition of that festival, has led us to hope the festival may become permanent. This year a circular letter had been sent to the churches urging all to be ready; and a list of dates was appended indicating when we hoped to be among them. Mr. J. G. Kerry was with me all the month; Mr. Wilson, of Jessore, during the first half, and Mr. Donald during the latter half. Brethren Premanando Sirkar and Dyal C. Haldar were also with us, though in a separate boat. These brethren are great enthusiasts in such work as this and they helped us much.

Every church yielded something in the way of gifts of rice, oilseed, palm-fruit, cocoa-nuts, chillies, cucumbers, &c., &c., and money. At one place nearly a score of little ones were specially prayed for in the presence of the church. Most of our meetings lasted some hours. Three or four addresses and the receiving of gifts took much time. Candidates for baptism at some places presented themselves, and sixty-two were received and added to the churches during the month. In the face of the aggression being carried on among our people by the agents of the S.P.G., this was very encouraging. Every immersion was a testimony to the truth before many witnesses. When present, Mrs. Ellis kindly examined the female candidates. During the early weeks of my itinerary I had distributed Dr. Rouse's tracts on "Confirmation," and "Why am I a Baptist?" as well as a leaflet entitled "Spurgeon on Giving." All the candidates were from the Christian community attached to our churches; and such an ingathering seems to us the natural outcome of Scripture teaching and prayerful effort.

We desired that all services might bear the characteristics of a joyous festival. Hence we had native instruments and hearty singing. Hymns specially composed for our last Baptist Union meetings in Barisal exactly met our needs, especially the one commencing, "What shall I give to-day to please my Saviour God?" Some of the chapels were decorated with flags, palm branches, and flowers. This is quite a new feature, and will, I hope,

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be imitated all over the district next year. On the Sunday morning that we were at Askor the *Zillah* had flags all over her rigging, and a band of singers and musicians on deck playing vigorously. We made a circuit of about a mile in diameter, and passed round the chapel so that Christians in their homes might be aroused. When we reached the landing stage we found the chapel adorned with flags right up to the highest point of the dome. Inside, in bold Bengali letters, were two mottoes, the one, "Famine Festival"; and the other, "None shall appear before Me empty." These had been prepared by the evangelists, and were used wherever there was a wall to put them on. As these services were going on daily the Bible grew to be full of exhortations to give, and both the Old and New Testaments proved equally suggestive. Malachi iii. 10, and Mark xii. 41-44, were in constant use. The theme was perennial, and response was constant. Many returned to their homes to bring gifts before the meeting should end, or to present them at the afternoon gathering. During last harvest our people gave in rice what realised the sum of Rs. 76 on behalf of our Baptist Union Fund; and the gifts during August have amounted to over Rs. 50. In this we rejoice, because every effort to give to the Lord is a struggle towards self-support and a higher plane of Christian life.

And how naturally the presenting of gifts to God, and the baptism of candidates, led up to the Lord's Supper! Then we thought of God's unspeakable Gift, and felt how small were ours. Yet we rejoiced that thus we were learning to have "fellowship with the Father, and with His Son Jesus Christ." But we never feel that this feast is held in the best possible way among the churches. We have no proper Communion services to use. I believe that friends at home would be glad to help us in this matter if they knew. If a silver or electro-plated service cannot be supplied to each of the thirty churches in this district, one good service might be provided for the missionary in charge to take with him in the *Zillah* wherever he travels. Odd glasses and crockery would then be superseded, and greater respect shown to the Communion. In only one or two chapels have our people a decent coloured table-cloth; and I should be grateful indeed were some sent me for that purpose Rudely-made tables exist almost everywhere, but a pretty cloth would effectually hide their deformities and add beauty to the place. No cloth need be more than five feet long; and the colour should be rather dark.

Thus I have tried to give a glimpse of work among the Barisal churches, and hope the prayers of many will be heard on our behalf. The rainy season's efforts reached their climax at the most successful annual meetings ever held, and which will be described by another pen at an early date.

ROBERT SPURGEON.

Barisal, East Bengal.

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NEWS FROM THE LOWER CONGO.

THE Rev. W. Holman Bentley, of Wathen Station, Lower Congo River, sends the following cheering tidings of mission work in the Wathen district :—

"Wathen,
"Congo Free State,
"July 26th, 1895.

"MY DEAR MR. BAYNES,—At the beginning of the year I wrote you something about the formation of a new evangelistic outpost in connection with the native church here; I have now to write to you about some of the fruit of this work.

"THE TOWN OF MAKITU.

"Matadi is about one and a half hours' from here, and we have had a good number of boys from the town in our school; it is the town of Makitu, the great chief of the district, a man who is appointed by the State to act as magistrate, to try minor cases, and to act much as a magistrate at home. The people are great traders, and when not away trading, they can often be found gambling with cards or counters (a sort of game of odds and evens), and in this way much of the proceeds of the trade changes hands from day to day. Not by any means the unsophisticated native; and not exactly the best ground to sow in, some might think. It may be that the more intelligent and active are the more difficult to win for Christ, but when won, they are worth all the more. These questions, after all, do not concern us much; it is ours to sow beside all waters.

"LULENDO.

"We had often thought of commencing school work there, and were finally led to do so through the urgency of a man named Lulendo. Twelve or thirteen years ago, when I was at Manyanga, our old Wathen Station, Lulendo came to work for us, and afterwards, when I was at the Pool, he came to work for us there. Some of the seed sown in those early days found a lodgment in his heart; it did not lead at once to his conversion, but rendered him much more susceptible to Christian influence. He was a slave, and was sold about a good deal. He is a smart fellow, and I have no doubt he was often 'one too many' for his masters; at any rate he changed hands several times. At last Makitu bought him. He sent him up river to trade for him, and Mr. Oram wrote me from Lukolela some years ago saying that he had found a man of our district, named Lulendo, in one of the Lukolela towns; he was exerting a very good influence in the towns, by telling the people not to disregard our teachings, for they were true and most important to all. He assured them all that he had no faith in charms (fetish), and that he prayed to God. Mr. Oram had had some talks with him, and was surprised to find that he knew so much, and had been so profoundly influenced. Lulendo had been so long away, just then, that I did not know that things were quite so far advanced in his case. We knew that there were a good many who believed that all we said was true; they had many of them given up their fetishes, and sometimes prayed, especially after any extra sinning, but at the same time they were not by any means all converted; we trusted that

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in due course the grace which had accomplished so much would complete the work.

"On my return from England, I lost no time in looking Lulendo up. Things had gone further; he was in the habit of praying. He had been back at Matadi for some time, but had not been attending the services on the station other than most occasionally. He had the fear of God before his eyes, and yet was frequently committing gross sin, and was renowned in all the country as a wild fellow. With all this wickedness of life, he was not left to go his own way; for he was often most anxious about his soul; then a fresh outburst of sin would lead to forgetting his fears, to be followed after with fresh misery as he remembered that there would come an end some day, and then how would he give an account? Then he would pray earnestly for forgiveness, and as he had heard so often that God is very gracious and merciful, and listened to the prayers of those who came to Him in Jesus' name, so he believed that his prayers were heard, and his sins forgiven. Then he would keep straight for a while, and reprove wrong-doing in others, and this to such an extent that the people of his town often called him missionary, and abused him soundly; then more drunkenness. All this going on without his coming to talk to us about his soul, or manifesting to us any special concern.

"MATADI SCHOOL.

"When we learned how things were, we sought to explain to him the way of God more carefully; he then came often to our services on Sunday, and became very anxious to know more about the way of salvation. Then he urged us very strongly to commence at once the school at Matadi, assuring us that many would be heartily glad of a chance to learn. Accordingly, in the first days of January, we commenced, and Lulendo was from the first a most constant attendant. The evening prayers, held every night, were even more encouraging than the school. Very often fifty or sixty gathered for the service, and when it was over they would beg the evangelist to teach them one more hymn, and then another, until he had to stop for fear of overrunning his candle ration. In a short time it was very evident that Lulendo had really given his heart to the Saviour, and we learned that his life was without reproach in the town. Presently he came with two other young men to say that they wished to sign the pledge, and they did so. They were the butt of the town for some time, but they keep their pledge, and we are hoping that the other two who came with him are converted. In the case of Lulendo there was no room for doubt; so we yielded to his wish to be united with the church. There were also two other young men of Matadi who joined the church at the same time, who had been in our school here for a long time, also another man from the town nearest to us, so it was decided to baptize them in the river at Matadi.

"BAPTISM AT MATADI.

"Mr. Cameron and I went over with a good number of our station people. We both spoke to the crowd of about 200 assembled in the town, then the candidates for baptism spoke. Lulendo confessed, what all knew to be the case, that he had been very wicked in the past, but that Jesus had saved him from his sins, and that by His grace, and strength,

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and renewing, he looked forward to live a new life, to love and serve the Saviour, and go to dwell with Him in heaven. We had held the service in the town, for the best place in the River Luasi for the baptism was very near to some great falls, and the roar of the water was too great. We then invited all present to come to the water and be spectators. Nearly all did so, and it was my privilege to baptize the four; and we hope, now, that before very long we shall have more of the Matadi people to baptize. Several of the more important people are beginning to take exception to this conversion work; they say that if this work goes on much further, and there are many people of their own town converted, a lot of their people will be going to heaven, and there will be very few left to accompany them to the other world. Of course the recommendation is that they too should seek to be made fit to go to heaven; but they do not understand what this stupid nonsense is, all about conversion, and salvation, and so forth. One elder of the town died the other day, and left word that his gun was to be wrapped in his shroud with him, that he might be able to protect himself in the other world. Makitu's father, the other day, was saying that when he died he would wait about until several of his sons came, and then, when Makitu came, they would go on together to the place where the roads parted for heaven and hell, and then when the devil came to take them off they would cut off the devil's head, and put a stop to this nonsense, and go on to heaven. All this, to us, foolish talk shows that these matters are attracting their attention, and that in their hearts, hitherto so indifferent, there is a ferment of thought; and although there is still frightful ignorance, they may listen to some more practical suggestion as to how they are to pass the branching of the roads, and they may be glad soon to realise that one far stronger than they has already overcome the evil one and opened the road.

"That same old man was telling me the other day that he had been a very wicked man in his time; he had killed many people, and often in his fury he had drunk their blood; he had given all that up now, and was going to heaven. Poor old man! he is blind, and has been for many years, and cannot do these wicked things now, and there is a State Government to count with; but his fury shows itself now sometimes. How often does the absence of temptation, or circumstances in which the grosser forms of sin are impossible, or at least impracticable, afford the basis for self-complacency!

"BAND OF HOPE.

"I mentioned something about the signing of the pledge; some of our friends will be interested to learn that we have a Band of Hope here, which has not taken any very definite name or shape. We held another meeting the other night and took our seventy-second pledge. To sign the pledge is becoming the first step to a position as an inquirer among the people of the towns. This comes as a natural thought now to these people, who, in the general way, know nothing about moderation or temperateness. We are seeking to make this move against strong drink a national movement, beyond and apart from the church itself.

"Mr. Cameron has to tell you about another baptism in the Luasi at another evangelistic outpost of the

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church several hours higher up the stream, but I will not anticipate him; I am also hoping to baptize at Tungwa Makuta, during an itineration upon which I am expecting to start in three days' time. Our church numbers forty, after allowing for one death and one transfer to another church this year. Some time, when I have a little less work in hand, I want to tell you about some arrangements we have just been making, in the way of a further elaboration of church constitution and a system of management, for the time when other churches must be formed at our outposts; as also the disposal of funds raised at these outposts.

"So our work is taking shape out here, and our hearts are full of encouragement and thankfulness.—With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

A HYMN FOR LAODICEA.

CHRIST, where is Thy spirit fled?
Are its pulses stopped and dead?
Lo! the world around us pleads,
Aching with a hundred needs.
Cries of anguish and despair
Fall upon the idle air;
And Thy saints upon their knees
Give Thee thanks for dowered ease.

Are all prophet voices dumb?
May no echo even come
Of the thunder tones that pealed
Laws of God o'er town and field?
Not oblation, no, nor praise,
Not the rites of holy days,
God would ask for nothing less
Than an active righteousness.

Is the force of Calvary spent?
Dull and dead the thrill it sent
Tingling through and through mankind,
Stirring heart, and soul, and mind,
With an impulse of its own
None before had ever known,
Potent mightily to move
All the energies of love?

Can it be Thy Church is old,
Sunk her hopes, her love grown cold,
Perished that immortal youth
Once she drew from God and truth?

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Is it hers to quit the field,
To the powers of ill to yield,
Fold her hands and acquiesce
In a dying world's distress?

Christ, awake us, end our ease,
Fire us with Thy sympathies;
Give the temper that is strong
To renew the fight with wrong;
Give the heart that bleeds to know
Others' weakness, others' woe;
Give the mind that yearns to bless
Sad souls with Thy tenderness.

Never let Thy Church have rest
While a soul remains unblest,
While a heart in agony
Cries despairingly for Thee.
O, baptize us from above
With the spirit of Thy love,
Till the sorrows of mankind
In Thyself their solace find.

A. M. D. G.

THE LATE REV. ANGUS McKENNA, OF SOORY.

THE Rev. George Kerry, of Calcutta, writing of the late Rev. Angus McKenna, says :—

"Our dear brother was accepted for mission service in the year 1856, having found his way before that to India. He was engaged in Christian work in this city for some time before joining our Mission. When I first met him in 1857 he was at Serampore, and subsequently went to Dinajpore, after that to Chittagong, Barisal, Dacca, and latterly to Soory.

"He was an earnest and affectionate Christian brother and a faithful missionary. He knew and understood the failings and the excellencies of Bengali Christians as perhaps few missionaries did. He was tender, patient, and firm and loving in dealing with his Bengali brethren, as a father among his children. Latterly his health failed greatly, and the Home Committee would have allowed him to return to England last year had he been willing to go; instead of this he went for a few months to Darjeeling, and rallied there somewhat, returning to Soory before the end of the year, too feeble to do much work himself. There was a slight improvement of health as the cold weather came on, but soon he began to fail again and as a last hope came to Calcutta, and through the kindness of Dr. Crombie obtained a private room in the General Hospital, where, attended by Mrs. McKenna, he received

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the best medical treatment available. The clear opinion of the doctor was that the only hope of improvement lay in a speedy departure for a temperate climate, and arrangements were being made for this, when he became so much worse that the doctor said he could not be moved unless he had an accession of strength.

"He calmly realised the fact that the end was drawing near, and made the few preparations necessary for his wife and children, and in quiet trust in that Lord Jesus, the Saviour whom he had so long preached to others, he passed away to the everlasting rest of the saints of God."

THE LATE MRS. JOHN PINNOCK, OF UNDER-HILL STATION, LOWER CONGO.

AT the Quarterly Meeting of the Mission Committee, held in connection with the autumnal gatherings at Portsmouth, on Monday, October 7th, the Secretary reported the death of Mrs. John Pinnock, of the Congo Mission, at Eastbourne, on Sunday, September 29th, from an attack of malignant typhoid fever, contracted at Victoria, Cameroons, during a visit to her home, on her voyage to England.

It was unanimously resolved, "That the Secretary be requested to express to Mr. Pinnock the deep and affectionate sympathy of the members of the Mission Committee, and assure him of their earnest prayers that he may be supported and comforted in this season of bitter grief and anxiety by the unfailing presence and solace of the compassionate Saviour."

The Rev. J. J. Fuller, writing to the Secretary and referring to this sad event, says:—

"The death of Mrs. Pinnock has come upon us all as a great shock; but how keen must be the bereavement to our young brother and the four little children! It is one of the mysteries of Divine Providence that we cannot understand. We can only stand and wait.

"You no doubt would like to know something about Mrs. Pinnock now she has gone to her rest and reward. Her father is one of those noble ones who left Fernando Po for Victoria, at the beginning of the Colony, so that he might be able to worship God according to the dictates of his conscience, and has been one of the faithful deacons of the Victoria Church for many years past.

"His children (daughters all of them) have been members of the church, and Mrs. Pinnock and another sister have rendered useful service in the cause of Christ. Mrs. Barlicorn was the wife of a native Primitive Methodist minister, who, on a visit to England with her husband, died at Liverpool; and now our brother Pinnock is called to part with one who, I believe, was a faithful and active helper in his life's work.

"Soon after it was settled that she should be the wife of our brother, she came up to Cameroons and lived with us till her marriage. By her Christian character and loving disposition she gained the affection and love of my wife

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and myself, and also the universal respect and love of all our people at Cameroons, and it was my greatest pleasure to unite them in marriage at our house there.

"They returned to Victoria, and were with Mr. Hay carrying on work at that station till the Mission was given up. Her disinterestedness and willingness to help her husband in the work of God was very specially marked when Mr. Pinnock offered to go to the Congo. On Mr. Grenfell's arrival at Victoria with instruction to accept his services, Mr. Grenfell proposed to him to go along with him then, allowing just two or three days for the steamer to call at Fernando Po, and for him to break up his home. Pinnock said, 'I will ask my wife.' 'I will go,' she said, as soon as she heard, without considering her own convenience; and for all these years she has been the faithful helper of her husband, and, as far as her knowledge went, the comfort of all the missionaries on the Congo.

"It will be a great blow to her aged father and friends. My wife, who has learnt to love her much, feels it keenly, and we do feel deeply for our dear brother in this sad bereavement. May the Great Comforter sustain him in this hour of need!"

THE LORD LOVETH A CHEERFUL GIVER.

WITH grateful thanks we acknowledge the receipt of the following generous gifts for the work of the Mission:—M. H., for a gold watch, "the gift of her father, but which she now wishes to devote to the Congo Mission"; "A Derby Friend," for silver bracelet and brooch, "out of love to Jesus Christ, and for His sake"; E. E. H., Portarlington, for box of trinkets; S. P., Melton Mowbray, for box of trinkets; Miss E. E., gold bracelet, silver bracelet, and brooch and trinkets, "in gratitude for late mercies"; E. W., Gerrards Cross, Bucks, for a few articles of jewellery "for the Mission"; C. F., Diss, a French silver coin, Louis XVIII.; "A Young Friend of the Nelson Society of Christian Endeavour," for a small gold ring for the Congo Mission; "A Young Christian Endeavourer of Bristol," for 5s. for the Congo Mission; "Two Friends," Paisley, £1 "for the Lord's work abroad"; "A Blind Girl," for a small silver pencil-case "for the Congo Mission"; "A Domestic Servant," for a silver spoon, "the gift of her grandmother, but now to be sold for mission work in China"; "A Widow," for a small gold ring for mission work in India; and "A Schoolboy," for a small silver knife "for the Congo Mission."

Very cordial thanks are also given for the following most welcome contributions—specially welcome in view of the urgently pressing appeals for immediate reinforcements for India, China, and Africa:—The Treasurer, Mr. W. R. Rickett, £250; Mr. Chas. Finch Foster, £100; B. H., £100; Mr. John Marnham, J.P., £92 10s.; Mrs. White, Evesham, £50; Mrs. W. Thomas, Llanelly, £25; Mr. J. B. Mead, £25; Mrs. Ness, £20; Mr. W. C. Houghton, £15; Mr. D. Harmer, for *China*, £15; A. K., £10; Mr. F. A. Freer, £10; A Friend, per Rev. J. B. Myers, £10; W. D. M., £10; Mr. Joshua Sing, £20.

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RECENT INTELLIGENCE.

CONGO MISSIONARIES.—The Rev. John Bell writes to Mr. Baynes, *en route* for the Congo, from the ss. *Edward Bohlen*, from Las Palmas, September 14th:—"Our fellow-passengers, on the whole, are a very nice people. Amongst them we have 'the Governor of the Congo Free State,' who is returning after a short furlough in Europe; also Mr. Greshoff, the chief of the Dutch trading house, who is a most genial gentleman. There are also four Roman Catholics, two priests and two lay brethren, who are going out to strengthen the Belgian Mission on the coast. The weather has been all that one could wish, and the captain hopes to make the voyage in about twenty-two days. Unless a telegram is received here, we do not expect again to stop until we reach the Congo; so you will, in all probability, not hear from us until we have reached that land towards which our eyes are strained."

Miss Lily de Hailes also writes from the ss. *Teneriffe*, under the same date:—"MY DEAR MR. BAYNES,—We are now in sight of Cape Verde, and early on Monday we are expected to stop at Sierra Leone, where we shall be able to send off letters. On leaving Liverpool we had it stormy for the first two days, but since then we have had fine weather, and are having a quick voyage. We are expected to reach Congo in exactly five weeks from the day we started."

The Rev. J. A. Clark, of Lukolela, Upper Congo.—We are glad to report the arrival in England of Mr. Clark, from Lukolela Station, Upper Congo, in improved health, the voyage home having resulted in much good.

The Camden Road Chapel Congo Mission Sale.—The annual Congo Mission Sale in connection with Camden Road Church will be held on the 26th, 27th, and 28th of the current month. We are requested to state that any articles which friends may be pleased to send will be heartily welcomed by Mrs. Hawker, Broadlands, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 20, Carleton Road, Tufnell Park, N.

Departure of Missionaries.—During the past month the following missionaries have left England for India:—On the 4th ult., in the P. and O. ss. *Caledonia*, Miss Williamson, of the Zenana Mission, returning to Calcutta; on the 11th ult., in the P. and O. ss. *Shannon*, for Bombay, Miss Phillips, of the Zenana Mission, proceeding to Bhiwani, in the North-West Provinces, Mrs. Potter, returning to Agra, and Misses Johnson and Wakefield, who go out to be married respectively to the Revs. J. I. Hasler, B.A., of Delhi, and F. W. Hale, of Agra; on the 17th ult., to join the *Shannon* at Marseilles, the Rev. A. E. and Mrs. Collier, of Bankipore; on the 25th ult., in the P. and O. ss. *Malta*, the Rev. R. H. Tregillus, Mrs. Tregillus, and two children, returning to work at Khoolna, Bengal; Misses Way, Clare, and Mannington, of the Zenana Mission, proceeding to Bengal; Miss Evans, going out to become the wife of the Rev. D. L. Donald, of Chittagong; the Rev. R. M. Julian, resuming the pastorate of the Circular Road Church, Calcutta, and the Revs. Geo. Howells,

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B.A., B.D., and F. W. Jarry, to enter upon work in Orissa; and on the 28th ult., to embark in the ss. *Ganges* at Marseilles, the Rev. Robert and Mrs. Denham Robinson, returning to Serampore.

The Rev. Jas. and Mrs. Wall.—The Rev. J. and Mrs. Campbell Wall and Miss Yates have also during the past month resumed their work in Rome, after a short season of rest in England.

Havelock Chapel, Agra, N.W.P.—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that he may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India."

ACKNOWLEDGMENTS.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

India.—A parcel of cards from Friends at Dundry, near Bristol, through Mr. W. H. Roberts, for the Rev. Herbert J. Thomas, Delhi; a parcel from Sutton for Miss Saker, India; a box from Friends at Dover for the Rev. J. Stubbs, Patna; a parcel from Wood Green, B. C., per Miss Coxill, for Mrs. Smith, Simla; a parcel of dolls, &c., from Mrs. Wellden, Deal, for Mrs. Stubbs, Patna; a parcel of cards from Miss Rayfield, Scarborough, for Rev. W. Carey, Barisal; a box of books, clothing, and toys from City Road, Bristol, Y.P.S.C.E., by Miss Freeman, for Rev. H. J. Thomas, Delhi; a box of picture-books, toys, &c., from the Mare Street Chapel, Hackney, Sunday scholars, through Mr. Sorrell, and a parcel of clothing and dolls from the Wellington United Juvenile Society, through Miss Burnett, for the Rev. R. Spurgeon, Barisal; a parcel from Shelford for the Rev. J. I. Hasler, B.A., Delhi; a box of dolls, clothing, &c., from Mrs. Harvey and other Friends at Sandwich, Dover, and Eythorne, and a box of toys from the Misses Harvey, Eythorne, for the Rev. J. and Mrs. Stubbs, Patna; a parcel of cards and toys from Mr. D. Carter, Bristol, for Rev. J. I. Hasler, B.A., Delhi; a box of dolls, work-bags, &c., from Mrs. Stephen Walley, for Mrs. Wright Hay, of

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Dacca; a parcel of dolls, &c., from Mrs. Beaumont, Edinburgh, for Rev. G. J. Dann, Delhi; a box of toys from Friends at Commercial Road Chapel, Guildford, through Mr. J. McDonald, for Mr. La Barte, Furreedpore; box of garments from Miss Bonell's Class at Aston Lane Chapel, Harlesden, for Rev. C. E. Wilson, Jessore; parcel of magazines and cards from the Misses Hewett, Acton, for Rev. A. E. Collier, Bankipore; a parcel of clothing and books for the Rev. A. J. McLean, Chittagong; a box of dolls, &c., from Mrs. Whitehead and other Friends at Alcester, for the Rev. E. S. Summers, at Serampore; a bale of clothing from the Zenana Working Party, Wellington, through Mrs. Price, for the Rev. R. M. McIntosh, Muttra; a box of work-bags, &c., from the Walworth Road Chapel Y.P.S.C E., through Miss Nicholls, and a box of garments from the young people at Friar Lane, Leicester, by Miss Amatt, for Miss Pike, Orissa; and a box of dolls, &c., from the Y.P.S.C.E., Chatsworth Road, West Norwood, by Miss Stanley, for Mrs. Jordan, Calcutta.

Congo.—A parcel from the Woodgrange Sunday-school, Forest Gate, through Mr. S. C. Bailey, for Mansende, Congo; a parcel of garments from Miss Colman's Bible-class, Peterborough, for boys at Bopoto; a bale of garments from the Missionary Working Society, Sutton, through Miss Starling, for San Salvador Station; parcels of cards from "Two Well-wishers" near Windsor, of magazines from Mrs. Fuller, Newport, and of newspapers from a Friend at Bangor for use at mission stations on the Congo.

Italy.—A parcel of books, &c., from Misses Maxwell, Edinburgh; a number of portions of St. Mark's Gospel in Italian, from Mr. John Marnham, J.P., Boxmoor; a parcel from Misses Baker and Griffiths, Lower Clapton; parcels of aprons and calico from Mrs. Southwell, Child's Hill; woollen articles from A. B. and N. A. Amader, "Ravenshoe," Boscombe, and a parcel from Edinburgh for Mrs. Wall, Rome, and some slides from Mr. Butcher, Blackheath, for Miss Yates, Rome.

China.—Parcels of calico and dolls, &c., from Friends at Ipswich, per Mr. Shalders, for Miss Shalders, Tsing Chu Fu. The Rev. Wm. A. Wills wishes to thankfully acknowledge the following useful articles and valuable help for his Museum and Dispensary at Chou ts'un:—An accordion, from A. Archard, Esq., Bath; Bible pictures, from Mrs. Tritton, Norwood; model of a coffin, from Mr. W. G. Ward, Northampton; lantern slides, from Mr. Mombert, jun., Bradford; galvanic battery and samples of carpets, &c., from Robert Anderson, Esq., Dundee; books (several vols.), from Rev. J. T. Brown, Northampton; "Hibbert Lectures" (four vols.), from the Hibbert Trustees; surgical instruments, &c., from Dr. Appleton, Bristol; stomach pump, from Peckham Rye Baptist Church Y.P.S.C.E.; pocket case of "Tabloids" and a supply of Kepler extract of malt, &c., from Messrs. Burroughs, Wellcome, & Co., London; case of instruments, &c., for dental surgery, from Kessath Robinson, Esq., Bristol; surgical instruments, sundries, from Camberwell, Denmark Place Y.P.S.C.E.; Congregational Church, Swanage, Rev. T. R. Steer, £1 10s. for dispensary, being amount collected at a lecture given by Mr. Wills, at Swanage, August 27th, 1895.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald.*

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EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the meeting of the General Committee, on Tuesday, September 24th, the Treasurer n the Chair, after prayer by the Rev. E. Spurrier, of Colchester,

The Minutes of the previous meeting were read and confirmed.

The Finance Committee presented a Financial Statement and reported that the general contributions to the Society up to 31st August last, as compared with the general contributions to the same date of 1894, show an increase of £722, and that the expenditure to the 31st August, 1895, as compared with the expenditure of the previous year to the same date, exhibits a decrease of £1,564.

The China Committee reported that they had had before them, and under their consideration, very earnest appeals for immediate reinforcements from Shansi, Shantung, and Shensi: the Shansi brethren pointing out that it is now more than four years since the Committee promised to reinforce that Mission, consisting at present of only two missionaries, Brethren Sowerby and Dixon, on the field, and Mr. Farthing on furlough in this country, instead of seven missionaries, the normal staff of six years ago. In Shantung the brethren state that it is impossible to make adequate arrangements for the conduct of the work in view of the missionaries needing and entitled to furlough, because of the smallness of the staff which has not been reinforced for the past eight years. And in Shensi the brethren earnestly appeal for a medical missionary to be sent at once, the needs being urgent and imperative. All these appeals are painfully impressive, and the Committee cannot but express their earnest desire that the General Committee should reinforce the China Mission at the earliest practicable moment.

In compliance with the request of the Rev. T. R. Edwards, of Serampore College, he was appointed to take the oversight of the work of the Soory Station and District, rendered vacant by the lamented death of the Rev. Angus McKenna.

The Rev. C. E. Wilson, B.A., B.D., was requested to remove from Jessore to Serampore College, with a view to his undertaking such present work there as may be compatible with his study of the vernacular, and of devoting himself fully to the work of the College on the completion of his probationary course.

Permission was given to the Rev. Robert Spurgeon and family, of Barisal, to take furlough to England in the spring of next year, 1896.

The Rev. W. J. Price, of Bankipore, reported that in consequence of the complete breakdown of Mrs. Price's health, for the second time, the doctors had given their decided judgment that only prolonged residence of some years in England would afford hope of ultimate recovery, and that under these circumstances, and after mature deliberation, he had arrived at the conclusion that he had no other honourable alternative but to place his resignation in the hands of the Committee, and ask to be allowed to return home in the spring of 1896.

The Committee received these tidings with the utmost sorrow, and gave

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expression to their deep and sincere sympathy with their much-esteemed friends in this season of sad necessity. The Committee complied with the request of Mr. Price, in the earnest hope that a prolonged residence in England may result in the complete re-establishment of Mrs. Price's health, and that their brother, Mr. Price, may find at home some suitable and congenial sphere of Christian service.

The Secretary reported that in view of the urgent need for immediate help in the work of the Native Christian Training Institution at Cuttack, Orissa, he had arranged, after conference with the Rev. Geo. Howells, B.A., B.D., that Mr. Howells should leave England for India during the autumn of the current year instead of as originally proposed, the autumn of next year.

The following designations were agreed upon—viz., Mr. Hasler, B.A., to Delhi, Mr. Collier to Bankipore, Mr. Hale to Agra, Mr. Donald to Chittagong, and Mr. Jarry to Berhampore, Ganjam.

The Rev. G. D. Brown, of Bopoto, Upper Congo, reported under date of July 9th that, in consequence of a second and grave attack of hematuric fever, the brethren had arrived at the unanimous conclusion that he ought at once to leave Africa and relinquish all thought of returning, and that most reluctantly, and with deep sorrow and sadness of heart, he felt compelled to bow to their decision.

The Rev. Wm. Forfeitt, of Bopoto, writes:—"About six weeks ago Mr. Brown had an attack of fever. A fortnight later the fever again returned, and developed into a grave form of hematuria, his old enemy, and we scarcely any of us expected that he would recover. He is now very slowly regaining strength. It is clearly imperative, however, that he should leave the country at the earliest possible moment, and I am thankful therefore that he has wisely decided to return home at once, and we all pray that his life may be spared to labour in a climate more congenial than that of the Congo."

The Committee resolved that:—

> "In their judgment their brother has arrived at a right decision in determining to leave at once for Europe, and to give up further thought of work in Africa. They earnestly trust that his health may be speedily restored, and that he may ere long find some suitable sphere at home in which to serve the Master he loves so well, and for whom he has laboured so faithfully in Africa."

With regard to the vacancy at Bopoto Station, caused by the return of Mr. Brown, it was resolved that the next accepted Congo missionary should be sent to Bopoto, it being of the first importance that such reinforcement should leave England before the close of the current year.

The meeting was closed with prayer by the Rev. Wm. Hill, Secretary of the Bible Translation Society.

QUARTERLY MEETING OF COMMITTEE

AT

PORTSMOUTH, ON MONDAY, OCTOBER 7TH, 1895.

EDWARD RAWLINGS, ESQ., IN THE CHAIR.

After prayer by the Rev. D. J. East, of Watford,

The Minutes of the last meeting were read and confirmed.

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The following letter was presented and read from the Treasurer, W. R. Rickett, Esq.:—

"12, Devonshire Square,
"Bishopsgate,
"October 4th, 1895.

"MY DEAR FRIEND,—The thorn in my flesh still troubles me more rather than less than last week, and I am now writing to say, most reluctantly but firmly, that I propose not to go to Portsmouth on Monday next. I regret this very much, and the more so because I have always in the past found this Autumnal Missionary Tuesday to be a day of real spiritual enjoyment. May you so find it this year also to be a season of great privilege and inspiration for further and better service! May the Divine Spirit brood over every meeting and every speaker! Please give my love to my colleagues on the Committee, and kindly express my regret to the Portsmouth friends that I am not with them. I sincerely hope that your visit to Brussels yesterday was satisfactory. I am very grieved for our dear brother Pinnock. After our last Committee meeting, I was speaking to him about his wife, who, he said, was ill, but I had no idea of the gravity of the situation. May God comfort him!

"I am, my dear Friend,
"Yours affectionately,
"WM. R. RICKETT.

"To A. H. Baynes, Esq."

It was unanimously resolved—"That the Committee very deeply regret to learn that their beloved and honoured friend the Treasurer is unable to be present. They beg respectfully to assure him of their affectionate sympathy, and of their earnest prayers for his speedy and complete recovery."

The 1896 Annual Services Committee was appointed, with full power to make the needful arrangements.

The Secretary reported—(1) **the safe arrival in England of the Rev. J. A. Clarke from Lukolela Station**, Upper Congo River, much improved in health by the voyage home; (2) **the satisfactory result of the visit of the Secretary to Brussels**, with details as to his special conference with the Principal Secretary of State of the Government of the Congo Free State.

A letter was presented and read from the Rev. Thos. Evans, dated Mussoorie, September 10th, reporting that, in consequence of medical advice, he had arranged to accompany Mrs. Evans to England in the steamer *Clan Grant*, due to arrive in England about the 30th of October.

A letter was presented and read from the Rev. Timothy Richard, of Shanghai, dated August 16th, in which he reports:—"I shall probably take our Missionary Memorial to the Emperor to Pekin in September. In October I hope to turn my face toward Europe, calling at India on my way, where I expect to be about six weeks, and I hope to reach Paris about the end of January, 1896."

Leave was given to the Rev. Arthur Long to return to Russell Khonda during the current autumn, Mrs. Long to rejoin him in India in the autumn of next year, 1896.

With regard to the Rev. Geo. Hughes, formerly of Barisal, and his undertaking missionary work in connection with the New Zealand Baptist Missionary Society, as reported by Mr. Driver, of Dunedin, it was resolved:—

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"That the Committee hear with pleasure of the proposed arrangement; they trust that the connection of Mr. Hughes with the New Zealand Missionary Society may result in great blessing, not only to the work in East Bengal, but also to the churches of the Colony, and that the health of both Mr. and Mrs. Hughes may prove to have been thoroughly re-established."

With regard to Bankipore it was resolved, in view of the return home early next spring of the Rev. W. J. Price, to request the Rev. H. and Mrs. Paterson on their arrival in India to take up work in Bankipore, and that the Rev. R. H. and Mrs. Tregillus be requested on their return to India to proceed for a time to Madaripore (rendered vacant by the furlough of the Rev. W. R. and Mrs. James), and to remain at that station during the building of the proposed Bungalow at Khoolnah, should it be found impossible to rent or purchase a suitable dwelling in Khoolnah.

The Secretary having called the attention of the Committee to the Portsmouth Autumnal Meetings, it was unanimously resolved:—

I. "That the cordial thanks of the Committee be given to the officers and members of the Portsmouth Local Executive Committee for the admirable manner in which arrangements for the various missionary services have been carried out, and to Christians of all denominations in the town and district for generous hospitality and hearty welcome."

II. "That the best thanks of the Committee be also given to the various friends taking part in the various autumnal missionary gatherings for their valuable and helpful service."

The meeting was closed with prayer by the Rev. T. M. Morris, of Ipswich.

CONTRIBUTIONS.

From September 13th to October 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T.* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

Andrews, Mr. E. B.	1	0	0
Batchelar, Mr. Gaius	1	0	0
Blinkhorn, Rev. R. R.	1	0	0
Christian, Miss J.	2	2	0
Davies, Miss M. J.	0	10	0
"Eccles"	5	0	0
Forster, Miss E.	5	0	0
Freer, Mr. F. A.	10	0	0
Gover, Miss F. M., for *Congo*	1	4	0
Hall, Mrs. M. A., St. Leonards-on-Sea	1	0	0
Hopwood, Mr. G. E.	3	3	0
Do., for *Congo*	2	2	0
Houghton, Mr. W. C.	15	0	0
Jackson, Mr. G. W.	0	10	6
Larard, Mr. J.	0	10	0
Mead, Mr. Geo.	0	10	0
Marnham, Mr. J., J.P., for *support of Congo missionary*	75	0	0
Do., for *support of Indian missionary*	17	10	0
Gleazer, Mrs., for *support of orphan girl, "Malika," Cuttack*	4	4	0
Mead, Mr. J. B., for *Mr. Wall's work, Rome*	25	0	0
Raynes, Mr. A. E.	5	5	0
Self, Mr. W.	0	10	0
Smith, Miss Lydia, for *China*	0	10	6
Starkey, Mr. P. J.	0	10	0
Weymouth, Dr. R. F.	3	3	0
York, Miss E.	2	2	0
Do., for *China*	1	1	0
Do., for *Congo*	1	1	0
Do., In Memoriam	1	1	0
Under 10s.	0	18	6

DONATIONS.

A Friend	1	1	0
A. K.	10	0	0
Amos, Mr. Robert	0	10	0
B. E., for *Congo*	0	10	0
Bell, Mrs. T.	0	10	0
B. H.	100	0	0
Casbon, Miss, Folkestone	5	0	0
Chamberlain, Mrs.	0	10	0
Clappen, Miss	0	10	0
Cumberlidge, Mr. Geo.	1	1	0
Editor of *The Baptist*, Gifts in response to appeal in *Baptist*	8	14	0
Foster, Miss S., for *Mr. Ellison's work, Rungpore*	1	1	0
Foster, Mr. C. F.	100	0	0
Harmer, Mr. D., per Rev. W. E. Rice, Gloucester, for *China*	15	0	0
Harrison, Rev. J. S.	0	13	0
Help in Need Band and other Friends, for *support of girl and boy under Mrs. Scrivener, Bolobo*	10	0	0
Johnson, Rev. A. E., in memory of his son, Albert	1	5	0
Long, Rev. A.	3	0	0
McDonald, Miss J., for *Girls' School, Waihen*	1	2	0
M. E., for *China*	2	10	0
Do., for *Congo*	2	10	0
Ness, Mrs.	20	0	0
Price, Mr. Benjamin	0	10	0
S., Rev. and Mrs., Thankoffering	2	0	0
Stephens, Mrs., in loving memory of the late Rev. J. M. Stephens, B.A.	0	10	0
Williams, Mr. W. S.	0	10	0
X. Y. Z., California	2	0	0
Under 10s.	2	14	7

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LEGACIES.

Brooks, The late Mr. Wm., of Birmingham, by Mr. J. F. Homer, for *Orissa*	193	12	6
Cearns, The late Mr. Samuel, of Liverpool, by Messrs. Lewis and Mounsey	626	0	11
Coxeter, The late Mr. S., of Newbury, by Mr. C. Coxeter	4	4	10
Hambleton's Trust	30	10	5

LONDON AND MIDDLESEX.

Arthur-street Chapel, Camberwell-gate	1	10	1
Battersea, Sunday-sch., for *Ratnapura Mission*	12	0	0
Do., Surrey-lane Sunday-school	1	0	0
Bermondsey, Abbey-st.	1	1	3
Do., The Grange Sunday-school	4	10	0
Brixton, Kenyon Ch. Sunday-school	7	9	0
Child's Hill	1	11	0
Do., Y.P.S.C.E.	0	6	0
Camberwell, Cottage-green Sunday-school, for *Congo*	5	0	0
Chiswick, Annandale-road Sunday-school	3	17	7
Clapham, Grafton-square Sunday-sch.	2	8	2
Do., for *N P*	4	0	0
Clapton, Downs Chapel, for *Congo*	50	0	0
Enfield	4	5	6
Do., for *Congo*	0	3	7
Ferme Park Ch.	16	19	11
Hammersmith, Waterloo-street Mission	0	10	0
Hampstead, Heath-st.	300	0	0
Harringay, Emanuel Sunday-school	0	11	6
Henrietta-street Sunday-school	1	1	2
Hounslow	1	0	0
Islington, Cross-street	6	9	6
Peckham-rye, Barry-road Sunday-school	0	14	1
Peckham, James-grove Sunday-school	0	4	4
Poplar and Bromley Tabernacle, Y.P.S.C.E.	0	17	0
Putney, Werter-road Sunday-school	5	0	0
Rotherhithe New-road Sunday-school, for *China schools*	1	2	9
South London Tabernacle, Y.P.S.C.E	0	12	9
Vauxhall Chapel	1	6	10
Vernon-square Chapel Sunday-school	6	0	0
Do., for *support of Congo boy and girl, Wathen Station*	12	0	0
Wandsworth, East-hill Sunday-school	9	8	0
Westbourne Park	1	1	0
Willesden Green Sunday-school	1	4	8

BEDFORDSHIRE.

Dunstable, West-street, Y.P.S.C.E.	0	14	0

BERKSHIRE.

Reading, King's-road	34	12	11

CAMBRIDGESHIRE.

Cambridgeshire Aux., per Mr. G. E. Foster, Treasurer	45	9	5
Cambridge, St. Andrew's-street Y.P.S.C.E.	1	12	2

CHESHIRE.

Altrincham Tabernacle	1	3	6
Do., Sunday-school	1	7	0
Tarporley	49	13	6

CORNWALL.

Truro, Sunday-school	8	10	0

DERBYSHIRE.

Swadlincote, Sunday-school, for *N P*	5	0	0

DEVONSHIRE.

Bradninch	40	15	2
Honiton	5	16	4
Plymouth, Mutley Ch. Sunday-sch., for *Congo*	11	2	3
Tiverton	8	17	0
Do., for *support of Congo boy, Daniel Etuwe Powell, under Mr. Clark*	5	0	0

DORSETSHIRE.

Poole	9	6	4
Upper Parkstone	1	12	0
Weymouth	5	0	0

DURHAM.

South Shields, Westoe-road	6	14	7
Do., for *Congo*	4	18	10
Spennymoor	0	16	10
Sunderland, Lindsay-road	7	18	6
Stockton-on-Tees, North-cote-street, for *support of Congo boy*	1	1	6
Witton Park	0	7	0
Do., for *N P*	0	13	0

ESSEX.

Great Leighs	8	2	8
Loughton, Sunday-sch., for *Congo*	4	3	6

GLOUCESTERSHIRE.

Arlington	0	13	0
Blockley	0	7	7
Charlton Kings	5	0	0
Stroud, Y.P.S.C.E., for *support of Congo boy under Mr. Stonelake*	2	0	0

HAMPSHIRE.

Boscombe, Sunday-schl.	5	16	8
Christchurch, for *Congo*	2	4	0
Eastleigh	1	1	2
Sway, for *Congo*	0	8	0
Do., for *N P*	0	13	0

ISLE OF WIGHT.

Yarmouth	0	14	6

HERTFORDSHIRE.

Cheshunt, Windmill-lane	1	0	0
Do., Sun.-school, for *N P*	0	12	0

HUNTINGDONSHIRE.

Huntingdonshire Aux., per Mr. G. D. Day, Treasurer	10	17	5
Do., for *W & O*	5	5	11
Do., for *Italy*	7	8	6

KENT.

Beckenham, Elm-road	10	0	0
Bessells-green	33	15	6
Dartford, Highfield-rd., Sunday-school	0	15	6
Plumstead-park-road, for *W & O*	0	10	6
Sidcup	7	2	11
Sittingbourne, Y.P.S.C.E., for *work in Shantung, China*	0	7	

LANCASHIRE.

Bacup, Doals	2	7	6
Briercliffe, Hill-lane Sunday-school	5	0	0
Burnley, Enon Sunday-school	5	3	10
Oldham, King-street	6	2	10
Liverpool Auxiliary, Annual Meeting at Myrtle-street	14	3	0
Do., Princes-gate	21	1	5
Do., do., for *W & O*	5	4	0
Do., do., Sunday-sch.	35	0	0
Do., Pembroke Chapel	0	10	0
Do., Richmond Chapel	22	4	2
Do., do., Sunday-sch.	15	4	10
Do., Walton Juvenile Auxiliary	1	11	0
Do., Egremont	10	7	9
	125	6	2
Less expenses	36	1	0
	89	5	2

LEICESTERSHIRE.

Countesthorpe	6	4	9
Do., for *W & O*	0	10	6
Leicester, Annual Meeting	13	17	9
Do., Juvenile Meeting	3	14	6
Do., Archdeacon-lane	19	4	4
Do., Aylestone	1	2	0
Do., Belvoir-street	27	18	3
Do., Charles-street	6	9	3
Do., Clarendon Hall	1	15	5
Do., Dover-street	8	18	0
Do., Friar-lane	6	0	0
Do., Melbourne Hall, for *support of Mr. Roger, Congo*	19	10	8
Do., Victoria-road	22	8	10
Do., do., for *W & O*	10	0	0
Monks Kirby and Pailton	2	15	0

LINCOLNSHIRE.

Louth, Northgate	1	17	0
Do., Sunday-school	0	8	0
Skegness, St. Paul's Ch.	1	5	3

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NORFOLK.

East Dereham	0	18	7
Norwich, St. Mary's, for *Debt*	2	0	0

NORTHAMPTONSHIRE.

Brafield-on-the-Green..	6	12	0
Northampton, Union Chapel	4	4	0

NORTHUMBERLAND.

Alnwick	1	19	0
Newcastle-on-Tyne, Jesmond	8	0	9
Do., Sunday-school ..	2	17	0
Do., Westgate-road ..	43	5	3
Do., for *Debt*	1	11	0
Do., Juvenile Meeting	1	6	8
Do., Rye-hill	4	14	6
Do., Juvenile Aux..	3	11	1
Do., Heaton	1	10	6
	68	6	9
Less expenses	0	3	0
	68	3	9

NOTTINGHAMSHIRE.

Nottingham, Derby-rd., Miss A. C. Dunn's class, for *support of Dimbu, under Mrs. Bentley*	5	0	0

OXFORDSHIRE.

Caversham, Free Church Women's Bible-class, for *China Mission* ..	1	4	0
Hook Norton.....	0	13	0

SOMERSETSHIRE.

Bath, for *Gospels for India*	0	1	6
Bridgwater	20	0	0
Crewkerne	6	0	6

SUFFOLK.

Sudbourne	1	14	2

SURREY.

South Norwood, Holmesdale-road Sun.-school	6	7	10
West Norwood, Gipsy-road Sunday-sch., for *Barisal School*	10	0	0
Do., for *support of Congo boy and girl*	10	0	0
Wimbledon, Queen's-rd.	9	19	2

SUSSEX.

Henfield, Young People's Working Party.....	2	0	0
Worthing, Sun.-school	4	0	0

WARWICKSHIRE.

Birmingham, Erdington Men's Bible-class	9	0	0
Rugby	2	0	0
Umberslade	16	5	3

WORCESTERSHIRE.

Bewdley, Sun.-school ..	0	13	0
Bromsgrove, New-road	4	6	3
Evesham.....	80	0	0

YORKSHIRE.

Blackley, Elland	3	10	0
Bradford, Leeds-road, Y.W.B.C., for *Mrs. James' work, Madaripore, India* ..	2	10	0
Do., Lily Band, for *Mr. Cameron's work, Congo*	0	17	
Do., Sion and Caledonia-street Sunday-schools	4	18	8
Cowling Hill	4	0	0
Driffield and Cranswick	16	15	9
Do., for *W & O*.....	0	10	0
Golcar	10	7	1
Haworth, for *Mr. Long's work, Orissa*.....	0	10	0
Idle, Y.P.S.C.E.	0	10	0
Leeds, Meanwood-road Y.P.S.C.E., for *Mr. Carthing's work, China*	1	0	0
Do., South Parade ..	12	3	11
Lindley Oakes	10	12	3
Do., Juvenile Missionary Society, for *support of Congo boy and girl*.....	2	18	4
Lockwood	6	10	0
Malton.....	2	13	1
Middlesborough, Marton-road	20	12	10
Salendine Nook.....	22	7	6
Salterforth.....	7	10	0
Scarborough, Albemarle and Burniston	20	18	3
Do., Ebenezer	6	3	7
Sheffield, Glossop-road Sunday-school	5	9	4
Do., Townhead-street Sunday-school	8	7	7
Slaithwaithe, Zion	1	3	6
South Bank, Normanby-road	1	0	0
York, Sunday-school ..	4	5	9

SOUTH WALES.

BRECONSHIRE.

Talgarth, Sunday-school	0	14	6

GLAMORGANSHIRE.

Cardiff, Penarth, Stanwell-road Sunday-school	4	0	7
Do., Tredegarville ..	3	3	0
Merthyr Tydvil, Morlais, Y.P.S.C.E.	0	14	6
Swansea, Mount Pleasant	23	0	0

MONMOUTHSHIRE.

Llantarnam	2	0	0

SCOTLAND.

Clydebank	0	17	6
Dalkeith	3	10	0
Dumfries.....	6	1	6
Edinburgh, Marshall-street	14	14	6
Glasgow, Adelaide-place	7	1	0
Do., Bridgeton, Sister-street	7	6	0
Do., Queen's Park Sunday-school, for *support of Congo boy*	6	0	0
Lossiemouth	3	4	0
Paisley, Victoria-place	0	2	6
Wishaw	3	4	11

CHANNEL ISLANDS.

St. Helier, Vauxhall Chapel	8	18	2

FOREIGN.

INDIA.

Serampore, for *Debt* ..	2	6	0

CONTRIBUTIONS FOR CENTENARY FUND.

Bowker, Rev. B., Bury	2	2	0
Fellowes, Mrs., St. Helier, Jersey	2	2	0
Dover	1	7	0
Camden-road.....	6	11	0

Correction.—The sum of £3 16s., acknowledged as a donation from Mrs. Alderson in last month's HERALD, should have been inserted as contributions from East-street Sunday-school, Walworth.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particular of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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MRS. DUNCAN'S GIRLS' SCHOOL, SHENSI.—(*From a Photograph.*)

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE 1896 NEW YEAR'S DAY MISSIONARY PRAYER MEETING.

ON Wednesday morning, January 1st, 1896, we hope to meet at eleven o'clock, in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of the Rev. W. J. Henderson, B.A., Joint Principal of the Bristol Baptist College, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

1896 SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS' FUND.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

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They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 5th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS AND EVANGELISTS' FUND.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

RECENT TIDINGS FROM INDIA.

A CYCLONE IN EASTERN BENGAL.

THE Rev. William Carey writes from Barisal:—

"On Tuesday, October 1st, all night a south-east wind of great violence raged in gusts with heavy rain. Early yesterday morning the storm increased, becoming quite cyclonic and doing incalculable damage. The town lies in ruins—streets of *kutchá* houses and shops having been wrecked, and the *pucca* buildings standing amidst their *débris* like rocks out of an undulating moor.

"Our Bengali chapel bungalow, and all the *parah* houses, except two, have been blown down; also Mr. John Kerry's verandah and a portion of Mr. Spurgeon's. The largest and best trees along the Bund lie prone across the fields, showing their massive bases like so many black targets to the rising sun. I counted five yesterday afternoon in Mr. Spurgeon's compound alone; the pucca bridges are all seriously damaged too. The great siris tree opposite the Chapel House has come down, bringing half the bridge with it into the *khál*. There is very great distress. There was for several hours great danger to life and limb, but all our Mission party are safe and well, thank God.

"Telegraphic communication has been, and is still, cut off.

"The whole *parah* and chapel, &c., will have to be rebuilt *at once*

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"I dread the news from the district, and expect to hear that all our chapels are greatly damaged.

"The session of the Bible-school just closed embraced twelve Sundays (June 23rd to September 15th). Fifty-nine new boys took admission during this period, making one hundred and sixty in all who have joined the school and paid for the printed lessons since my return from England; of these, we have had an average attendance (taking all the Sundays) of $41\frac{6}{12}$, which I consider encouraging for the 'Rains.' Storms have again and again swept the town just about school-time, and on one occasion (June 30th) the downpour was so persistent that we did not expect a single boy. Fourteen came, however, in drenched garments, and very happy they made us. Excluding this one Sunday, the average becomes forty-four, a slight advance on the last session's record.

"It is still more encouraging to note that the senior class is the best attended. It consists entirely of graduates and undergraduates, of whom on an average fourteen were present for eleven Sundays."

MADARIPORE.

From Madaripore the Rev. W. R. James writes:—

"We have just had an experience of a cyclone. We were never in such a storm before, and hope we shall never be again. Every moment we thought that our bungalow would be blown down, but, thank God, it was not much injured, although a great many *kutcha* houses in the town fell to the ground like houses of cards before the violence of the wind. Scores of native boats, some of which were very large, sank in the Coomar and the Ariel Khan; and for more than twelve hours we were much afraid that the Mission-boat, the *Manchester*, would meet with the same fate. When I went out about twelve o'clock on Tuesday night (October 1st) the *Manchester* was dragging her anchor and was nearly in the middle of the Coomar. But everybody was perfectly helpless, and nothing could be done. On every hand boats were sinking; men and little children were seen on rafts, drifting helplessly with the wind and the waves, while no one could render them any manner of help. The only thing we could do was to ask God to stay His hand, and barricade the inside of our bungalow as well as we could. At first the storm came from the east, but after blowing hard and violently for about eight or nine hours, the wind veered round so that it blew from the north. It then brought back the *Manchester* from mid-stream, and jammed it against the foot-path before our compound, and our anxiety about the boat began then to subside. Had the anchor been fastened to a rope instead of a chain it would have snapped like a piece of thread. Thus was our boat saved and our fears allayed. Our chapel was all but blown down, and is now leaning on its side, twice as much as the Tower of Pisa. A similar fate also happened to one of our evangelists' houses, and several of our out-houses fell flat, but the girls' school-house, which was greatly sheltered by trees and our bungalow, escaped without any damage to speak of. Our cook-house and bungalow were full of refugees, who rendered us much help in barricading. Thus did He who causeth 'the stormy winds to fulfil His word' give us reason for raising another 'Ebenezer,' so that we may say, 'Hitherto hath the Lord helped us.'

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"The meetings of our Annual Conference this year were a great success. They were held at Suagram, during the first week in September, commencing on the 5th and ending on the 7th.

"On the day before the meetings began the new chapel there was opened with a prayer-meeting, in which several speeches also were delivered, closing the day with a general feast. This is the first of our memorial chapels, and is dedicated to the memory of the late John Chamberlain Page. The old building was erected by Mr. Page himself; and the Suagram people insisted on having the new house after the same plan as the old one. But the new is much larger, and built of better materials. The roof is of corrugated iron; and when completed it will have an upper storey to serve as a room to accommodate the missionary on his travels and other visitors. It has already cost about five hundred and forty rupees, and will probably cost another forty or fifty rupees when the loft is finished. Towards this there were left in my hand, by my predecessor, sixty-six rupees; and two hundred and sixty were given by me out of the contributions lately acknowledged.

"The remainder was subscribed by the church either in money or labour. The new building is a very fine one, and the only one in these districts erected on such a plan. May the glory of this latter house be greater than that of the former!

"The attendance at the Conference meetings was unusually large; larger, I should say, than at any of the previous Conferences, though some of the brethren seem to think that the Ashkor meetings were quite as numerously attended. However, there can be no doubt that the enthusiasm which prevailed throughout had reached a higher level than it did at any of the preceding conferences. Our brother Mothura Nath Bose, B.A., with his family and several of his evangelists, came there from Gopalgunge; all of whom rendered great help. Mr. Bose gave one of the finest sermons I ever heard. He took for his text the Prophet Jonah and the repentance of the Ninevites. He spoke with great ease, suavity, and spiritual power, till all bowed and melted under the spell of his eloquence. We were also greatly helped by the visit of our brother Mothura Nath Nath from Calcutta, who confirmed the brethren much in the faith in which they had been taught. He spoke with the power that alone can come from conviction, and as one who sincerely and deeply loved the Church of Christ.

"This year we determined beforehand to make a little departure from our usual programme. We had no social subjects, but all the speeches were on spiritual topics. Experience has fully justified the change. The Gospel goes to the very springs of our life, and, like the Gospel, our aim should always be to reach the 'root of the matter.' Social improvement will in time ensue naturally and without constraint."

MALDAH, N. BENGAL.

From Maldah, Brother Brojanath Benarjea reports:—

"During October I took Brother Jibun with me and visited Doorgapore, Boala, Luckheenarainpore, Amarreechock, Chandporebazar, Soocarbaria market, Radaraabade, Kajeegunge, Doulatpore, Bozrattee, and revisited Rohunpore market, which is the biggest market in the district of Malda. To preach the

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Gospel in Rohunpore market is to preach in a *melah*, such good numbers of attentive and Mohammedan hearers we get here. One Hindu Brahmin merchant told us that he likes to read our Christian books, and bought from us three Scripture portions. At Boala there is a professing Christian family, who from a long time have not seen any missionary or preacher there. We had some work there which might do them good. They sent one fowl and some vegetables for us in our boat, and we preached the Gospel of our Lord there in a house of a rich Mohammedan silk merchant. The headman in this house said to some of his Mohammedan neighbours that the religion of the Christians is the best religion. He has heard the Gospel several times in Engrajabad.

"At Kajeegunge a Mohammedan young man bought a Bible, and some Mohammedan hearers told me that they want to hear what we have to tell them.

"At Doulatpore some Mohammedan young men received us very kindly in a house of a rich Mohammedan, and one among them promised to come to see me when he comes to Maldah.

"May God in His mercy open the hearts of the Gospel hearers for the enlargement of the Kingdom of His dear Son."

GYA.

From the important city of Gya, Brother Prem Chand reports:—

"In October we had good work for a fortnight amongst the pilgrims who came here from all parts of India. Their number this year was not so large as in former years, but still many of them listened very attentively and bought a good number of our books. This year we met with many pilgrims and their attendants who said that they heard the name of Jesus in their own village, and many very joyfully told us that the missionary did not live very far from their place. Some children belonging to Rajputana said that they attended Sunday-school and had learnt some account of Jesus. They bought some of our books, and we exhorted them to believe in Jesus, their only Saviour, and to refrain from idol worship. A middle-aged man belonging to the Punjaub came to me and tried to relate the account of the crucifixion of our Lord, and was afterwards so much impressed with Christ's dying prayer for the forgiveness of His enemies that he bought a copy of the New Testament from me and promised to read a portion of it daily. There were many in the crowd who pointed us out as the preachers of Christ. A good number came to listen; while some, sunk deep down in ignorance and superstition, turned away from us and tried to persuade others to do the same, but often without any apparent effect. Many times during this pilgrim season our hearts were filled with joy to find that many people have heard of Jesus as a Saviour, and the opposition which they once manifested is fast dying out."

MUSSOORIE.

From Mussoorie the Rev. Thomas Evans reports:—

"Recently I had the pleasure to immerse here before a number of witnesses (European and natives) three soldiers and a native Christian.

"The soldiers are but babes in Christ, and were brought to the knowledge of the Lord since they came up to the Depôt here this summer.

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"There are others also under conviction, and we may hope to see more coming forward to follow the Saviour's example and obey His command in baptism.

"This immersion has created quite a sensation among the troops, who, of course, knew nothing about it before. Those of them who believed went in a body to a minister who is not of the Baptist Church, but he simply said, 'It is right; go and obey the Captain's command.' This staggered them, and if I am not mistaken the light of truth which has now broken through the clouds of human tradition will spread and lead out many to testify for Jesus through His own established ordinance.

"Nor is this all. There is a great stir also among a number of Children's Baptism Christians up here. The immersion of our good brother Sobha Sing, who has been a believer and a preacher for over twenty years, produced a great interest among the C.M.S. and the Methodist Christians here. One of them, who is a preacher, said, "Well, if baby-baptizing and sprinkling are deceptions, I have been deceived by the padri who sprinkled me.' He now says, 'I will trust no man, but go to the Word of God and see for myself.' I have advised them all to do this, to fear no man, but to search the Scriptures and see what Christ commanded, and to obey His orders, and not the dictum of any sect or padri.

"Sobha Sing, who is a native of Tibet, has a desire to go there and preach Christ to his own people. Who knows but he may be the first to open up that dark land so shut up so far to the Gospel of Christ?

"He has great hopes of being allowed to go in and shed abroad there the light of the grace of God. He is a man full of energy, and has no fear of man or of the want of means.

"He says: 'If I go to work for God, who is my Father, will not He take care of me?' &c. He became a Christian in Chumba many years ago; he is now a zemindar in Tirhoot, but is going to devote himself entirely to the Lord's work.

"We thus have a few indications that the dawn is beginning to break at last on dark lands beyond the confines of India. May the happy day soon come when the whole earth shall be full of the knowledge of the Lord!"

THE NEW CONGO MAP.

COPIES of this excellent map of Central Africa can still be obtained. Its size is 7 ft. 6 in. by 5 ft. 6 in. We believe we are correct in saying that it is the best map of the Congo region in existence. Our own mission stations are marked in red and those of other societies are indicated. It is published in two forms—on linen suitable for porterage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s.; for the latter, 15s., than which no better and more useful adornment for the walls of schoolrooms and classrooms could be found.

Applications for each of the above to be made to Mr. A. H. Baynes, 19, Furnival Street, Holborn, E.C.

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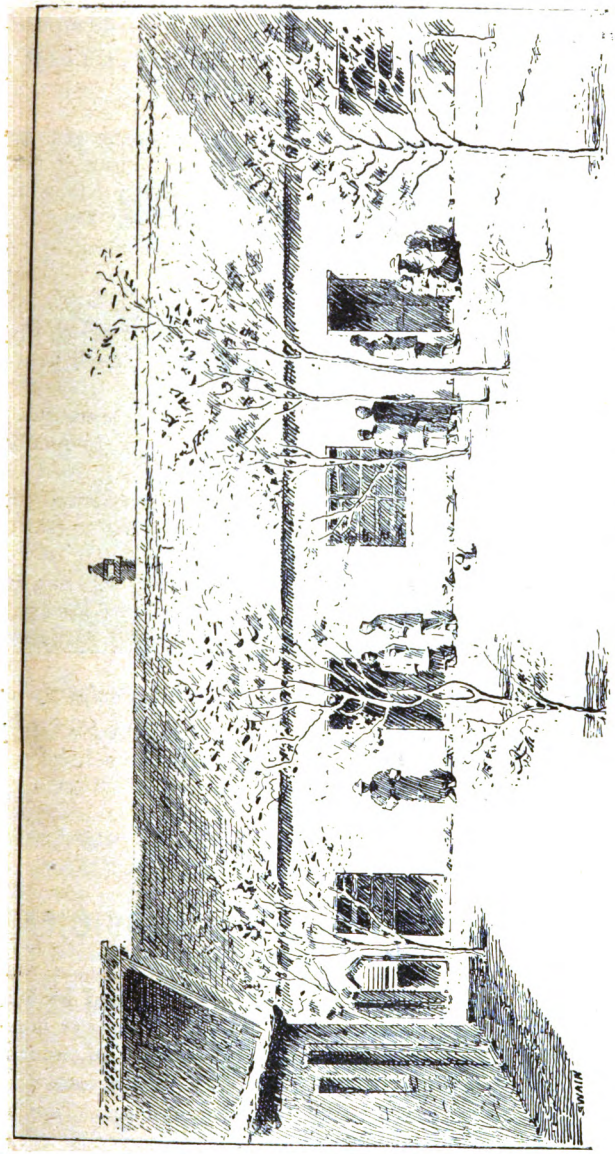
PICTURES FROM SHENSI, NORTH CHINA.

(*See Frontispiece.*)

BY the kindness of the Rev. T. W. Lister, of Dundee, brother of Mrs. Moir Duncan, of Shensi, we are able to present our readers with engravings from three Chinese photographs.



THE MISSION COMPOUND, SHENSI.—(*From a Photograph.*)

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The first is a view of part of one side of the Mission Compound. To the left, and at right angles to the main block, is the woman's room. The main block comprises study, dining-room, sitting-room, and bedroom. Two of the doors serve also for windows. The figures are: On the left, Mr. Morgan; on the right, Mrs. Duncan and her little girl; Chinese servants between.

The second is a group of native helpers. On the left in the back row is Liu, teacher of the Girls' School; next him is Wang, evangelist at San

GROUP OF NATIVE HELPERS, SHENSI.—(*From a Photograph.*)

Yuan; to the right is Nieh, a deacon; in the front row to the left is Liu, and to the right Sun, both pastor-evangelists. All these helpers render very valuable assistance. Sun especially is a man of exceptional gifts and beautiful character.

The third (see Frontispiece) shows the girls of the school, with Mrs. Duncan in the centre, and beside her the teacher and the cook.

INDIAN AND SINGHALESE MISSIONARY PICTURES.

COPIES of this most interesting volume, edited by Dr. Rouse, of Calcutta, can be supplied at half-a-crown net, the postage being an additional fourpence halfpenny. In size it is crown 4to, consisting of 220 pages, the illustrations numbering nearly 200, and is bound in an elegant cover. This beautiful book, admirably adapted for a Christmas or New Year Gift, is not published with a view to profit, but for the sake of circulating missionary information.

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GRAVE CONDITION OF SHENSI.

JUST as this issue of the HERALD was going to press we received the following letter from the Rev. Evan Morgan, who had left Shensi for Shanghai to meet Mrs. Morgan and their children, on their return to China. Evidently our friends, Mr and Mrs. Duncan and their daughter, and Mr. Shorrock are in circumstances that must give rise to considerable apprehension, and the Committee await further tidings with much anxiety. We specially commend the Shensi Mission, and the missionaries and native converts there, to the earnest prayers of our readers.

"8, Seward Road, Shanghai,
"October 8th, 1895.

"MY DEAR MR. BAYNES,—My wife and children arrived here safely last Tuesday. May had a very prosperous and pleasant passage. Yesterday brought some light on our movements. I called on the Consul-General, and from what he told me I was led to wire to Hankow to find out whether the Chinese authorities would stamp passports for Shensi, and the reply was:—'Consul refuses passports Shensi and Kansuh.' This, of course, settled the question of wife and children going up, and the only question was whether I should proceed alone without a passport. I consulted two members of the Council of the China Inland Mission this morning, and their advice was to this effect: Certain people are on the look-out for reasons to attack missionaries. My going up country without a passport would be a legitimate ground for attack, because I would be doing an illegal action and subject myself to arrest; this might induce fresh complications between the two Governments, so they advised me not to go up to Shensi. The Chinese Government are now beginning to realise the grave situation of affairs in Kansuh and Shensi. A great battle was fought about twenty days ago. The official report says 'that the Imperial troops were victorious, but at a great loss; that Kansuh was in a most critical condition.' This much is even publicly admitted by the Government; of course the condition of things will be ten times more serious than is admitted. But the most serious danger of all to all concerned is the backing of the Mohammedans by the Ko Lao Hui, or Vegetarians. In fact they are, I think, the prime movers and supporters of the rebellion. This accounts for the wholesale desertion of regiments from the Imperial troops.

"The refusal of the Consul to grant passports has made me anxious as to the welfare of the friends in Shensi. I wired to them six days ago. My telegram was to this effect:—'Matters very unsettled here. Kansuh affairs critical. Do you advise me to proceed alone and leave family at the coast?' I have not had a reply yet. I shall wait another day, and if I do not hear, shall wire again.

"October 11th.—Nine days have passed, and no news from Shensi. The wires are broken in one place, but messages are sent through by another south-east line. Yesterday's paper said that 10,000 mounted robbers held

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the central plain of Shensi. This would include the district occupied by us, and so I called on the Consul-General again, and he advised me to send another telegram, which I did immediately; but there is no reply yet—only twenty-four hours. If I do not get a reply in three days I will put the matter in the Consul's hands; he may be able to get some information. I am hoping Mrs. Duncan and Frances may, under the escort of Mr. Duncan, be free, and in some place of safety. Mr. Shorrock's intention was, in case of danger, to stay with the Christians. The silence makes us feel very anxious. But until we have some definite fact to go upon there is no need to conclude that anything serious has happened there.

"When passport was refused it was my intention to proceed at once to Shantung, and, if possible and necessary, from there to Shensi; but I have decided to stay here until we have some news of the friends in San Yuen. We can only pray for all in danger in Kansuh, Shensi, and other places; and this we do, commending them to the care of our Heavenly Father in their lonely and trying situation.

"October 11th, 8 p.m.—Have just heard from Mr. Hudson Taylor, who received his information from Hankow, of the capture of Lan Chow, the capital of Shensi, by the rebels. The news is not confirmed, but it comes through the Hankow Consul. If it is true, events are moving with great rapidity. I am sending you all the information I have, knowing you will be glad to get it. Mr. Duncan, writing in the early days of September, said they were quiet, but that 'evil reports' were very rife. Such things are common; nevertheless they help to stir up strife in the day of trouble.—I am, yours sincerely, (Signed) "EVAN MORGAN.

"A. H. Baynes, Esq.

"October 12th, 11 a.m.—No news from Shensi; must post, but will write again by first mail.—E. M."

The last direct tidings that reached the Secretary from Shensi were from the Rev. A. G. Shorrock, B.A., who wrote from San Yuen, Shensi, under date of August 29th, as follows :—

"Mr. Morgan is now away at the coast to meet Mrs. Morgan, and it seems impracticable and unwise for me to leave Mr. and Mrs. Duncan here alone for three whole months, which must be the time occupied by Mr. Morgan, at least. The district to the west of this is now in a most disturbed state, the Mohammedans having risen in rebellion, and having put to death men, women, and children. In the country north of Kan Su the Government soldiers are moving westwards in large numbers, but I feel sure the disturbance will not be quelled, as the soldiers are only half-hearted, and the Mohammedans fight with awful ferocity. Some of the China inland missionaries are in extreme peril, but as yet here we are quite safe. The effect of the Se Chuan riots is very bad even here. False rumours are in extensive circulation, and it is said the foreigners are not to be allowed to return, and the Governor is being disgraced for protecting the foreigners. And then the usual stories are being circulated about the foreigners extracting eyes and hearts. I will, therefore, wait here a little longer."

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THE TSING CHU FU MUSEUM.

BY the kindness of Edward Robinson, Esq., J.P., of Bristol, we are permitted to give the following letter from the Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung :—

"Tsing Chu Fu, Aug. 25th, 1895.

"MY DEAR MR. ROBINSON,—We were glad to get your letter from Bournemouth. You say that surely China will now wake up at last. We have all been hoping that it would be so, but recent news of the outrages in Central China tends to damp our hopes very much. The day before yesterday I had a long talk with an official with whom I am friendly, who, though he is far and away better informed than the average Chinese magistrate, was contending that the making of peace was a grand mistake, and that they would easily have beaten the Japs if they had only gone on a little longer. Still, it is to be hoped that the central authorities have really learnt something, and that good will come out of it all. Since last writing to you I had to go to Cheefoo to fetch Mrs. W. and the children, and at the same time brought up a party of other ladies and children; we were twelve in all. Altogether, I travelled over this war affair a thousand English miles. All is very quiet here, and our work has gone on as usual. We are doing our best to enlighten the people through the Museum, which at this time has proved more useful than ever. We had the very unusual pleasure of a visit from an English officer, Captain Sullivan, Royal Artillery, who is at present in the employ of the Chinese. He was immensely taken with the Museum and the work it is doing; he talked about it a great deal. He has seen service in India and Burmah, and, altogether, he gave us quite an exciting time. It is a visit like this that makes us realise how very quiet our lives have been. He is coming back from the coast in a few days, and we expect him to stay a day or two with us. We are engaged in quite a campaign in the way of trying to enlighten the students who are now in the city attending the examinations for the (*hsiutsai*) B.A. degree. There are a great many visits paid to the Museum daily, more than we can arrange for properly with our space. One day last week there were 1,210 visits, the next day over 800, and the next over 1,000. We have to show them over rather hurriedly in batches, and then beg them to retire to give place to another set. It is sometimes a little difficult to persuade them to go, as they constantly say, 'Kan pu kou' ('We have not seen enough'). We are all the more sorry not to let these men see as much as ever they want to see, as it is from this class that all the future rulers and teachers of China come. We have regular preaching going on all day in the chapel, carried on by picked men from among our own students, and they have good and attentive audiences. They find that this time there is a more respectful attitude on the part of these students than there ever has been previously, and that is a step in advance.

"One thing that has helped us much is the fact of the prefect putting

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out—instead of only, as usual, texts from the native classics—a list of subjects, telling them to write on 'Balloons,' 'The Steam Engine,' 'The Thermometer.' Of course, when they found themselves confronted with these subjects in the examination hall they could do nothing with them, and next day numbers of them came to ask if we could give any information on these subjects. Twice a day the science classroom has been open for addresses on these and similar subjects. Though, of course, the information is too late to be of any use in their examinations, still it has been of great value in causing them to listen to what we have to say with more respect than formerly. We are having a wonderfully cool summer so far; the thermometer has seldom been long above 80° indoors. To-day it stands at 85° in the room. We find great benefit from our new house, as it is so open. When we were surrounded by Chinese houses we found the heat much harder to bear, as we so seldom got a breeze. The other buildings have all turned out to be satisfactory for work in every way. It is only the Museum that is too small for the numbers that come; but the numbers have been greater than we thought they were ever likely to be, and its success has been greater in every respect than we ever dreamed it would be. On making up the list of visits the other day I found that this year up to this date there have been over forty thousand visits paid.

"My wife and the bairns are all well, for which we are very thankful this summer weather.—With very kind regards to you all, in which my wife joins, I am, very heartily yours,

"J. S. WHITEWRIGHT."

"August 27th.

"News has just reached us here of the terrible massacre near Fu Chow on the first of this month. Messengers have been delayed by heavy rains and swollen rivers. This is the most terrible affair of this kind that has happened since the Tientsin massacre. It is fearful to think that the real authors and instigators of these crimes are never brought to justice. It seems the same hollow mockery every time—the punishment of a few coolies, the payment of blood-money, and profuse, perhaps abject, but utterly hollow, apologies of the Chinese Government: but the really guilty men, the high officials, who in some cases do nothing to suppress the foul anti-foreign literature that incites to such crimes, are left unpunished. Possibly something of value may be done this time, as Englishwomen have been so foully murdered.—J. S. W."

THE PRAYER UNION MISSIONARY CALENDAR FOR 1896.

THIS new Calendar will be ready about the 10th inst., before which date we shall be glad to hear from the local secretaries as to the number of copies that may be required. Besides suggesting subjects for daily intercession, it will contain a large amount of detailed information respecting the different mission-fields, and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. The price will be reduced to sixpence to all members of the Prayer Union, the published price being eightpence.

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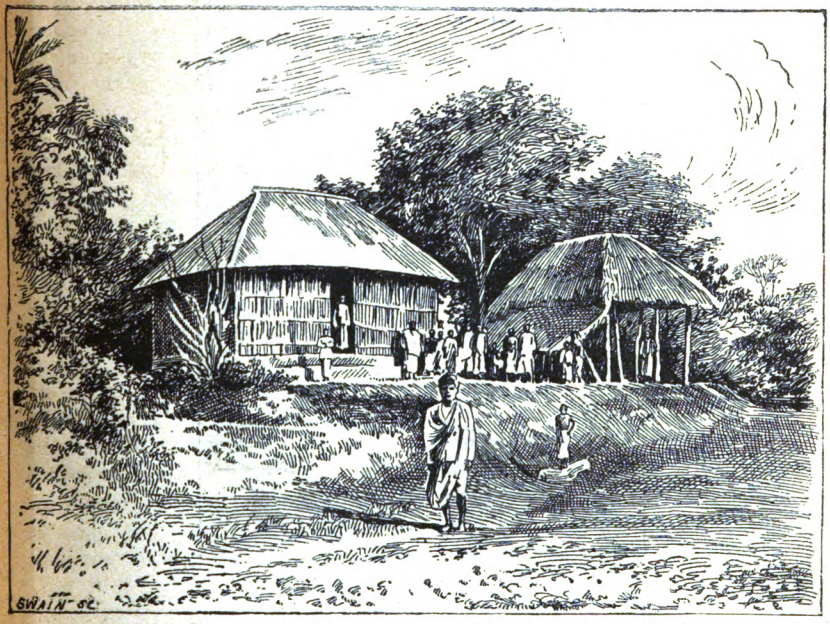
OPENING OF THE NEW CHAPEL AT INDOORKANI, BARISAL.

RECENTLY the opening services of the new chapel at Indoorkani were held. It has a corrugated iron roof, with very fine, smooth wooden posts and rush walls. The total cost of the building was Rs. 348, of which the people raised Rs. 100. From Devonshire Square friends Rs. 100, from Woodford friends Rs. 75, and from Leytonstone friends Rs. 73, were sent for this work, and to each of these places the church has sent letters



THE NEW CHAPEL, INDOORKANI, BARISAL.—(*From a Photograph*)

of thanks for such timely help. The chapel seats 160 as natives sit. A pulpit Bible, with presentation label in gold letters, and an excellent table were included in the total cost. The thatched building seen at the side of the chapel is now used for school work, and has recently been repaired for that purpose. The church has less than a hundred in membership, with over two hundred and fifty adherents, including children. At the opening services the audiences were large enough to more than fill the building. Heathen friends and relatives came in numbers, especially to the evening

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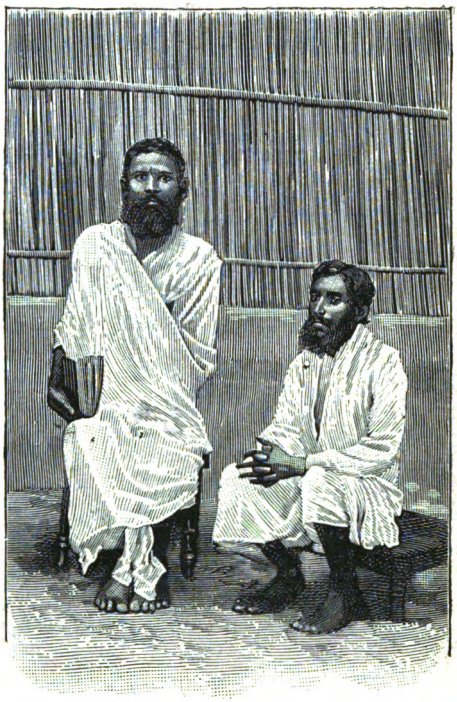
concert, when our lads sang very nicely to the accompaniment of violin and other instruments.

The pastor is an honorary and honourable one ; but the teacher seated by his side is paid from Mission funds. The latter is a great musician, and uses well the fine violin sent to him by Mr. Elgar, of Devonshire Square Chapel. He is a qualified and zealous worker. Sri Nath Sirkar, the pastor, is honoured and loved by all, but no salary has yet been paid him by the church. Now that the distress is a thing of the past, and the new



INDOORKANI PASTOR AND TEACHER.—(*From a Photograph.*)

chapel is built, I am urging the brethren to take up this matter, and they are preparing to do so. Around the church are three smaller stations where believers live, and we hope to group them, and so have a stronger body to support the pastor. In two of them schools already exist, and in one a chapel also. As the pastor and teacher are very fond of each other, the work is likely to be well sustained, and the erection of the new place of worship has helped to unite all hearts. ROBERT SPURGEON.

Barisal, East Bengal.

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MISSION WORK IN NORTH ITALY.

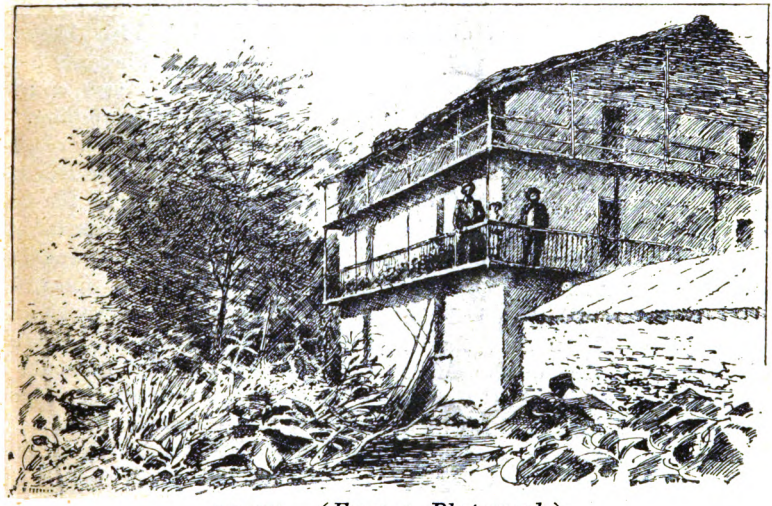
CHEERING TIDINGS FROM SUSA AND MEANA.

THE Rev. W. K. Landels, of Turin, sends the following interesting account of work in the Susa District :—

"MY DEAR MR. BAYNES,—As far as I remember, nothing has as yet appeared in the HERALD regarding our work in the Susa district; a word or two, therefore, about its commencement may not be out of place.

"MEANA.

"The people of Meana, a large parish at a distance of about two miles from Susa, had quarrelled with their priest, and he, in consequence, refused to say Mass in the chapel of St. Joseph on March 19th, 1894, that being the day set apart for the special veneration of that saint. The leaders of the people, unable to obtain his services, determined to ask an Evangelical minister to go up to hold a religious meeting. Circumstances led to the invitation bein sent to us, and we gladly availed ourselves of such an opportunity of preaching the Gospel. On our arrival at the station of Meana we were met by a band of music and escorted to the place of meeting. There, by special permission of the mayor, we preached in the open air to a crowd of some fifteen hundred people. Not only did they listen to our message with great attention, but they unanimously asked us to go again. This led to our opening a hall, where ever since regular services have been held every Sunday. These have been well attended, often crowded, many of the people coming several miles to be present.



MEANA.—(*From a Photograph.*)

"Other places in the district seem anxious to hear the Gospel. We have been several times to the neighbouring parish, Grauere; have held crowded

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meetings in barns, hay-lofts, and other similar places, and have been enthusiastically received by the people.

"SUSA.

"Seeing the importance that the work in that district was assuming, I felt that, for some time at least, an evangelist ought to be on the spot. I therefore decided to send Sig. Jahier to settle in Susa, and to take the whole burden of the work in Turin on to my own shoulders. Sig. Jahier moved to Susa at the end of July, and is now comfortably settled there. His principal meetings are held in two halls, one in Susa, the other in Meana. All the expenses connected with the work, with the exception, of course, of the evangelist's salary, will be raised on the spot; the furniture for the halls has been provided by the church in Turin; the new work will therefore be carried on without any additional outlay on the part of the Society, and without our seeking aid from friends at home.

"BAPTISM.

"On August 15th last we had the joy of forming an Evangelical church in Meana. On that day our first converts there confessed Christ in baptism. Mrs. Landels and I, with a few of our Turin brethren, went up to be present at the service. When we arrived at the mill where the baptisms were to take place, we found Sig. Jahier in rather a melancholy frame of mind. Five of the candidates had sent at the last moment to say that, on account of the great opposition of their friends, they were unable to come; others had not yet arrived, so that, instead of ten or twelve as he had expected, he would only have some five to baptize. However, things turned out better than at first seemed likely. When Sig. Jahier came out of the mill and stepped down into the pool, he was followed by ten candidates—one woman and nine men, one of the latter being an old man seventy-nine years of age.

"It was a scene long to be remembered. Round the sluice were gathered some two hundred people, who watched the proceedings with the greatest interest. A few were inclined to ridicule the whole affair, but the greater part were deeply impressed by the testimony that those hardy mountaineers bore to their faith in Christ.

"Later in the day we held a camp-meeting under the chestnut trees. There we saw one of the women who, with her husband, had felt obliged to put off her baptism. She, poor body, had been greatly distressed, and her eyes were still red with weeping. It seems that their son, a man of some forty years of age, had threatened, in case of their baptism, to tie them together and to throw them into the river. Such a threat as this would not probably have deterred them, but when he added that he would come down to the service and create a scandal, they felt that it would be wiser and more prudent to postpone their baptism. There is no doubt that as soon as a favourable opportunity presents itself they will obey Christ's command.

"TRIALS.

"Our friends in England can have little idea of the moral courage that is here required for a man, and more especially for a woman, to submit to Scriptural baptism. There is no doubt that, as Baptists, we can deal with the Catholic controversy as no other denomination can, and that our principles are the ones that must eventually prevail in this country; but at the same time I cannot shut my

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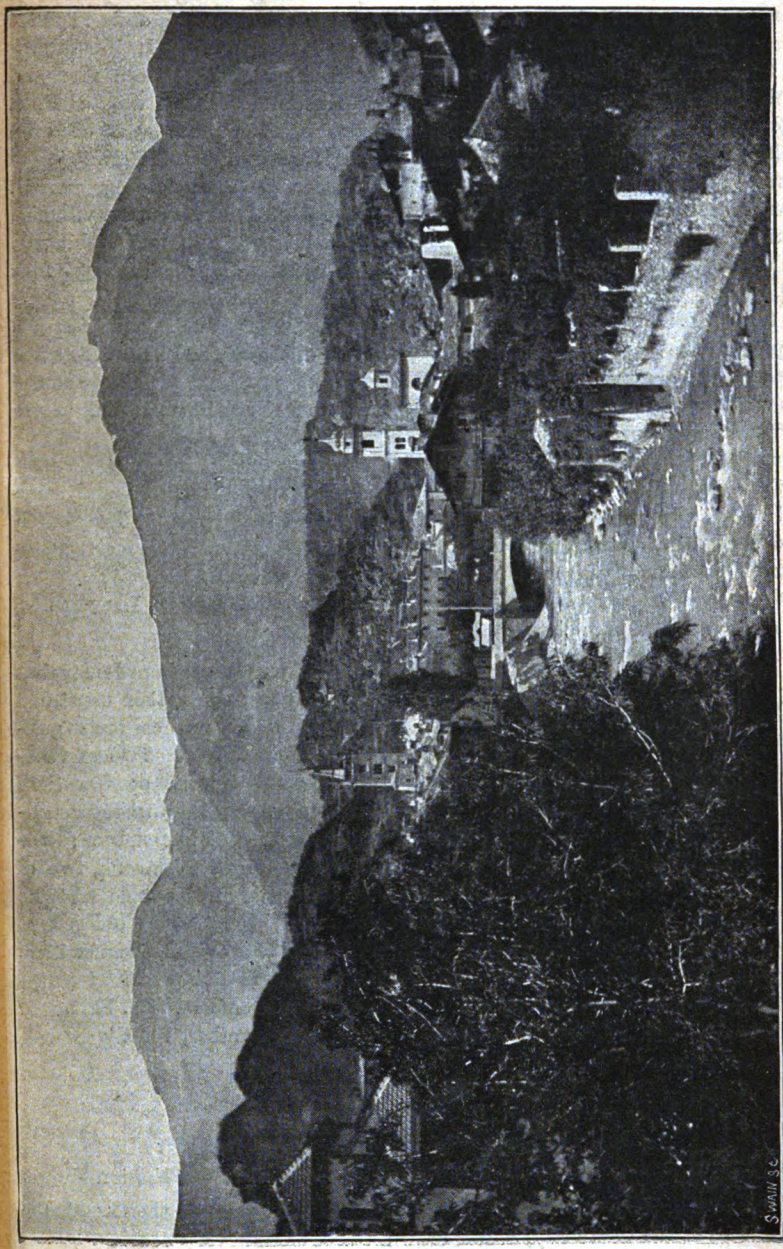

SUSA.—(*From a Photograph.*)

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eyes to the fact that we should more easily gather adherents into our churches were we to be less faithful in our practice. Baptism by immersion is that which separates a man absolutely and for ever from his former Church; hence his Catholic friends, while sometimes they make little trouble about his joining an Evangelical church, draw a line at baptism, and declare that if he submit to that they will have nothing more to do with him.

"I had hoped to send you a photograph of the scene, taken as the baptisms were going on, and did in fact take a camera up with me; unfortunately it proved to be out of order, so that I was unable to do anything with it. I now, however, send you two photographs which have been taken since. The one is a view of Susa, with the Alps behind, taken from a terrace above our hall there. The other is a picture of the house where we meet in Meana. On the balcony, outside the windows of our hall, are standing, on the right, our evangelist, Sig. Jahier; on the left, Barba Bolei, the landlord; and in the middle one of Sig. Jahier's children, who at present holds the honorary position of chapel-keeper.

"SUSA.

"Susa is a pleasant little town, or rather city, for it is the residence of a vice-prefect and bishop. It has, of course, its cathedral, the spire of which may be seen in the picture, on the left bank of the river. There is also a large training college for priests, as well as elementary and superior schools for the people. Its inhabitants now number only between four and five thousand; there was a time, however, when Susa was of even greater importance than Turin.

"Meana is a straggling parish, composed of some seventeen villages, with about two thousand inhabitants, the largest village claiming four hundred of these.

"Grauere is in many respects similar to Meana, and about the same size. The people seem to me somewhat more intelligent and more advanced in their ideas.

"Our church in Meana now numbers twelve members and some fifty declared adherents. The church in Susa has also twelve members.—Yours affectionately,

"W. KEMME LANDELS.

"A. H. Baynes, Esq.

"I have just heard from Jahier that last Sunday he had another baptismal service, at which five converts publicly confessed Christ. Two of these will become members of the Susa Church, as they belong to the neighbouring village, Mompantero; the other three belong to Meana, two of them being the aged couple who, by their son's threats, were obliged to put off their baptism on August 15th. We have now in that district twenty-five baptized members.—W. K. L.

"Turin, November, 1895."

CENTENARY VOLUMES.

THESE two memorial volumes can still be obtained at the Mission House. The first, recording the history of the Mission, eighteenpence; the second, the celebration of the Centenary, half-a-crown.

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LIFE IN CHRIST: A MISSIONARY'S PRAYER.

"That they might have life, and that they might have it more abundantly."—JOHN X. 10 (A.V.).

MORE life and fuller is our spirit's cry—
Life with the living, higher, from on high.
Thou who didst come for us Thy life to give,
Oh! give Thy life to us that we may live.

Live to a nobler purpose, on a broader plan;
Live but to serve our dying fellow-man;
Live not for glory, not for name or fame,
But for the lost and those who live in shame.

Let Thy quick life within our cold hearts beat,
Let us Thine errands run with willing feet;
Fill us with joy which only those can know
Whose life is lived where "living waters" flow.

Thus from our lives may living streams go forth,
Streams which shall cause new life to have its birth,
Making the desert blossom as the rose,
Parched places pools, whereby the palm tree grows.

Filled with Thy life and willing life to give,
That those in darkness may see light and live,
We may bring gladness unto those who cry:
We live in sadness and we soon must die.

Give us, good Lord, with Thine own loving hand,
The "living bread" which makes us strong to stand,
That filled with life, in full abundance filled,
We may in winning souls be wise and skilled.

These gifts are promised unto those who wait
With sweet accord at Heaven's open gate;
Oh! give us grace thus daily to renew
Thy life in us, proving Thy promise true.

Ch'ing Chou Fu, Shantung, N. China. R. C. FORSYTH.

CENTENARY FUND.

There are yet some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

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THE NEW SCHOOL AT BOLOBO, UPPER CONGO RIVER.

THE Rev. George Grenfell, writing from Bolobo Station, gives the following particulars of the progress of the new school building :—

"The accompanying photograph will give you an idea of the school we are building at Bolobo, and which, as you will perceive, is approaching completion. The friends who responded to the appeal of the late Mrs. Cameron (who was Miss Silvey then) will be interested to see a picture of the building for which they so kindly furnished the funds.

"With the exception of the framing of the roof timbers, the whole of the work has been done, under Mr. Howell's supervision, by Upper Congo men. The timber has been brought from the forest some three miles inland, and seeing that the tie beams were cut from logs thirty feet long, you will easily realise that the timber hauling was quite a task. The wooden wheels made for this work, though a wheelwright at home might not think very much of them, have helped us wonderfully, and are still available for similar work. The clay for the bricks and tiles came from a point a mile down stream; the moulding and burning was done near our own landing-place, the school children themselves doing a lot of the stacking and carrying.

"The bell sent us by young friends in Glasgow, through the late (I fear there is no hope but that we must now write 'late') Dr. Charters, now finds a place in a brick bell-tower, the wooden frame at first erected for it having gone the way of all wooden things in this land of dry rot and white ants.

"Our present school is much too small, and we shall be very glad when the time comes for us to occupy our larger building. White ants and boring beetles are carrying the old school away at such a rate that a change will soon become imperative.

"We are hoping the gaps in our ranks here at Bolobo may soon be filled, and that school and 'training' work may be more systematically pursued than has been possible of late. Bolobo is a splendid centre for missionary operations. May God hasten the day when we shall more worthily respond to our opportunities, and the day when our little church shall make itself more manifestly felt in the midst of the cruelty and wickedness of this terribly dark place!

"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

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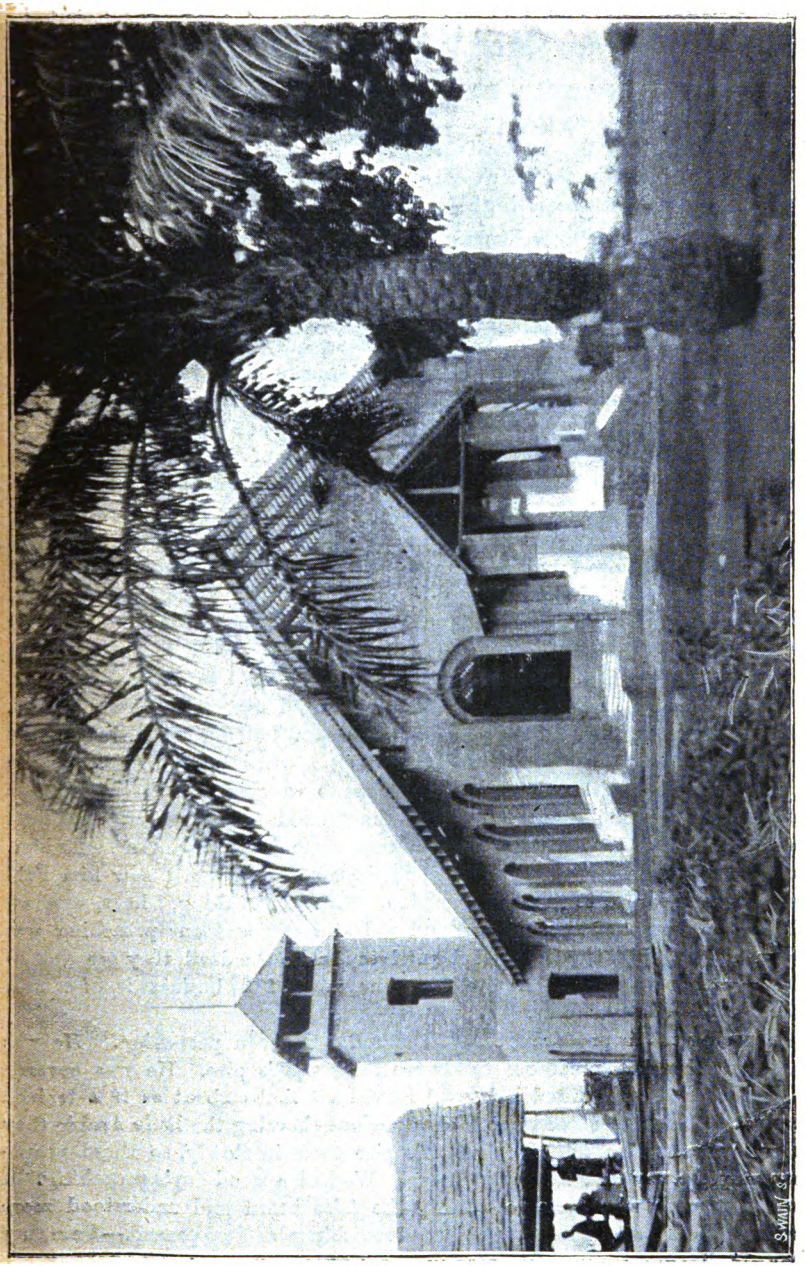

THE NEW SCHOOL AT BOLOBO.—(*From a Photograph.*)

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POPULAR HINDUISM, OR THE KAMIL KHAN MELÂ, AGRA.

MY DEAR MR. BAYNES,—The Apostle Paul, in 1 Cor. x. 20, tells us that "the thing which the Gentiles sacrifice, they sacrifice to devils, and not to God." The longer I live in India the more am I convinced of that solemn fact. The evil one is behind all the idolatry that we see practised around us, so that we as missionaries wrestle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence our great need of the Holy Spirit's power. The *beauties* of Hinduism, of which we hear so much of late, are, I fear, only on the surface, like the gold and silver on counterfeit coins, just sufficient to make them pass current. In Agra, which is one of the principal cities of India, and a great centre of education, the most popular worship of the day seems to be that of evil spirits. Three large Melâs are held annually in honour of men who have died mysterious deaths, and are thus supposed to have become malignant spirits. Strange to say, though all classes worship at these shrines, from the Brahmans downwards, two of these men were, when living, of the lowest caste, and one a Mohammedan. A few days ago, with our evangelists, I visited the tomb of this Mohammedan to preach to the crowd of people who had come together, both Hindu and Mohammedan, a curious medley of worshippers. At one time our preaching being disturbed by the sound of loud music, I went to see what was the centre of attraction. In the centre of the musicians I saw a Mohammedan acting as if mad. I saw him throw himself about, dance, writhe, bite his hand, and wallow in the dust, till the perspiration streamed off his body as the result of such exertion. The people said he was possessed by the spirit of the departed Mohammedan, whom they had come to worship. At last the music stopped, and the man seated himself on the ground to answer any questions that might be put to him. I saw a Brahman come forward and consult him. And as a token that he would obey all the instructions given, I saw him hold out his sacred thread to the Mohammedan. This sort of thing, I hear, went on all day. I turned away in disgust and sad at heart, and our preaching was resumed. Possibly, if people sell themselves thus to the devil, they are able to give remarkable answers. At the same time, most of the business is, of course, pure deception and trickery.

Returning to our preaching stand, I found a fakir in possession. He was seated on a blanket spread out to receive the people's pice. He was covered with ashes, and had matted hair, and moved his limbs about as if a trained acrobat. Behind him stood two Mohammedans shouting the little Arabic they knew to attract a crowd. The people's pice came in slowly, so these people soon moved away and left us in peace. We had a good day's preaching. I trust that many who came to worship the false heard and understood more than ever before about the true object of worship whom we preach.—I am, my dear Mr. Baynes, yours very sincerely,

J. G. POTTER

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MISSIONARY LOTO.

ETS of this instructive game, designed to impart missionary information to young people in a pleasant manner, and which proved so popular twelve months ago as a Christmas and New Year's Gift, can again be supplied at a cost of one shilling, the expense of postage being threepence extra. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation.

WORK IN SHENSI.

HE following letter, addressed by Mrs. Moir Duncan to Mrs. Timothy Richard, and dated San Yüan, Shensi, August, 1895, we print by the kind permission of Mrs. Richard :—

"My strength has not been fully renewed yet. Yesterday (Sunday) I found my duties very exhausting, but was glad to be in harness again. I had my congregational singing class in the morning, and my women in the afternoon, and afterwards attended a meeting in the girls' school, which I will describe later on.

"Now I have an idea that you have not yet heard the particulars of our gracious revival in the girls' school. You remember us mentioning the visit of Mr. Franzen, the man who sends so many American Swedes to this country. When here he conducted three meetings with the Chinese — real revival meetings they were. Of course he spoke through an interpreter, but still the people felt the power. I believe a few were converted in the after-meetings. Amongst them was one of our senior girls — a splendid girl, and one we had often had private talks with. She was very anxious for salvation, but never seemed to receive the joy of assurance. Well, she was converted on the night of Mr. Franzen's preaching. At that time the school was closed for the summer vacation, but when the girls came back to school I took occasion to hint in a jocular way that this Miss 'Steam' (or Cheng it is in Chinese) had received something during their absence, and that they must all ask her, when they had opportunity, what this thing was. My idea was to help her to begin at once and testify befcre her fellow-boarders. Mei Ying was the first to ask, and was overjoyed to hear of her salvation. At prayers the same evening Mei suggested that there might be a few prayers instead of the usual one, and she noticed a marked difference in the spirit of those who responded to her suggestion. Either the same night or soon after she urged the girls to pray specially for their own salvation—nothing new—but the Holy Spirit seemed present. Night after night they prayed, sometimes till midnight, for themselves and each other, with the result that most, if not every one, of the forty odd professed conversion. That many of these have truly been born again we have no reason to doubt, but that many may grow cold we must fear. Still there has been an outpouring of God's Spirit on the whole school. Mei Ying has proved remarkably fitted to lead them into the Kingdom. We

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foreigners have had little to do of the direct reaping, though much of the sowing has been ours. You would be delighted could you listen to Mei Ying as she tells how she was helped in recalling suitable passages of Scripture, anecdotes or illustrations in dealing with them. The whole atmosphere of the school seems changed. Whenever their day's work is over they begin gathering in little groups for prayer. The villagers remark on the difference. They say that before they were constantly hearing cross words and sounds of quarrelling coming from the school yard, but now all is changed. They are either praying or singing, or at least talking quietly amongst themselves. The meeting I attended last night is got up entirely by themselves. They have established what they call a 'One-accord Association,' their meetings to take place once in three months, when money will be contributed by each member, and addresses given by four previously chosen scholars from previously chosen subjects. Just think of these girls managing so much for themselves. Last night Mei Ying was chairman, and gave a capital sermon on the 'Importunate Widow'—a sermon that might shame many a minister at home—nicely divided into interesting heads and beautifully illustrated. And, mind, she has never heard anyone preach on the same subject, she says. Another girl, also one of my early converts, told the manners and customs of the people of India. A third, newly converted, told the different religions of India, and a fourth read the contributions, which amounted to 360 cash. They have not yet decided what to use the money for. Is this not a little like the 'Christian Endeavour'?"

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.

AT the meeting of the General Committee, on Tuesday, November 19th, the Treasurer in the Chair, after prayer by W. Payne, Esq., of Upper Clapton,

The Minutes of the previous meeting were read and confirmed.

A sympathetic resolution urging the churches to increased support of the Mission was presented and read from the Pastors and Delegates of the Glamorgan and Carmarthen English Baptist Association, and thankfully acknowledged.

The illness of the Rev. James Culross, D.D., of Bristol College, was reported, and the Secretary was requested to forward a letter of sincere sympathy, assuring Dr. and Mrs. Culross of the earnest prayers of the Committee for his speedy recovery.

The Rev. W. J. Henderson, B.A., of Bristol College, was earnestly requested to preside at the New Year's Day Missionary Prayer Meeting.

The Revs. Thomas Evans, of Mussoorie, and J. H. Weeks, from Monsembi, Upper Congo, met the Committee, and were warmly welcomed home by the Treasurer.

In response to the earnest appeal of the Committee of the Zenana

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Mission, it was resolved to devote six pages of the enlarged MISSIONARY HERALD to tidings of Zenana Mission work, commencing with the January, 1896, issue.

The Secretary reported the decease of Mrs. Cowen, formerly of Trinidad, at Brighton, on the 4th of November, and of **Mrs. Grieff, formerly of Gya,** on the 2nd of October, in Calcutta, and resolutions of sincere sympathy with the bereaved relatives were adopted.

The offers for Mission service on the Congo of Mr. Kenred Smith, of Bristol College; Mr. Charles John Dodds, of Rawdon College; Mr. Richard Beedham, of Rawdon College; and of Mr. Charles H. Harvey, of Northfield College, U.S.A., for the vacant post of superintendent of the Cuttack Mission Press, were unanimously accepted. Mr. Kenred Smith was designated for Bopoto Station, Mr. Dodds for Monsembi Station, and Mr. Beedham for Underhill Station. All these brethren had an interview with the Committee, and were warmly welcomed by the Treasurer in the name of his colleagues.

Special prayer was then offered by S. B. Burton, Esq., of Newcastle-on-Tyne, and the Rev. J. E. Roberts, M.A., B.D., of Manchester.

The serious illness of the Rev. E. P. and Mrs. Davy, of Patna, from malarial fever, was reported, and, in pursuance of medical orders, their return to England sanctioned, so soon as they may be in a condition to undertake the journey; the latest report indicating a change for the better.

The death of the Rev. D. P. Broadway, formerly of Patna, at Monghyr, was reported. The Rev. B. Evans, writing from Monghyr, under date of October 22nd, says:—

"I desire to inform you of the death of our beloved brother Broadway. For some time past he has been in failing health; in fact, he has never been himself after his taking a chill some two years ago at the Ram Rila Mela. In September he had an attack of fever, and though the fever was ultimately shaken off, it left him very weak. The chilly nights and hot days in October left him with a cold. Bronchitis set in, and after much suffering, he fell asleep on Friday, 18th October. For more than half-a-century Mr. Broadway lovingly and faithfully laboured to win India for Christ. At first he worked for the Church Missionary Society at Benares; afterwards, on becoming a Baptist, in connection with our own Society. His first station was Monghyr; from thence, after the exciting days of the Indian Mutiny, he went to Agra, then to Delhi, and from Delhi to Patna and Bankipore, where for nearly a quarter of a century he laboured almost single-handed. A kinder, or more unselfish man, it would be impossible to meet. So thoughtful was he for others in their troubles and distresses that his own family anxieties were almost forgotten. I cannot do better than cull from the letter of a friend, just received, who has known him for a quarter of a century. He says:—

"'Mr. Broadway was the soul of kindness, a most unselfish man, absolutely free from covetousness and the love of money. He moreover lived and loved for the salvation of the people of India. He fed them in famine, visited them in sickness, and distanced many a younger man in preaching the Gospel far and wide, often amid much weakness and great bodily pain and suffering. His door was ever open to the poor, the friendless, and the

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unfortunate; and he was never more happy than when showing practical, and sometimes costly, kindness from very slender resources, even to publicans and sinners. In common with many more, I feel that in him I have lost a most faithful friend—a friend of a sort that, alas! there are far too few in this present age.'"

And Mr. Evans concludes his letter by saying:—

"I feel that the world to-day is far poorer for Mr. Broadway's death, yet it is the richer by reason of the life that he lived. I know that at times he chafed beneath his inactivity; and as he thought of the fewness of the labourers, and vastness of the field, he sighed for the strength and vigour of youth, that he might go forth to labour for further years. But He who gave Broadway as a vast blessing to India can, and will, raise up such men as he was."

The Committee rejoice in recording this testimony, and they desire to assure Mrs. Broadway and the members of the bereaved family of their deep and profound sympathy with them in this time of sorrow and loss. They thank God for the beautiful life their honoured brother lived and for the blessed memory that remains of his unselfish labours, and they pray that upon his children the mantle of his consecrated devotion may fall, and that they may have grace given them to follow him, who now, through faith and patience, inherits the promises.

The China Committee reported that Dr. Paterson had written from Cheefoo, under date of September 21st:—"I am now starting inland for Ching Chow Fu after my trip to Japan, my health and strength having been perfectly restored by the voyage and change, which have been of the greatest possible benefit to me." The Committee rejoice to receive such good tidings.

An appeal for a grant-in-aid, from Baptist churches in Bohemia, was respectfully declined, the Committee having no funds from which to render the help requested.

The Rev. J. R. M. Stephens, of Underhill Station, under date of September 22nd, reports the opening up for traffic of the Congo Railway as far as the **Luva River**, and its use to that point for the transit of Mission goods. He anticipates it will be completed for traffic as far as **Kimpese** (100 miles from Underhill) in May next, and the whole distance to Stanley Pool, 300 miles, within three years from date of his letter, as the remaining distance is through easy and flat country; the worst and most difficult engineering problems having been already overcome.

The Secretary reported the receipt of a letter from the Principal Secretary of State of the Congo Government in Brussels, to the effect that, in pursuance of the undertaking given to the General Secretary of the Baptist Missionary Society during his recent visit to Brussels, "he had directed a most searching inquiry to be made as to the conduct of certain State officials at Monsembi, brought to his notice by Mr. Baynes; and, should the circumstances as reported be substantiated, the offenders should be very severely punished."

The meeting was closed with prayer by Dr. Underhill.

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ACKNOWLEDGMENTS.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Parcels of fancy and other articles for Mrs. Wall's Mission in Rome, from Miss Brandreth, Hoylake, Friends at Cheltenham and Birkenhead, Mrs. Underhill, Hampstead, and Miss Trusted, Ross. A box of tools from Mr. Pullen, Leeds, for he Rev. J. H. Weeks, Congo; a parcel from Miss Allen, Maze Pond Chapel, old Kent Road, for Mrs. Lewis, San Salvador, Congo; a completely fitted urning lathe from Friends at John Street Chapel, Glasgow, per the Rev. George IcCrie, for the Rev. W. H. Stapleton, Monsembi, Congo River; two drums of austic soda from Messrs. Parson & Co., Leicester, for Miss de Hailes, Congo; hree parcels from Haven Green Missionary Working Party, Ealing, per Miss tuck, and a parcel from Friends at Great Missenden, for Mrs. Watson, China; a parcel of books from the Thursday Evening Class, Haggate Baptist Chapel, per Mr. J. Halstead, for the Rev. E. Morgan, Shensi, North China; a parcel from Immanuel Sunday School, Southsea, some table-cloths from Mr. T. Edwards, Bridgend, a Communion Service from the Church at Fakenham, per the Rev. A. J. Causton, for the Rev. R. Spurgeon, Barisal, Bengal; a parcel of Kindergarten requisites from Mr. T. S. Aldis, Clapton, for Miss Way, Calcutta; a supply of hospital necessaries from Readers of *Medical Missions at Home and Abroad*, per Miss Butler, of Highbury, for Miss Farrer, India; a parcel of dolls and clothing from the South Lane Working Party, Downton, for the Rev. B. Evans, India; a parcel of cards and work-bags from Miss Grigg, Devonport, for Mrs. James's School, Jalpaiguri, North Bengal; a box of clothing, toys, and books from the Fivehead Busy Bee Sewing Class, per Miss Hallett, for Miss Compston, Calcutta; a box of slides from Mr. Shippey, Cambridge, for the Rev. D. Jones, Agra; a parcel of cards from Mrs. Clark, Edinburgh, for Mrs. Phillips, India; gifts of drugs from Messrs. Burroughs, Wellcome, & Co., Holborn, London, for the Revs. F. W. Hale and A. Long, India; and 100 one ounce bottles of quinine from Mr. J. W. Clark, of Leicester, for the Rev. W. H. Bentley, Wathen, Congo, and the Zenana Mission, India.

Mrs. Hawker acknowledges with many thanks the following gifts for the Congo Sale at Camden Road:—Parcel of work, value £1 8s., from Friends in Rothesay; Indian silk and other goods from "A Friend" in Liverpool; a parcel from Mrs. K., Redhill.

RECENT INTELLIGENCE.

THE REV. THOMAS EVANS, OF INDIA.—We are sure it will give great pleasure to our friends in the Principality of Wales to hear of the arrival of the Rev. Thomas Evans in good health from India, and that, in pursuance of the wishes of the Committee, Mr. Evans has undertaken to visit as many of the Welsh churches as his strength will permit. Already steps are being taken to utilise his valuable services to the greatest advantage. For some months he will restrict his visitation to South Wales. Twenty-one years have passed since Mr. Evans was last in this country. Many will remember his eloquent advocacy of the claims of the Society, in not

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a few Welsh homes his name being a household word. Further particulars will be announced when the arrangements for his visits to the churches are more complete.

Marriage.—September 18th, at the Mission Chapel, Serampore, by the Rev. Charles Jordan, Geo. Kerry, Indian Secretary to the B.M.S., to Marie J. Compston, of the Baptist Zenana Mission, Calcutta, eldest daughter of the late Rev. J. Compston, Baptist minister, formerly of Leeds.

Havelock Chapel, Agra, N.W.P.—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that be may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India.

Departure of Missionaries.—On the 22nd ult., Miss Beckingsale and the Rev. Arthur Long sailed for Calcutta in the P. & O. ss. *Bengal*. Miss Beckingsale is joining the Australian Baptist Mission at Brahmanbaria, Tipperah, Eastern Bengal, and Mr. Long is returning to Russell Khondah, Orissa.

THE LORD LOVETH A CHEERFUL GIVER.

ONCE again we have to express our gratitude for welcome proofs of deep interest in the work of the Society, as exhibited by the following gifts:—"A Blind Girl," for a small silver chain for the Congo Mission; "A Member of Tyndale Church, Bristol," for a gold chain, who writes to Dr. Glover: "Your sermon last Sunday morning made me feel quite ashamed that I do so little for the Baptist Missionary Society"; "An Old Soldier," for a silver coin for the work in India; "A Sunday Scholar," for a silver fruit-knife for the Congo Mission; "A. H. B.," for two rings for India; and "A Widow," for a silver chain for the Congo Mission.

The Committee also very gratefully acknowledge the following most timely contributions, viz.:—Mr. Edward Rawlings, £100; Reyner Trust Fund, £100; "A Friend," £95; Mr. Joshua Sing, J.P., £20; Mr. E. G. Glazier, £16 19s. 10d.; Mr. and Mrs. Crossley, £15; Misses Bilbrough, £10 10s.; Mr. W. Nicholson, J.P., £10 10s.; "A Friend," Salisbury, £10; Dr. S. E. Pedley, £10.

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CONTRIBUTIONS.

From October 13th to November 12th, 1895.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Friend	1	0	0
en, Rev. Isaac, M.A.	5	0	0
inson, Mr. L.	1	1	0
rley, Mr. G. E.	1	1	0
erley, Mrs. G. E., for *N P*	1	1	0
erley, Miss C. M.	0	10	6
tton, Mr. Richard	5	0	0
mpton, Mr. W.	1	1	0
ford, Mr. W., Redhill	2	0	0
rt, Mr. J. T.	1	1	0
rt, Mr. J. E.	0	10	6
okiss, Mr. W. H.	1	0	0
lder, Mrs. F.	0	12	0
nnston, Mrs., Forest Gate (Amount Collected)	1	6	6
ight, Mr. O. H., for *support of Congo boy, "Bakotombesi," Lukolela*	2	10	0
icester, Mr. J. A.	2	2	0
vell, Mrs., sen.	1	1	0
vell, Miss	0	10	6
cClelland, Dr. R. B., J.P.	1	0	0
itchell, Mrs., Wadsworth	5	0	0
orten, Mr. John S.	5	0	0
wlings, Mr. E.	100	0	0
wan, Mr. W., Bystock	0	13	6
ulloch, Rev. W.	1	0	0
Valker, Mrs., per Rev. A. Walker	1	1	0
nder 10s.	0	14	6

DONATIONS.

Friend	95	0	0
Friend, per Rev. J. B. Myers	10	5	0
non.	0	10	0
nstle, Miss A.	4	0	0
A. R. W. G., for *support of N P, "Jacob," under Mr. Potter, Agra*	2	0	0
British and Foreign Bible Society, for *Orissa Biblewomen*	51	10	0
odbey, Mr. W. F., Denmark	1	0	0
oode, Miss, for *India*	0	10	0
raham, Miss M. C., for *Mr. Graham's work, San Salvador*	2	0	0
ames, Mrs., for *China*	1	0	0
K. H., Bournemouth, for *Congo*	0	10	0
L. D., In Memoriam M. A. H., for *Mrs. Wall's work in Rome*	5	0	0
Marriott, Mrs. M. A.	2	0	0
McLaren, Miss Janet (box)	0	19	0
Paterson, Mr. J.	5	0	0
Pedley, Mr. Geo., for *Miss Saker's House*	2	2	0
Reyner Trust Fund	100	0	0
Rhodes, Mr. W. H.	1	1	0
Spalding, Mr. H. B.	2	2	0
Stapleton, Rev. W. H. and Mrs.	5	0	0
St. Paul's Missionary Society	6	0	0
W. D. M.	10	0	0
West Coombe House Missionary Circle, for *support of girls in the "Mary Stephenson" School, Shensi, China*	7	0	0
Under 10s.	1	14	3

LEGACIES.

Agent, The late Miss Eliza, of Brixton, by Mr. R. R. Briggs	37	3	5
Leonard, The late Mr. John Hare, of Highbury, by Messrs. Leonard and Pilditch	100	0	0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate	11	13	1
Do., Sunday-school	4	10	0
Arthur-street Sunday-school, King's-cross	0	10	0
Bermondsey, Haddon Hall Sunday-school, for *Bengali School*	10	0	0
Do., for *China*	2	0	0
Brixton, Kenyon Chapel	3	17	8
Do., Wynne-road Sunday-school	16	8	2
Brixton-hill, Raleigh-park Sunday-school, for *support of boy, "Musola," Bolobo Station, Congo*	3	12	0
Brockley-road Sunday-school	6	0	7
Brondesbury	7	6	7
Do., Sunday-school, for *"Nkaku," Congo*	5	0	0
Camberwell, Mansion House Chapel	0	12	6
Chelsea, Lower Sloane-street Y.P.S.C.E.	2	12	7
Ealing, Haven-green	21	1	0
Do., Y.L.M.W.P., for *wedding for Chinese garments*	1	0	0
Harrow, Byron-hill	16	1	0
Do., Sunday-school, for *N P, "Prashonno"*	2	1	8
Highbury Hill Sunday-school	5	2	2
Highgate, Southwood-lane	0	17	0
Do., Sunday-school	1	7	6
Highgate-road	45	5	9
Do., for *China*	1	0	7
Do., for *Congo*	6	4	11
Do., for *Mr. Shorrock's Girls' School, Shensi, China*	2	0	0
Do., for *W & O*	10	2	0
Hornsey-park	2	18	8
Islington, Cross-street	5	7	10
Do., Salter's-hall Sunday-school, for *Native School in India*	5	0	0
North Finchley	12	10	0
Peckham Park-road	12	7	11
Do., for *W & O*	5	10	3
Putney, Werter-road	3	17	6
Regent's-park Chapel	41	0	5
Do., Y.P.S.C.E.	2	7	10
Rotherhithe, New-road Sunday-school, for *Bengali School*	0	15	0
Shoreditch, Tabernacle Sunday-school, for *support of four Congo boys under Mr. Bentley*	20	0	0
Stoke Newington, Devonshire-square	14	13	4
Do., Sunday-school	17	15	0
Do., for *Bengali School*	12	0	0
Do., for *Congo boy and girl under Mr. Bentley*	10	0	0
St. Peter's-park Sunday-school	2	15	6
Stroud-green Sunday-school	0	16	7
Twickenham	1	0	8
Upper Holloway Sunday-school	10	5	0
Do., Y.P.S.C.E., for *Bindu Nath Sirkar Evangelist, Dacca*	6	1	2
Do., for *orphan girl, Wang Tang Ying, under Mr. Shorrock*	1	19	9
Do., for *Schools and Printing Press, Wathen and Lukolela*	0	9	6
Vauxhall	3	19	4
Walthamstow, Wood-st.	2	8	7
Walworth, Ebenezer Sunday-school	3	3	3
Wandsworth, East-hill	10	6	1
Wandsworth-road, Victoria Chapel, for *"Dormishta," Cuttack Orphanage*	2	10	0
West Hampstead Congregational Church	16	19	10
West Green Y.P.W.P., for *Mr. White, Congo*	6	0	0
Westminster, Romney-street Y.P.S.C.E., for *support of Congo boy under Mr. Bentley*	5	0	0
Woodberry Down Sunday-school	24	3	2
Wood Green Sunday-school, for *two Congo boys*	2	10	0
Do., for *Bengali schools*	1	8	0

BEDFORDSHIRE.

Bedford Bunyan Meeting	12	1	10
Luton, Union Chapel Barbers' Charity	2	16	11

BERKSHIRE.

Reading, Carey Chapel	0	12	0
Do., King's-road	12	14	10
Do., Juvenile Missionary Working Society part proceeds of Sale of Work for *China*	52	10	0

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CAMBRIDGESHIRE.

Swavesey, Bethel	4	5	5

CORNWALL.

Falmouth	14	17	6

DERBYSHIRE.

Derby, St. Mary's-gate, the late Mrs. Eliza Hassall	48	19	0

DEVONSHIRE.

Bovey Tracey	5	7	0
Dartmouth	5	0	0
Devonport, Hope Ch.	3	18	5
Do., Morice-square	13	14	4
Do., for *Congo*	2	0	0
Exeter, Bartholomew-street	7	7	0
Do., South-street	10	0	0
Hatherleigh	0	15	4
Do., for *W & O*	0	10	0
Hemyock and Sainthill	6	17	6
Kilmington	11	0	0
Moretonhampstead	1	0	0
Newton Abbot	3	10	1
Paignton	3	4	1
Plymouth, George-st.	83	0	5
Do., Sunday-school	12	2	0
Do., for *Chinese girl*	0	10	0
Do., Mutley, Y.P.P.M., for *Mr. Wills' work, China*	2	2	0
Teignmouth	7	5	0
Torquay	10	5	3
Totnes	36	13	9
Yarcombe	1	14	0

DORSETSHIRE.

Buckland Newton	3	0	0
Dorchester	2	19	10
Gillingham	0	10	3
Lyme Regis, for *support of girl at San Salvador, Congo*	1	11	6
Pydeltrenthide	1	4	0

DURHAM.

Gateshead, Durham-rd.	12	0	11
Hamsterley	4	0	3
Jarrow	0	17	3
Middleton-in-Teesdale	17	13	4

ESSEX.

Hornchurch, Sun.-sch.	1	12	9
Southend, Clarence-road Sunday-school	1	3	3

GLOUCESTERSHIRE.

Arlington	6	7	8
Avening	10	1	2
Bourton-on-the-Water	8	4	7
Cirencester	6	10	7
Do., Sunday-school, for *support of Chinese evangelist*	2	10	0
Elmstone, Hardwick Sunday-school	0	15	0
Naunton and Guiting	4	0	0
Nupend	6	17	6
Shortwood	29	12	11
Do., for *Congo*	0	10	0
Stow-on-the-Wold	3	8	0
Wotton-under-Edge	11	6	10

HAMPSHIRE.

Andover	7	4	3
Bournemouth, Westbourne, for *support of Rev. F. W. Hale, Agra*	23	3	4
Do., for *Medicine chest*	2	0	0
Cosham	2	17	0
Portsmouth District Aux., per Mr. J. A. Byerley	179	9	4
Portsmouth Autumnal Meetings Colls.	100	5	3
Less expenses	15	14	6
	84	10	9
Poulner	0	7	0
Southampton, East-st. Sunday-school, for *NP Kali Charan, Dinapore*	6	0	0
Southsea, Elm-grove	5	0	0

ISLE OF WIGHT.

Blackgang Mission Hall Sunday-school	0	9	7
Ryde, Park-road	4	13	0
Sandown	5	5	7

HEREFORDSHIRE.

Gorsley	2	3	0

HERTFORDSHIRE.

Bushey and South Watford	5	0	0
Hitchin, Salem Chapel	11	12	0
St. Albans, Dagnall-st.	30	0	0
Watford, Beechen-grove	85	0	0

KENT.

Ashford Sunday-school	1	14	8
Bromley	2	14	5
Dartford Sunday-school	1	4	6
Tenterden, Zion Church	3	5	0

LANCASHIRE.

Bacup, Doals	5	0	0
Do., South-street	2	0	6
Burnley, Yorkshire-st. Sunday-school	7	0	0
Bury, Christian Church	2	0	0
Cloughfold	19	6	1
Clowbridge	4	0	0
Liverpool, Myrtle-st.	120	0	0
Do., Richmond Ch.	23	18	4
Do., Birkenhead, Jackson-street	2	11	1
Do., Sunday-school	0	15	9
Manchester, Union Ch.	52	8	2
Do., Moss Side	16	16	7
Do., Grosvenor-street	4	9	2
Do., Public Meeting	8	2	6
Do., Sale, Sunday-sch.	1	16	7
Do., Birch-street	1	5	0
Do., Openshaw	1	6	0
	86	4	0
Less expenses	1	6	3
	84	17	9
Nelson, Carr-road	5	13	4
Southport, Hoghton-st.	21	2	3
Do., Tabernacle	0	10	0
Do., Sunday-school	5	6	8
Waterfoot, Bethel	4	0	0

LEICESTERSHIRE.

Arnsby	11	11	9
Barton Fabis, &c.	34	15	6
Blaby and Whetstone	29	12	3
Cropstone	1	0	0
Earl Shilton	2	7	0
Hose	5	9	4
Do., for *W & O*	0	5	0
Clawson	1	17	6
Huncote	1	15	0
Husbands Bosworth	1	19	4
Kirby Muxloe	2	10	0
Leicester, Belvoir-st.	80	7	2
Do., Dover-street Juvenile Meeting	1	5	8
Do., Friar-lane Juvenile Meeting	3	15	0
Do., Harvey-lane	7	19	3
Do., New Humberstone Y.M.B.C.	0	4	2
Do., Victoria-road	0	16	3
Do., Sunday-school	5	0	0
Loughborough, Woodgate, for *W & O*	2	0	0
Melton Mowbray	6	17	9
North Kilworth	0	6	0
Walton	0	11	11
	202	5	0
Less expenses	7	8	2
	194	16	10

LINCOLNSHIRE.

Boston, High-street, Y.P.S.C.E.	1	5	0

NORFOLK.

Great Yarmouth, Park Chapel	30	0	0

NORTHAMPTONSHIRE.

Guilsborough	1	4	6
Moulton and Pitsford	2	14	0
Northampton, Mount Pleasant	2	18	9
Rushden	27	1	0
Do., for *W & O*	2	0	0

NORTHUMBERLAND.

Broomley and Broomhaugh	10	12	8

OXFORDSHIRE.

Caversham	0	10	6
Do., Sunday-school	2	12	11

SOMERSETSHIRE.

Bathford, Sunday-sch.	0	17	0
Bristol Aux., per Mr. G. M. Carlile, Treasurer	210	9	5
Do., for *Congo boy*	5	9	9
Hatch	5	0	0
Minehead	16	1	1
Do., for *N P*	2	10	9
Stoke St. Gregory	1	14	0
Taunton, Albemarle	6	5	7
Do., Silver-street	26	16	9
Williton	1	8	6
Do., Sunday-school	1	1	9

STAFFORDSHIRE.

Burslem, Sunday-school	1	0	0
Newcastle-under-Lyme	0	10	0
West Bromwich	8	1	9

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SUFFOLK.

Sudbourne	0	10	0

SURREY.

Croydon, Boston-road Mission Hall	0	16	1
Do., Memorial Hall Sunday-school, for *Congo*	1	14	0
Guildford, Commercial-road	5	5	5
Lower Tooting, Summer's Town Mission-hall Sunday-school, for *Congo boy*	1	9	10
New Malden, Second Class Girls	0	5	0
Penge Tabernacle	16	19	9
Richmond	4	0	0
South Norwood Sunday-school	4	15	10
West Norwood, Chatsworth-road Sunday-school	7	0	0
Yorktown, Y.P.S.C.E.	2	11	2

SUSSEX.

Worthing	5	6	4
Do., Y.P.S.C.E.	0	9	0

WARWICKSHIRE.

Birmingham, Graham-street, C.E. Congo Sewing Meeting, for *support of Congo boy under Mr. Howells*	5	0	0
Coventry, Gosford-street	3	0	0
Do., Queen's-road	157	11	2
Do., St. Michael's	40	19	8
Do., for *W & O*	1	1	0
Do., for *Congo*	0	10	6

WESTMORELAND.

On account	20	15	0

WILTSHIRE.

Salisbury	165	5	8
Warminster	2	5	9

YORKSHIRE.

Bradford, Sion Jubilee Church	8	0	0
Bedale	1	2	6
Do., Sunday-school	3	13	6
Brearley	11	14	0
Broadstone	2	12	6
Crigglestone	0	15	0
Eccleshill	1	7	0
Farsley	69	9	10
Gildersome	5	13	8
Halifax, North Parade	35	18	1
Harrogate	4	0	0
Heptonstall Slack	8	15	5
Horsforth	23	19	11
Huddersfield, New North-road	17	15	5
Malton	0	9	8
Meltham	9	15	3
Nazebottom	1	15	0
Norland	0	17	4
Normanton	2	6	9
Ossett, Central Chapel	1	5	2
Do., South	1	12	0
Polemoor	5	0	0
Rawdon	41	17	0
Rodley	6	6	0
Scarborough, Albemarle	6	13	0
Sheffield, Glossop-road, Public Meeting	8	12	8
Do., "Missionary Hundred"	11	0	6
Do., Townhead-street	6	18	3
Do., Walkley	2	6	0
Shipley, Rosse-street, Y.P.S.C.E., for *support of "Rosselyn," under Mrs. Elliston, India*	5	0	0
Skipton	3	3	0
Slaithwaite, Providence Ch., for *W & O* (moiety)	0	11	0
Staincliffe	2	10	5
Stanningley, Sunday-school	2	0	0
Sutton-in-Craven	19	19	7
Todmorden Auxiliary United Collections—			
Roomfield and Wellington-road	3	10	2
Lineholme and Lydgate	1	17	6
Vale and Shore	3	10	4
Lineholme	9	9	5
Lydgate	15	13	1
Shore	12	7	11
Do., Sunday-school, for *support of N P, Prabhu Dan Singh*	8	8	9
Todmorden, Roomfield	22	2	4
Do., do., for *support of Congo boy, "Mbunda"*	5	0	0
Do., Wellington-road	21	8	1
Do., do., for *W & O*	1	0	0
Do., do., Sunday-sch., for *support of orphan girl, "Naomi," Cuttack*	3	0	0
Vale	16	11	2
	123	18	9
Less expenses	1	0	7
	122	18	2
Wainsgate	5	13	9
Wakefield	18	4	1
West Vale	2	10	0
York	2	12	11

NORTH WALES.

ANGLESEA.

Holyhead, New Park-street	0	10	0

DENBIGHSHIRE.

Wrexham	0	5	0

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Penuel	0	5	0
Llanelly, Greenfield	56	19	5
Do., for *W & O*	5	17	4

GLAMORGANSHIRE.

Cardiff, Hope Sun.-sch.	5	3	5
Do., Tredegarville	2	2	6
Penarth, Tabernacle, Plassey-st. Sun.-sch.	7	1	8
Swansea, Mount Calvary, Danygraig	1	12	

MONMOUTHSHIRE.

Abergavenny, Bethany	8	11	6
Do., Frogmore-street	31	18	10
Chepstow, Sunday-sch.	1	7	0
Raglan	4	7	3

PEMBROKESHIRE.

Clarbeston, Carmel	2	15	0

SCOTLAND.

Arbroath	0	17	6
Dundee, Ward-road Y.P.S.C.E.	0	15	0
Edinburgh, Bristo-place Y.P.S.C.E., for *Congo*	1	7	2
Fraserburgh	2	0	0
Galashiels, Stirling-st. Sunday-school, for *China*	0	5	8
Do., Victoria-street Sunday-school, for *China*	0	5	0
Glasgow, Adelaide-pl.	6	8	6
Keiss	1	3	0
Kelso	1	6	11
Do., Sunday-school, for *China*	0	3	7
Kirkcaldy, Whyte's Causeway	3	4	11
Do., Sunday-school, for *support of Congo boy at Arthington*	1	5	0
Leslie	10	0	0
Leven, Sunday-school	0	13	0
New Cumnock	1	0	0
Selkirk, Sunday-school, for *China*	0	10	0
Skye	0	5	0

IRELAND.

Belfast, Regent-street	7	7	2
Do., Sunday-school	16	0	0
Carrickfergus	0	1	6

CONTRIBUTIONS FOR CENTENARY FUND.

Blair, Mr. W., Trowbridge	2	0	0
Turner, Rev. J., Trowbridge	10	0	0
Weekes, Mr. F., Plymouth	5	0	0
Salisbury	5	19	0
Trowbridge, Back-st.	11	2	4

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INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER ARTICLES.

	PAGE
Thoughts for the New Year	3
New Year's Day Prayer-meeting	5, 41
The New Missionary Calendar of the Prayer Union; New Missionary Book; Missionary Loto	6
In Memoriam	7, 49
The Hamlet of Hope, Sambalpur, Orissa	9
Lace Making in China	11
The Bible Translation Society	12
An Indian Idol Maker's Shop	15
The Word of God	16
Calabar College, Kingston, Jamaica	17
Tidings from the Upper Congo	24
"Come Again!"	26
"Thy Kingdom Come"	39
The New Missionary Book	41
The British and Foreign Bible Society and Roman Catholic Versions	43
Pictures from the Congo	44, 256
Times of Refreshing at Underhill Station, Lower Congo River	52
Women's Work in Calcutta	54
Buddhism in Ceylon	57
The Close of the Financial Year	77, 121
Outstanding Centenary Fund Contributions	77, 121
The First Shantung Missionary Conference	78
The Story of Han Meng Pao and his Friend	80
Tidings from Shensi	86
Children in the Female Orphanage, Cuttack, supported by Friends in England	89
Death of Makunda Das, of Orissa	95
An Important Communication	111
Missionary Anniversary Services	75, 113, 247
Birthday Presentation of New Testament to the Dowager Empress of China	93, 132
Mission Work in the Delhi District	124
"Our Undeveloped Resource"	128
The Light of the World	130
Hinduism, Buddhism, and Romanism	131
Jehovah Jirah	133
Tidings from Monsembi, Upper Congo	134
One Hundred and Third Annual Report—	
Missionaries on Furlough	148
Missionaries Returned to their Fields of Work	149
Reinforcements—Gone Home	149
The Zenana Mission	152
The Young Men's Missionary Association	153
Colonial Missionary Societies	153
Eastern Missions	154
Western Missions	210
The West Indies Mission	227
European Missions	231
The Centenary Fund	241
Finances	243
Death of Mrs. Buckley, Cuttack	255
Death of Dr. Sydney Roberts Webb, of the Congo Mission	258
An Appeal from the Congo	260
Our Financial Position and Prospect, and our Duty in Relation thereto	283
A Journey to Parimath, Santhalistan	291
In Memoriam: Sidney Roberts Webb, M.D.	300
Letter from Mrs. Sidney Webb	303
Miss Angus at Serampore	319
The Upper Congo Mission	323
Mission Work in Shansi, North China	326
Tidings from India	328
Agra Cold Season Tour, 1895	330
Group of Missionaries in India	334
The Story of the Congo Mission	336
Brief Reflections on the Conversion of a Mohammedan	339
Seekest Thou Great Things?	341
Pictures from Khoolna, Eastern Bengal	342
Autumnal Missionary Services	355, 391, 437
The Martyr Deaths in China	358
Opening of a New Mission Station in Rungpore	360
Visit to Cashmere	362
Katira, Barisal	364
Appendix to the Congo Dictionary and Grammar	365
Barisal Bible School	366
Bible Translation in India	371
Dhamshar, Backergunge District	378
Cheering News from Delhi	380
The Chapel, Fu Yin T'sun, San Yuan, Shensi	384
A Congo Superstition	392
Baptisms on the Congo	393
First District Meeting in Sambalpur	394
Letter from the Rev. H. Dixon, of Hsin Cheo	396
Work among English-speaking Students	399
Pictures from Lukolela, Upper Congo River	401
Letter from the Rev. W. H. Bentley	404
Extract from Letter	408
Verses Suggested by the Death of Dr. Webb	411
Heathen Temples	412
A Fakir Seeking After Christ	414
The Baptist Union of Ceylon	415
New Year's Day in Gospel Village	419
Zenana Missionaries	436
Valedictory Address	437
How Fair the Feet!	442
Among the Barisal Churches	443
News from the Lower Congo	445
A Hymn for Laodicea	448
The Late Rev. Angus McKenna, of Soory	449
The Late Mrs. John Pinnock, of Underhill Station, Lower Congo	450
Recent Tidings from India	464
Pictures from Shensi, North China	469
Grave Condition in Shensi	471
The Tsing Cheu Fu Mission	473
Opening of the New Chapel at Indoorkani	475
Mission Work in North Italy	477
Life in Christ: A Missionary's Prayer	481
The New School at Bolobo	482
Popular Hinduism, or the Kamil Khan Mela, Agra	484
Work in Shensi	485

MISSIONARIES AND OTHERS.

	PAGE
Anderson, H.	157, 366
Angus, Miss	153, 319
Bailey, T.	166
Barrell, H. E.	183, 310
Barrell, Mrs. (the late)	66
Bate, J. D.	371
Bell, J.	309, 385, 452
Bentley, W. Holman	215, 365, 401, 445
Bevan, G. W.	348
Brojenath Banerjea	466
Broadway, Rev. D. P., the late	487
Brooks, Mrs., the late Eliza	49
Brown, G. D.	83, 456
Bruce, J. P.	190
Burt, E. W., B.A.	195
Burton, S. B.	17

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MISSIONARIES AND OTHERS.—*Continued.*

PAGE

Buckley, Mrs., the late 255
Cameron, G. 219, 393
Carey, W. 30, 366, 464
Clark, J. A. 24, 92, 223, 452
Collier, A. E. 399, 452
Couling, S. 193
Couling, Mrs. 11
Crudgington, H. E. 414
Dann, C. A. 227
Davies, P., B.A. 266, 310, 421
Davies, W. 348
Davy, Palgrave 31
De Hailes, Miss L. 347, 385, 452
Dixon, H. 201, 326, 397
Donald, D. L. 26
Drake, S. B. 196, 266
Duncan, M. B. 205, 384
Duncan, Mrs. M. B. 206, 485
Dutt, G. C. 176, 342
East, D. J. 41
Edwards, T. R. 131, 159, 166, 169, 291
El Karey, Y. 209
Ellison, J. 158, 360
Evans, T. 126, 136, 467, 467, 489
Evans, B. 147, 412
Evans, Miss 452
Farthing, G. B. 80, 199, 310
Field, S. M. 226
Forfeitt, J. Lawson 212
Forfeitt, W. L. 44, 48, 225, 345, 456
Forsyth, R. C. 60, 78, 348, 481
Fuller, J. A. A. 422
Gamble, Mrs., the late 66
Gammon, R. E. 249
Gleazer, Miss 173
Glennie, R. V. 221
Gordon, S. C. 347, 385
Graham, Mrs. 60
Grenfell, G. 222, 482
Hankinson, W. D. 57, 183, 186, 309, 415
Harrison, F. G. 309
Hasler, J. J., B.A. 124
Hay, R. W. 52, 442
Heberlet, P. E. 160
Hewison, J. R. 182
Hill, J. F. 180
Holiday, Mr. Chas., the late 138
Hook, G. H. 166, 182
Howells, Geo., B.A., B.D. 347, 428, 452
Hughes, G. 457
Iman, Masih 163, 168
James, A. 229
James, W. B. 160
James, W. R. 161, 328, 465
Jarry, F. W. 309, 430, 453
Jenkins, A. L. 231
Jewson, A. 171
Johnson, Miss 452
Jones, A. G. 65
Jones, Daniel 96
Jones, S. J. 183, 310
Jordan, C. 168, 170, 176
Julian, R. M. 54, 101, 181, 452
Kerry, G. 155, 490
Khristanga Biswas 169
Kingdon, J. 347
Lacey, R. L. 348
Landels, W., D.D. 248
Landels, W. K. 232, 477
Lapham, H. A. 187
Lewis, T. 214, 266, 434
Long, A. 457, 490
McCallum, J., M.A., B.D. 31, 184
McKenna, A., the late 421, 449
McLean, A. J. 82, 163, 329
Makunda Das 95
Mead, J. B. 128

PAGE

Mitchell, W. S. 266
Mookerjee Sat Soron 64
Morgan, E. 138, 419, 471
Morgan, Mrs. E. 385
Morris, J. D. 174
Nickalls, E. C. 194, 266, 359
Norledge, T. W. 339
Oakland, Miss S. 31
Oram, F. R., the late 47, 149
Oughton, T., the late 151
Page, John Chamberlain, the late 7, 150
Paterson, H. 430
Paterson, T. C., M.B. 198
Phillips, H. R. 60, 260
Phillips, Mrs. 385
Pike, J. G. 62, 174, 179
Pike, Miss 422
Pinnock, J. 52, 422
Pinnock, Mrs. J., the late 450
Pople, G. R. 148, 435
Potter, J. G. 159, 182, 330, 362, 484
Potter, Mrs. J. G. 266, 452
Prem Chand 467
Price, W. J. 167, 455
Pusey, J. H. 228
Richard, T. 62, 208, 457
Richard, Mrs. T. 93, 122
Rickett, W. R. 457
Robinson, D. 431, 453
Roche, G. R. M. 490
Roger, J. L. 220
Rouse, G. H., D.D., LL.B. 15, 177
Scrivener, A. E. 266, 345, 422
Shaw, N. H. 234, 267
Shorrock, A. G. 86, 203, 472
Skemp, C. W. 283
Smith, G. A. 32
Smyth, E. C. 196
Sowerby, A. 200
Spurgeon, R. 161, 378, 442, 475
Spurgeon, Mrs. R. 96, 133
Stapleton, W. H. 134, 392
Stephens, J. R. M. 266, 345, 488
Stockley, J. S. 185
Stonelake, H. T. 63
Stubbs, J. 172
Summers, E. S., B.A. 164
Teichmann, A. T. 31, 329
Thomas, F. V., B.A., M.B. 80, 97
Thomas, H. J. 163, 170, 380, 408
Thomas, S. S. 60
Thomson, W. S. 183
Tregillus, R. H. 429, 452
Tresidder, J. E., the late 152
Vaughan, John 89, 174
Wakefield, Miss 452
Waldock, F. D. 184
Waldock, Mrs. 184
Walker, R. 238
Wall, J. 236, 347
Wall, J. C. 238, 347, 435, 453
Watson, Dr. J. R. 432
Watson, T. 30, 56
Webb, Dr. S. R., the late 218, 258, 300
Webb, Mrs. S. 266, 303
Weeks, J. H. 224, 323, 385
White, W. H. 62
Whitehead, J. 223, 401
Whitewright, J. S. 192, 473
Wilkins, Gordon 9, 394
Williams, C. 347, 487
Williamson, G. K. 266
Wills, W. A. 266, 433
Wilson, C. E., B.A. 80
Wood, J. R. 89
Yates, Miss 453
Young, A. H. 167, 169

Digitized by Google

INTELLIGENCE—STATIONS, &c.

PAGE

AFRICA—
Bolobo 221, 482
Bopoto 33, 44, 48, 225, 456
Lukolela 24, 92, 223, 401
Monsembi 63, 134, 224, 323, 393
San Salvador 214, 260
Stanley Pool 220
Underhill 52, 212, 345, 450, 488
Wathen 215, 268, 393, 404, 445

BAHAMAS 227
San Domingo, &c. 228

BRITTANY 231

CEYLON 57, 183, 184, 185, 186, 187, 188, 415

CHINA—
Shanghai ..... 93, 122, 2[illegible]8
Shansi 80, 198, 326, 398
Shantung 11, 65, 78, 100, 194, 473
Shensi 86, 203, 384, 419, 469, 471, 485

INDIA—
Agra 159, 182, 330, 453, 484, 490
Allahabad 182
Barisal 161, 366, 443, 464
Bishtopore 169
Bombay 183
Calcutta 54, 155, 156, 157, 170, 171, 175, 176, 181, 182
Cashmere 362
Chittagong 32, 163, 329
Cuttack 89, 95, 167, 169, 173, 179
Dacca 52, 174
Delhi ..... 124, 163, 167, 170, 177, 380, 4[illegible]8, 414
Dhamshar 378

PAGE

Dinagepore ..... [illegible]
Dinapore ..... [illegible]
Gya ..... [illegible]
Indoorkani ..... [illegible]
Jessore ..... 64, 169, [illegible]
Julpiguri ..... [illegible]
Katira ..... [illegible]
Kharrar ..... [illegible]
Khulnea ..... 76, [illegible]
Madaripore ..... 161, 328, [illegible]
Maldah ..... [illegible]
Monghyr ..... 157, [illegible]
Mu soorie ..... 126, 126, [illegible]
Orissa ..... [illegible]
Patna ..... 172, [illegible]
Pirozepore ..... [illegible]
Putnakali ..... [illegible]
Rungpore ..... 158, [illegible]
Sambalpur ..... 9, [illegible]
Serampore ..... 131, 159, 164, [illegible]
Santhalistan ..... [illegible]

ITALY—
Florence ..... 234, [illegible]
Genoa ..... [illegible]
Leghorn ..... [illegible]
Naples ..... [illegible]
Rome ..... 236, [illegible]
Turin ..... 232, [illegible]

JAMAICA ..... [illegible]
Calabar College ..... 17, [illegible]

PALESTINE ..... [illegible]

TRINIDAD ..... [illegible]

HOME AND OTHER PROCEEDINGS.

PAGE

Acknowledgments 29, 67, 98, 133, 268, 311, 349, 385, 421, 453, 489
Annual Report 148
Annual Services 75, 113, 247
Arrivals of Missionaries 62, 266, 310, 385, 422, 489
Autumnal Meetings 355, 391, 427
Bible Translation Society ..12, 43, 76, 97, 12[illegible], 371
Calendar of the Prayer Union 6, 129
Centenary Fund 77, 121, 241
Christmas and New Year's Cards for Native Preachers and Evangelists' Fund 31, 464
Contributions ..34, 68, 103, 140, 269, 311, 350, 386, 423, 458, 491
Departure of Missionaries 30, 60, 266, 385, 422. 452, 490
Extracts from Proceedings of Committee, 64, 100, 138, 263, 309, 346, 455, 486
Finances 77, 101, 121, 128, 242, 283, 455

PAGE

Indian and Singhalese Missionary Pictures, 6, 41, 98, 470
List of Committee, 1896 262
London Missionary Society Centenary ..100, 263
Missionaries' Literature Association 334
Missionary Loto ..... 6, 53, 9[illegible]
New Year's Day Prayer Meeting 5, 41, 463
Recent Intelligence 30, 62, 97, 266, 310, 344, 385, 421, 452, 489
Sacramental Collections for Widows and Orphans' Fund 463
School for Daughters of Missionaries 97, 310
School for Sons of Missionaries 135
The Lord Loveth a Cheerful Giver 30, 61, 99, 137, 264, 309, 350, 386, 422, 451, 490
The Story of the Congo Mission 336
Y.M.M.A. 76, 117, 153, 311, 344
Zenana Mission 32, 76, 152, 377, 436

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THE ZENANA MISSIONARY HERALD,

BEING THE

MONTHLY PAPER

OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

JANUARY, 1895.

OUR PRAYER FOR 1895.—"O Lord, revive Thy work in the midst of the years."—HAB. iii. 2.

THE close of the year brings to our hearts special reasons of thanksgiving for the past mercies and earnest desires for a greater measure of blessing in the coming months.

We have passed through seasons of difficulty and have experienced God's goodness and guidance. We closed our financial year with a debt of £1,695, and during these nine months our friends throughout the country have expressed their practical sympathy and interest in the work by removing this heavy burden. We have also had severe losses in the foreign field by the withdrawal, on account of ill-health, or other reasons, of some nine of our workers, and we urgently desire to be in a position to reinforce our Mission Band and fill up these vacant places. As if in recognition of this need of reinforcement we have received the B.M.S. Centenary Grant for the outfit and passage of new missionaries, and what is laid upon us now in the matter is the necessity of raising our permanent income so that their annual support would be assured. We therefore unite in this prayer at this juncture of our history, realising our great need of the outpouring of God's Holy Spirit to revive the churches and workers at home, as well as our friends abroad. There are wide openings and great opportunities before us, and in our weakness, instead of crying out "Who is sufficient for these things?" may we rather turn to Him Who giveth power to the faint, and strength to them that have no might.

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A MORNING AT AN INDIAN DISPENSARY.

"To preach the Kingdom of God, and to heal the sick," was our Lord's commission to His disciples in days of old; and in these days also have His servants heard His voice bidding them go forth to this blessed work; and hearing, they have obeyed. In the town of Bhiwani our Zenana Mission has a dispensary, where our friend Miss Farrer, M.B., seeks to help to heal the suffering women and children who come in numbers for relief or cure. It is here that we propose to spend a morning, and invite our readers to join us that they may realise a little more vividly the nature and needs of this branch of our work.

It is the 1st of November, but the blue sky, brilliant sunshine, and warm air put far from us all thought of the possibly damp and foggy atmosphere in England, and as we drive through the streets, at 9 a.m., the heat is already considerable. On our way, we stop to see a woman, the wife of a shopkeeper, who has been ill for months, and since the birth of her baby, some three weeks ago, has become much worse. Our heart aches for her as we notice the discomfort of her condition and surroundings—she lies on a low bedstead, with a wadded quilt for her only covering, and in a room which in England could only be spoken of as a *cellar*, with its mud floor, brick walls, and light and air coming only through the open door. Humanly speaking, the doctor's help, applied for two days ago, seems to have come too late; but directions are given for some one to fetch the needed medicine from the dispensary, and we go on our way. Alas! this case is one of the disappointments of medical mission work. No one comes for the prescribed medicine—it is evident that the relatives of the sick woman have not sufficient care for her or faith in the doctor, Miss Sahib, to take the trouble to send over that little distance. "She has taken the medicine for two days—and is not yet well!" they say. Their patience is exhausted; they will not interfere with what fate has decreed, and so the matter is at an end.

The Dispensary is in a side street or *galli*, and is just a native house, in the court yard of which the out-patients, women and children only, gather; while beyond, round an inner court, are rooms for the hospital, where ten or twelve in-patients can be accommodated.

Between thirty and forty are waiting this morning, a motley group, in gay coloured clothing, contrasting strangely in some cases with the worn and suffering faces, and as most of the women are talking at the top of their loud harsh voices, the noise is considerable. In a few minutes, however, all is hushed and quiet, as the missionary takes her place in the centre of the court yard, and the crowd gather round her, squatting on the ground. The hymn-book is opened and a hymn sung to a native tune, while all eyes and ears are fastened on the singer—the very babies seeming spell bound too. Then follows a short and simple gospel address; the story of Lazarus is listened to with evident interest; a brief prayer brings the little service to an end, and one by one the patients come up to the side verandah for examination and treatment by the doctor, while the native assistants are busy, the one making up the prescriptions and the other needful in washings and dressings. There are different ailments, but sores and abscesses, fever and ophthalmia seem the most common, and one cannot but feel that in many cases a little cleanliness would have saved the necessity of any doctoring. It is sad to see the babies taking part thus early in the troubles of life, and the mothers with so little notion of how to treat and care for them. Here is a little boy who has fits, and his mother is firmly persuaded that a demon has got into him, and she wishes it cast out. Then a woman brings her little grand-daughter suffering from infantile paralysis (of which there have been several cases lately), and she is shown how to rub and manipulate the affected limbs. Another old woman declares that two months ago some flies got into her ears, and they are still in her head; she is quite sure of this, because the other day when she was

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asleep one flew out, so they are still alive, and cannot the Miss Sahib drive them away? Two daughters have come from a neighbouring village to get fever medicine for their mother, and a Mahommedan woman has ventured in the train for the first time in her life that she may get a remedy for long-continued pain. These and many others, some too sad and painful for detail, pass before us, and when, after about four hours, the last sufferer is dismissed, one can only commend them all to the care and blessing of the ever-present and all-powerful Saviour, praying that the balm of Gilead may heal their sin-sick souls and the health of these daughters of His people be recovered.

A. G. A.

MADRAS.

Before quoting Miss Dawson's letter about her school girls, we are privileged in having an extract from a letter from Miss C. Gurney, giving her impressions of the work carried on:—"I have been staying with Mrs. Dawson, in Madras, and was so interested in all the work. I had not time to see very much, but went one morning to the school. I saw the classes, and had one of the elder classes to speak to, with Miss Dawson as interpreter; and then she kindly took me to two houses to visit. She is doing a really splendid work. The school is *thorough* and very well managed, and it is doing much real spiritual work. I believe quite a number of the little girls are really Christians; many are suffering persecution at home, because they will not worship idols, and some come early every morning and have a prayer-meeting by themselves because they have no place at home to pray in. They are most responsive. I think one must really have been out here to understand the value of such work. There is so much mere educational work without spiritual results that tells *against* Mission work instead of for it, that where you do find real spiritual work *with* a very good standard of education you feel it ought to be supported. The Zenana work is so interesting. I saw two dear girls quite Christians, who had not been outside the door for three and four years respectively. They asked me to pray that they may have courage to confess Christ. It is very difficult for them, but one cannot help feeling there will have to be some who are willing to be pioneers and stand in their own homes as Christians—outspoken ones—before there is any general liberty."

C. GURNEY.

Miss DAWSON writes:—". . . I am having great encouragement in my school, and I do want you to pray very earnestly that God will lead these girlies right out to stand up for Him, and show them what to do. Their circumstances are so hard, and I am sometimes at a loss as to how to advise them. Yesterday the subject of the Bible lesson was Matt. xii. 43-45. I was trying to show them that it was not enough to ask Jesus to take away all the evil in our hearts, but that we must let Him in to fill up our hearts, and to take entire possession. They had told me before that they had asked Jesus to forgive and cleanse them, but I asked if they had also asked Him to come Himself and live in their hearts. They said, 'No,' and so I read them Rev. iii. 20, and asked if any of them would just now let Jesus come in. Three of them said quite decidedly they would, one of them adding, 'I do want Him to live in me always.' Another grew very serious and said, 'Yes, I want Him to *fill* my heart, but when the next feast day or poojah comes round, and I am *forced* to take part, He will be grieved and go away. What can we do then? Cannot God teach our parents, too, how wrong it is to worship idols, and to make us do it and so sin against God?' A little companion added, 'You don't know what it means to us to refuse to join in idol worship. We are beaten and it hurts, and eventually we are forced to do it.' I told them Jesus would understand all about how hard it was, and, if they were in earnest, He would help them to do what was right, and would make their way plain before them. They are trying to be little light bearers in their homes, and one of them said to me, with tears in her eyes, 'I love Jesus,

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"nd I know if I die He will take me to Himself; but when I think of my father and mother and the rest of our family, I feel so sad that they will not love Jesus—I try to tell them, but they will not listen, and so I just pray for them all I can.' There are quite a good many of the little girls who are very much interested, and who, I am sure, do believe in Jesus only as their Saviour. These little ones cannot grow up to be what their mothers are like. The Word is going home to the hearts of the people, and in some directions is stirring up a good deal of opposition. Miss Shepherd and a Bible-woman were turned out of a house in which they were teaching the other day, and to-day we heard of two street preachers who were stoned while out preaching this week. We have opened a Sunday-school in connection with our day-school, and some of the parents of the children have refused to let the children come, and some are talking of not letting the girls attend the day school any longer."

We acknowledge gratefully the kindness of friends in holding sales for our debt during December, at Regent's Park Chapel, Ealing, Woodberry Down, Camberwell, Clapton Downs, and Victoria Road, Wandsworth. We believe the result of these efforts will be the extinction of the debt before 1894 closes; but owing to the Christmas pressure we have to go to press early this month and cannot acknowledge the results. We have received also the gift of a coral necklace, to be sold for the mission, from an anonymous friend, to whom we tender sincere thanks.

Contributions from November 10th to December 10th, 1894.

Misses Franklin, Leicester	3	3	0
Ipswich, Burlington Chapel	7	15	0
Plymouth, Hooe	3	11	6
Leeds, S. Parade Chapel, Sale	100	0	0
Scotch Auxiliary, East Division, for Deputation Expenses	3	2	0
Liverpool, Wavertree	18	0	9
Oxford, New Rd. Chapel	1	10	0
Scotch Auxiliary, East Division, M.R.	10	0	0
Cornwall Auxiliary, Penzance	5	0	9
Bristol, Tyndale Chapel, collection	13	1	4
Bradford, Yorks, Westgate Chapel	20	6	4
Hampstead, Heath St., o/a	10	15	0
A Friend, Leicester	5	0	0
H. W. M., in mem. Rev. C. M. Birrell	5	0	0
Salters' Hall S.S., Easter Offering	0	12	10
Moulton and Pitaford	0	5	0
Forest Gate, Woodgrange Chapel	1	8	0
Rev. A. Sturge, Dartford	0	10	6
Tamworth	0	10	9
Harrogate	1	8	6
Sittingbourne, Tabernacle	10	0	0
Cairndaisy	0	10	0
Kingstanley	1	0	0
A Friend, Warwickshire	1	0	0
G. E. Hopwood, Esq., Barnet	2	2	0
Rochdale	2	3	10
Llanelly addl.	0	15	0
Leeds, Hunslet Tab.	4	0	0
Bradford, Yorks, Girlington Chapel	35	5	0
Stratford-on-Avon	3	10	0
Minehead	21	0	0
Birmingham, King's Heath	11	2	10
Halifax	1	6	4
Regent's Pk. Chapel, o/a	0	5	0
Wandsworth, East Hill	3	3	0
Doric Lodge	0	7	6
M. C. L.	0	3	0
Wallington, Y.W.B.C.	0	16	0
Metropolitan Tab.	42	0	0
Forest Gate	1	8	6
Cardiff Auxiliary, Hope Chapel, Canton	0	5	0
Croydon, West	6	17	3
North Shields, Juv. Missionary Sale	3	10	0
Hebden Bridge	3	10	3
Bournemouth, Boscombe	1	13	0
Sabden S.S.	2	0	0
Nottingham, Derby Rd.	15	11	2
For Extinction of Debt.			
Already acknowldgd.	1,395	18	1
Hampstead, Heath St., addl.	0	5	0
Leeds, S. Parade Chapel	4	0	0
Northampton	20	0	0
Oswestry	2	0	0
Kingsbridge, Y.P.S.C.E.	0	10	0
Scotch Auxiliary, West Division, addl.	46	6	6
Portsmouth Aux., Sale	66	14	0
Walworth Rd., Y.W.B.C.	0	16	10
	£1,536	10	5

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Mrs. J. F. Smith, 3, *Aubert Park, Highbury, N., and* Miss E. A. Angus, 5, *Ellerdale Road, Hampstead, N.W. Cheques and P.O. Orders* (*on* General Post Office) *to be made payable to* E. A. Angus.

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THE ZENANA
MISSIONARY HERALD,

BEING THE

MONTHLY PAPER

OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

FEBRUARY, 1895.

AT the meeting on January 10th, 1895, the Committee adopted the recommendations of their Honorary Secretary, now in India, in altering the locations of some of their missionaries. In the absence of senior workers at Agra, Miss Isabel Angus is to undertake the superintendence of the work there for a time, Miss Wrigley going meanwhile to Bhiwani. Miss Florence Smith, late of Delhi, is to remove to Bankipore to superintend the Behar Stations, including Dinapore, Arrah, Tikari, and Gya. To further consolidate the work at Bankipore Mrs. Swinden will leave Dinapore and reside there.

NEWS FROM CHINA.

WE are very glad to give this letter from Miss SHALDERS, at Ching Choo Fu:—

"The language here certainly is difficult, not from its form, but its pronunciation. It is only a work of time to get one's sounds correct, an upward or downward inflection of the voice making every difference to the meaning. I can now read John's Gospel through; but not intelligibly to a woman who is quite a stranger to me, I fear. Mrs. Bruce is helping us to begin to do just a little work. There are women in from the country having a fortnight's consecutive instruction. Mrs. Whitewright takes Old Testament in the morning, and Mrs. Bruce New Testament in the afternoon. The last half hour of the afternoon Miss Kirkland and I go on alternate days and try and talk to them. We have been able to make ourselves understood a little; so here is a little gleam of hope after nearly a year's work at the language. As soon as I am able the ladies here hope to establish a

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school for me to superintend. You ask what could be sent to China in the way of presents. Of things that can be made I only know of wool cuffs, and ties for girls' trousers. These should be red or green, knitted, one yard long, one and three-quarter inches wide, and the ends fringed with single thread fringe (not tasselled) three inches long. Did you see in the summer number of the *Girl's Own Paper* how to make a child's vest out of a pair of old stockings? I have tried it, and the ladies say it will do splendidly to give away. Let the wool trimmings be bright red. But *any* wool clothing is most acceptable, especially woollen waistcoats, vests, and dressing jackets. Of things that can be bought, a present of bright coloured braid (red, green, violet, or blue), brass shanked buttons, needles, cottons are much appreciated; thimbles are no good; and, of course, flannel, calico, blue or black sateen, plain black cloth, and fancy cretonne are valuable presents to them. For children, any toys, picture-books, &c., just what an English Christmas-tree would contain. They are giving a Christmas-tree at Chou-ping this year with presents sent to Miss Simpson and others. Supposing next Christmas my school was started, it would be good to have some gifts ready for the children. Bible picture-books would also be most useful to us, to help in teaching, beside giving away; the grown-up people here love pictures like little children. In August Miss Kirkland was not at all well, so we went away into the country and stayed in a little village five miles off. The people were most friendly, and we had children following us constantly, such queer, affectionate little characters they were too. The women were always asking us to sit down and talk with them. The opportunities for work are everywhere; but at present we cannot avail ourselves of them. One Sunday afternoon a woman I had only once spoken to invited me into her house, and there were about a dozen women all sitting together, peeling fruit for drying. They all looked willing for me to talk, and some followed us into the house, so that with the children the room was quite full. They asked me to read, so of course I read a few verses from John's Gospel; but only one little boy, who went to school and knew the story, understood me. They crammed my pockets with walnuts, and I left wishing I had been able to use such an opportunity; but at least I have made a friend of a heathen woman, and I may perhaps be able to make her understand next summer. I do hope that this war will not hinder the work here. At present the city is quite as usual. We feel that we are here for the Lord's work, and in His keeping, and whatever happens will be overruled for the advancement of His Kingdom."

Miss ALDRIDGE, Chou-ping, also sends cheering news:—"Last week I attended a Baptism service, when fourteen women and eighteen men were baptized. It must mean something for the poor women; and, although they have to wait about eighteen months on approbation, I am afraid they know comparatively little even then. It is very difficult for them to stand in the water with their little feet. Mrs. Drake baptized them, and they all went to the women's rooms at her house afterwards, and then the men who had been baptized met at the chapel, where an address was given and a Communion service held. This is the second Baptism service at which I have been present since reaching Chou-ping."

LETTER FROM ORISSA, INDIA.

Miss THATCHER sends us the following account of itinerating village work:—"Miss Barrass and I are out upon a three weeks' boat tour visiting villages in the Jumbo River. We started from Cuttack a fortnight yesterday. First of all, we went to one of our Christian villages to start a girls' school; we took a teacher with us from Cuttack, called the girls together, and commenced the school with twenty-eight girls. This will make the third village school started within the last two years. We went on to

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another of our Christian villages, about fifty miles distant from Cuttack. We spent the Sunday there with our native Christian brethren and sisters, examined the Sunday-school children, and had a special prayer-meeting for the women. After the afternoon service we went round to visit the people in their homes. On Monday morning, after giving the Sunday-school children books, &c., for prizes, we proceeded upon our journey and got into the Jumbo River in the evening. Since then each day we have been visiting as many heathen villages as possible. I have been on this tour with Miss Barrass twice before, so the people regard us as old friends; some of the people say they have been looking out for our boat and expecting us for long. We have four Bible-women with us, so we are able to divide into three parties of two and two. We brought the magic-lantern with us, and have shown it at five or six villages; it is such a splendid means by which to tell the Gospel story in a simple and connected way, because the people are generally so anxious to see the pictures that they will listen quietly to the explanation of them. In one large village, where I suppose there were four or five hundred people present, we were particularly struck with their quiet, orderly behaviour, and the real interest with which they listened to the explanations. When the picture of Christ hanging upon the cross was shown, the Bible-women said they saw one old woman weeping, and heard her say, 'He bore all that for us.' Again, when the picture of the father receiving the prodigal son was shown, one man from amongst the crowd asked, 'Will Christ receive us like that?' At the close of the exhibition one of the Bible-women offered a short prayer, and there was almost perfect silence, then the people went away quietly to their homes. All this in a Hindu village! We may well praise God and take courage. One day we met an old man and woman—such nice old people; they were both very old, and they listened eagerly to our words. They had heard about the true God before, and it really seemed as though in some dim, faint measure the light had pierced the darkness and entered their minds; so it was glad work to tell them more fully 'the way of salvation.' It was so nice to see the old man, when he grasped the meaning of our words; he sat down on the ground beside the old lady, put his hand upon her knee, and explained it to her in his own simple familiar language, and then we could see by the light which seemed to break over her face that she understood it too. After talking to them for awhile, and leaving some books with them, we went on our way, feeling much encouraged. This morning we saw a very old woman, so old and so feeble. When we asked her if she had heard of the Saviour, who loved her and had died for her, she put her hands together, and in a shaky feeble voice said, 'I pray to God, and say, "O God, forgive me; save me from hell."' Oh, what a joy it is to be able to tell these people of a loving, gracious God, who waits to pardon and to receive the returning sinner! When I see these poor old women so hopeless and helpless and ignorant, I just long to take them by the hand and constrain them to come to Christ. One thing for which we are very thankful is, that we have sold and distributed a good number of gospels and portions of Scripture: in many villages the people have been so ready to buy them: many of the people have said that they could not give pice (coppers) for the books, but they would give the money value in rice. We have been quite satisfied with that arrangement; we find if the people give some small sum for the books they value them much more. I thought it was so nice to see so many of the people willing to give their food in order to buy the 'bread of life.' We have had to walk long distances to some of the villages, through much mud and water. When it has been very bad, we have been obliged to submit to being carried by two boatmen through the worst parts. We are certainly feeling much encouraged at the way our message has been received in the villages, and especially so that we are able to see fruit from the labours of past years. Undoubtedly there are those here and there in

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these villages who have true faith in God and in His Christ. Of course, it is very feeble and imperfect; but God knows all about them, and will not judge them as He will those who have been living in the full light of Gospel privileges all their lives. In this canal, at certain places, there are smaller canals, which run off from the main canal through the fields to irrigate the land, and they say the land which is watered thus bears three crops in one year, whereas the land away from the canal bears only one crop a year. I do think this is such a good illustration of the work of the Holy Spirit in the heart: truly, 'My springs are in thee.'"

The Committee are anxious to raise the sum of £5 to provide Urdu dictionary, grammars, &c., for the use of candidates who are studying the language in England, the opportunity for such instruction being generously afforded by one of their returned missionaries. They would also be glad of works of reference on India and its religions for lending to their missionaries-elect to read: such books as Sir Monier Williams', Sir William Hunter's, Prof. Max Müller's, and Dr. Cust's. Will any friends help in providing these?

In addition to the sales recorded in the last *Herald*, grateful acknowledgment has also to be made to Bloomsbury Chapel and the Church at Bourton-on-the-Water.

Contributions from December 10th, 1894, to January 10th, 1895.

	£	s.	d.
Scotch Auxiliary, West Division, Stirling	10	0	0
Birmingham, Wycliffe Chapel	3	16	1
Leytonstone, collection	1	1	0
Commercial Road, o/a	2	0	0
Highgate, Southwood Lane	3	6	0
Wandsworth, Victoria Ch., Sale and Subs.	18	19	9
Fairford	3	10	9
Regent's Park Ch., o/a	2	9	3
Reading, Y.P.S.C.E.	0	14	8
British and Foreign Bible Society, additional grant for Bible-women	3	14	4
Mrs. J. T. Betts	1	0	0
Mrs. W. D. Knight, Horsham	5	0	0
Hampstead, Heath St., o/a	25	15	0
Camberley, York Town, Y.P.S.C.E.	1	4	0
Bridgwater, by Mrs. Dosson	4	18	6
Metropolitan Tabernacle, o/a	35	0	0
Birmingham, o/a	21	15	5
A Tenth	0	12	0
Scottish Aux., Western Division	30	0	0
Peckham, Rye Lane Chapel, Sale & Subs.	30	0	0
Ealing, Haven Green, subs.	8	10	5
Mrs. W. George, Milford Haven	0	10	0
Mrs. Burgess, Bible-class, Stockwell Orphanage	1	7	6
Hampstead, Child's Hill	0	18	9
Hampstead, Miss Franklin Smith, quarterly	1	10	0
Loudwater, Bucks	0	5	0
Minehead, addl.	0	10	0
Taunton, Silver Street Ch. Sewing Class, sale	14	0	0
Streatham, Lewin Rd., addl.	0	10	6
Miss Hughes, Worcester	0	6	0
A Tithe	0	10	0
Camden Road, o/a	6	6	5
Leicester, o/a	7	10	0
Birmingham, Stratford Road	9	18	6
Haddenham	0	2	6
Harborne, Subs. and Sale of Work	19	4	3
Liverpool, Toxteth, Tab.	9	1	0
Brockley Road	7	8	6
Hendon, Working Party	5	0	0
Hemel Hempstead	1	12	9
Denmark Place Chapel, o/a	3	0	0
Bloomsbury Chapel, o/a	22	4	0
Sutton-in-Craven	15	16	0
Olney, E. O. and coll.	0	17	0
Bourton-on-the-Water, Sale	40	0	0
Bournemouth	8	6	2
Llanelly	20	0	0
Appledore, quarterly	0	8	9
Middlesborough	1	18	9
Woodberry Down, o/a	1	11	0
Leicester	12	0	0
Highbury Hill, o/a	1	7	0
Stockton-on-Tees	0	10	0
T. B. Winter, Esq.	2	2	0
Westbourne Park	2	2	0
Miss Benson, per Rev. J. P. Clark, M.A.	1	0	0
Miss Woodward, Shrewsbury	0	10	0
Forest Gate, S.S., Y.W.B.C.	1	2	0
F. M. B.	1	0	0
Contributions for Debt.			
Already acknowldgd.	1,536	10	5
Downton	2	0	0
Friends at Harlow	1	2	0
Newcastle, Jesmond Chapel	0	15	0
Denmark Place Ch., Sale	38	19	8
Woodberry Down, Sale	50	0	0
Clapton, Downs Ch., Sale and Dons.	38	18	8
Leicester	6	3	0
Coleraine	1	0	0
Camden Road	25	0	0
Bloomsbury Chapel, Sale and Dons.	90	17	9
Forest Hill, addl.	4	18	6
Wandsworth, Victoria Ch., Sale	20	0	0
Regent's Park Chapel, Girls' "At Home" Sale	45	0	0
	£1,860	15	2

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Mrs. J. F. Smith, 3, *Aubert Park, Highbury, N., and* Miss E. A. Angus, 5, *Ellerdale Road, Hampstead, N.W. Cheques and P.O. Orders* (*on* General Post Office) *to be made payable to* E. A. Angus.

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THE ZENANA MISSIONARY HERALD,

BEING THE

MONTHLY PAPER

OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

JUNE, 1895.

THE Officers and Committee are anxious to bring under the consideration of the churches the grave need for augmenting the annual income of the Society; to carry on the present work they need an increase of one-fourth on their receipts, while, in addition to this, the opportunities of new openings abound on every hand. In generous response to their appeal last May for help for the debt, many friends all over the country organised special efforts, such as sales of work and meetings of various kinds; these resulted not only in actual contributions to the funds, but in awakened interest among the donors. It is to obtain again this double result that the Committee now plead, that where it is possible similar efforts may be repeated, for they realise how dependent they are, in the work of the Society, on the constant prayerful sympathy of their sisters in the churches.

At the Annual Breakfast Meeting, on April 24th, the following were declared as the Officers and Committee for the year:—President, Mrs. Rickett; Treasurer, Mrs. Underhill; Hon. For. and Fin. Sec., Miss Angus; Hon. Min. Sec., Miss Edith A. Angus; Hon. Home Sec., Miss Hilda C. Bowser; Committee—Hon. Members, Mrs. J. F. Smith and Mrs. Sale; the Officers of B.M.S.; Elected Members, Mrs. Aldis, Mrs. Baillie, Mrs. Barnard, Miss Barran, Mrs. A. H. Baynes, Miss Byerley, Mrs. Caine, Mrs. Campagnac, Miss Cowdy, Mrs. Fletcher, Mrs. George, Mrs. A. Pearce Gould, Mrs. H. P. Gould, Mrs. Dr. Green, Mrs. Hawker, Mrs. Henderson, Mrs. W. Hill, Miss Japp, Mrs. Johnson, Miss E. G. Kemp, Mrs. Preston Lewis, Mrs. Medley, Mrs. Murrell, Miss A. Olney, Mrs. Parkinson, Mrs. Roberts, Mrs. Ed. Robinson, Mrs. Rooke, Mrs. H. Rose, Miss Salter, Mrs.

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Skerry, Mrs. J. J. Smith, Miss Southwell, Mrs. Jas. Spurgeon, Mrs. Sturt, Mrs. Trafford, Miss Tritton, Miss Warmington, Mrs. Whitley, and Mrs. Williamson.

There was an unusually large attendance at the meeting. The chairman, Howard Bowser, Esq., in his address referred to the many instances recorded in the Gospel of our Lord's sympathy with women, and besought those who would be imitators of Him to share His loving pity.

The four missionaries-elect were introduced by A. H. Baynes, Esq., who appealed to consecrated gifted women to give themselves and their means to the work.

Miss Gurney referred with warm appreciation to our Mission in Madras under Mrs. and Miss Dawson, with whom she had stayed; and Miss Angus gave the following account of her deputation visit to the stations in India :—

"The impressions of a tour of nearly 18,000 miles, visiting twenty different stations in about four months, will of necessity be very superficial and imperfect. I am afraid that in some ways I shall be inclined to give too bright an account of what has been so happy an experience; for the kind and cordial welcome which I everywhere received, the interest of the cities, the glory of the hills, the tropical beauty of the plains, the unusual and delightful experience of many weeks of almost unclouded sunshine, and above all the overpowering attraction of the work itself, make a picture on the memory which it is a pleasure to contemplate, and which I trust will prove an inspiration for the future.

"Landing at *Bombay* on the 26th of October last, I travelled northwards to our pioneer station of

"*Bhiwani*, where Miss Isabel Angus, Miss Theobald, and Miss Farrer, M.B., are doing a quiet and earnest work. Much prejudice and superstition have been encountered here, and to a considerable extent overcome. The medical mission has opened up the way for the Gospel in many cases, and the men of the town testify to the value of our educational efforts. Passing on from there, I came next to the famous city of

"*Delhi*, where for many years we have had a comparatively large staff of ladies, now consisting of Miss Thorn, Miss Bate, Miss Gange, Miss Coombs, Miss Williams, and Miss Wells; and where Christian activities are numerous and strong. Here we have a Christian boarding-school of seventy-five girls; five day and Sunday schools; zenana visiting and dispensary; besides work amongst the native Christian women and girls, our ladies being most accessible to the people, and in every way ready to help them. From Delhi I drove out to

"*Palwal*, of which place many of you heard last summer, when our missionary there, Miss Gertrude Fletcher, was home on furlough. She returned just after my visit, and both she and Miss Allen are busy in the town itself and in the surrounding villages, and are also superintending the erection of a house for their own use adjoining our hospital. My next stopping place was

"*Agra*, where I found Miss Wrigley, Miss Eekhout, and Miss Watson fully occupied with school and zenana work among the thousands in this large city, the Bible-women and teachers rendering faithful and efficient assistance.

"Proceeding eastward, I next visited that stronghold of heathenism, the sacred city of

"*Benares*, with its 1,550 temples and innumerable shrines, its holy wells, and bathing places—a city indeed 'wholly given to idolatry'—and where evidences of the awful power and wickedness of Paganism meet one at every turn. Here our friend Miss Joseph has laboured for twenty-five years, and the fruit of her long and earnest service is found in the hearts and lives of many of her pupils, both girls and women. Our next station,

"*Arrah*, is one which I regret to say we shall have to relinquish for the present, owing to the resignation of our worker there, Mrs. Ritchie; and from there I went on to

"*Bankipore*, which, with *Dinapore* and the great native city of Patna, presents a field of labour so vast and populous as to be well-nigh overwhelming. We have sought to consolidate and strengthen our forces here by the removal of Miss Florence Smith from Delhi to Bankipore, and in conjunction with Miss Tresham and Mrs. Swinden she is now carrying on the work here. In this district there are some seven millions of people, and with the exception of the ladies of the Zenana Bible

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and Medical Mission, our missionaries (B.M.S. and B.Z.M.) are the only ones occupying the field. At

"*Gya* also there is a sad discrepancy between the needs and the workers. We have really scarcely *touched* this large and very heathen city, for our missionary, Mrs. McLeod, has her hands full with school and zenana work in the outskirts and suburbs near to the mission house. As I stood on the roof of one of the houses and looked down into the narrow, crowded streets, and across to the river where thousands were thronging to bathe and present their offerings—for it is a place of special pilgrimage for those who seek, by propitiating the priests, to release the souls of their departed relatives from suffering—and then thought of all the multitudes hidden in those zenana homes, one felt that darkness did indeed cover the earth, and gross darkness the people, and longed that the Sun of Righteousness might arise upon them. Our work in

"*Tikari* began some ten years ago, at the invitation of the Dewan of the native Rani of the place, who offered to build a bungalow and to give ground for a school if we would establish a mission there. It is a wholly native town, and the difficulties have been many; but Mrs. and Miss Wince have won their way, and an excellent work is going on amongst the women and girls, while the men have also been influenced to some extent. My next halt was at

"*Monghyr*, an old station of our mission, where Miss Bion and Mrs. W. R. Bion are carrying on the work amongst Hindoo and Mohammedan girls and women with much encouragement. On December 22nd I arrived at

"*Calcutta*, and in our pleasant home there found our friends Miss Taylor, Miss Duval, Miss Ewing, Miss Pike, and Miss Dyson, with Miss Belchambers as a kind and efficient housekeeper; while at Entally were Mrs. Ellis, Miss Compston, and Mrs. William Williamson. The capital of India is a great educational centre, and native opinion on the education of girls is here more advanced and enlightened than in other parts of India. So that school work is specially important, and we have reason to rejoice in the good that is being accomplished in our Normal and Boarding school at Entally and in the various day-schools connected with our mission, as well as in the blessing that is resting on the large amount of Bible and evangelistic work carried on in the city and its neighbourhood. On Christmas Eve, 1894, an interesting gathering was held in our school-house at Entally, when about 700 girls assembled to receive the gifts sent from England, after Dr. Phillips, of the Sunday School Union, had examined them in Scripture and addressed a few earnest words to them all. At

"*Howrah*, on the eastern bank of the river, opposite to Calcutta, we have one missionary, Mrs. Langer, who superintends schools and Bible-women with quiet and earnest zeal; while in the villages south of Calcutta there are splendid opportunities, of which we are seeking to avail ourselves, for carrying the Gospel to the heathen homes, and for instructing and strengthening the native Christians. Leaving Calcutta I proceeded to

"*Serampore*, a sacred name in the annals of modern missions, and there, amidst many discouragements—for the place where the Gospel has been longest proclaimed seems in some ways slowest to receive it—our workers, Mrs. Manuel and Miss Macintosh, are gaining access into the zenanas and carrying on school work with considerable success. At

"*Jessore and Khulna* we have at present only Bible-women and native teachers at work, but they are faithful and zealous in their efforts, and the signs of blessing and the numerous openings for work seem to call for more organised and efficient occupation of both these places. From Khulna I took steamboat to

"*Barisal*, where Miss Finch and Miss Moore are engaged in school and zenana work, our boarding-school here numbering about seventy children, amongst whom an excellent work is going on. In this district also, with its numberless waterways, our mission boat, the *Shanti Dut*, carries the message of peace to many a village home, and brings help and teaching to the Native Christian community also. From Barisal I proceeded to

"*Dacca*, where the strain of work and responsibility in so large and heathen a city falls heavily on our two ladies, Miss Bonnaud and Miss Bergin, and from this, as, indeed, from all our stations, comes the cry for reinforcement. Here, too, are schools and zenanas, and much scope for evangelistic work.

"In Orissa, so full of evidence of past work and of hope for the future, we have at *Cuttack* two missionaries, I had almost said *three*, for Miss Barrass is so entirely

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one with Miss Thatcher and Miss Gleazer in happy, earnest effort that it is difficult to realise that she does not equally belong to us. Cuttack is a Christian centre in itself, with a flourishing native church and a Sunday-school of 350 children, and from this place a great deal of evangelistic work is done by our ladies, by means of boat or bullock-cart, amongst the outlying villages. Last, but by no means least in interest, of all our stations comes the city of

"*Madras*, somewhat removed from our other work, but where we rejoice in much blessing and encouragement attending the labours of our friends, Mrs. and Miss Dawson, Mrs. W. S. Dawson, and Miss Shepherd. Here also the school work is important, and amongst the 230 pupils of the Caste school are several who are truly Christian at heart, and their influence in their own homes has opened the way for Bible teaching there. I was not able to visit our most northern stations, *Simla* and *Kharrar*, but I heard of the good work going on there under Mrs. Davies, and here and everywhere endless opportunity and indefinite extension wait for our acceptance.

"How great, how all-important, is the work we are seeking to accomplish; and looked at from the human standpoint, must we not say, how feeble and inadequate are the means we employ? A handful of workers in the midst of millions of heathen! the five loaves for the starving multitudes! Yes, 'What are they among so many?' is the question of old repeated to-day. Yet the bread that comes from the hand of Jesus, which He has blessed and broken, is sufficient, and in this conflict victory is assured, for darkness and death cannot prevail over light and life.

"It is the living word of a living Saviour that we have to carry, accompanied by the power of the living Spirit. Are we not too apt to look at the fewness of the labourers and to forget the force that lies behind them? Is it not as true now as ever that 'there is no restraint to the Lord to save by many or by few'? 'All power' is His, and in Him is ours also, therefore let us be 'steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.'"

Moneys received between April 10th and May 10th, 1895.

Salisbury, Juv. Miss. Aux., Sale	25	0	0
Scottish Aux. (West), Mrs Coats	45	0	0
Liverpool Aux., Reyner Trust	2	0	0
Weymouth	0	10	0
Home of Industry	2	10	6
Mrs and Miss Townley	1	0	0
Brondesbury S.S.	5	0	0
Mrs McNair	0	10	0
Trowbridge, for B.W.	4	2	6
Appledore	0	12	6
Norwich, St Mary's E.O.	3	12	6
Commercial Road E.O.	0	13	0
Mr C. Wickenden Pratt	1	1	0
A Tenth	0	5	0
Watford E.O.	6	2	0
Mrs Bentall	0	16	0
Mrs Nias	0	19	0
Bratton E.O.	1	10	0
Child's Hill E.O.	1	10	5
Hampstead E.O.	3	0	8
Newcastle, Jesmond Ch.	4	15	0
Cornwall Aux., Truro E.O.	1	4	0
Cornwall Aux., Helston E.O.	0	13	3
Birmingham, Stratford Road E.O.	1	13	0
Southampton, Carlton Ch. B.C., E.O.	0	8	0
Kingsbridge E.O.	0	12	0
Oldham, Manchester St. Ch. E.O.	0	5	0
Brecon, Kensington E.O.	0	13	6
Forest Hill	5	8	10
Miss Lightfoot, box	0	4	0
Metropolitan Tabernacle S.S.	2	10	0
Dublin, per Mrs Acason	6	0	0
St. Leonards	5	5	0
Forest Gate E.O.	1	5	0
Misses Whymper	1	1	0
Misses Whymper, Girls' B.C. box	0	7	0
Islington, Salters' Hall	5	0	0
Brixton, Kenyon Ch. E.O.	1	17	9
Mrs Stott	0	10	0
Richmond, Duke St., Y.P.S.C.E.	1	3	0
H. W. M., In Memory, Rev C. M. B.	5	5	0
Stalham	2	9	0
Leicester, Emanuel Ch.	0	16	3

DONATIONS AT BREAKFAST.

Mr Frank Smith (debt)	5	0	0
Mrs J. J. Smith	2	0	0
Miss Hopwood (China)	2	0	0
Mrs Baynes and Miss Beard	0	10	0
H. B.	5	0	0
Anon.	5	0	0
Mr and Mrs B. E. D.	0	10	0
Mrs Moody	1	1	0
B. B. C.	0	5	0
Mr & Mrs A. H. Baynes	5	5	0
Miss Amy Baynes	1	1	0
Mr Norman Baynes	1	1	0
Mr and Mrs A. M. Ferguson	2	0	0
Mr and Mrs A. Pearce Gould	10	0	0
Miss Warmington	10	0	0
Mr H. Marnham	2	2	0
Mrs Tritton (debt)	5	0	0
Mrs Sturt (debt)	5	5	0
Dr Lindsay Johnson	5	5	0
Mrs Wilshire Hill	1	1	0

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS *and* Miss E. A. ANGUS, 5, *Ellerdale Road, Hampstead, N.W., and* Miss HILDA BOWSER, *Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O.) to be made payable to* A. G. ANGUS. *All parcels for India should be sent to* MISSION HOUSE, 19, *Furnival Street, Holborn, addressed to* Miss ANGUS.

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Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

JULY, 1895.

THE Committee are thankful to report that they are hoping to send out reinforcements to India this autumn—five missionaries sailing then for their spheres of work. Of these, two are returning after lengthened absence. Miss Way, who came home in November, 1893, and whose health has kept her in England, is now able to return to her beloved work in Calcutta; Miss Annie Williamson, who was obliged to leave Barisal six years ago to come to England for family reasons, now resumes work also in Calcutta. Three missionaries are going out for the first time: Miss Edith Mannington proceeding to Calcutta, Miss Edith Clare to Bankipore, and Miss Phillips to Agra. The Committee have further accepted Miss Edith Greig, "Sister Ruth," of Doughty Street, for work in China; she will probably leave England early next year, with Mrs. Dr. Watson travelling with her to Tsing-choo-fu, where she will join Miss Shalders and Miss Kirkland.

DELHI.

For many years there has been sore need of enlarging our mission premises at Delhi, chiefly on account of the large increase in the number of girls in our Christian Boarding School. In December, 1893, Miss Thorn brought the following facts before the Committee, but at that time it did not seem possible to obtain more ground:—"The B.Z.M. property is bounded on the south and west by the public road, and on the north and east by B.M.S. property. Our school now numbers seventy-three boarders and eighteen day-scholars, is well known, and does a right good work, and grows continually. It has been in this neighbourhood for twenty-seven years, and in its present permanent resting-place since November, 1883, since when it has multiplied threefold. Girls, as you know, have to live within the school walls, and guarded more jealously than girls in England

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are. We have put up with the narrow space and ill-health of the girls, we think it cruel to endure it longer, without an effort to enlarge their boundaries, and give them room for healthy play."

This appeal has been strongly emphasised by Miss Gange, who has charge of the school, and feels deeply the need of more space for the girls. The accounts given by her of the difficulty in the present cramped conditions of administering to the moral and bodily welfare of these children, made the Committee anxious to find some plan of enlargement.

The Baptist Missionary Society has recently determined to move its premises outside the city, leaving vacant the ground adjoining our property, and their committee have offered the site to our Committee for purchase, at a valuation of Rs. 9,656. Two facts have influenced the decision of the Committee to accept this offer: first, the pressing need of enlargement, to carry on our existing Mission-work; second, that if the B.M.S. land passed into other hands, it would probably be used for building rows of chumar bustis (shoemakers' huts), and not only would our property suffer great depreciation in value, but the health of our workers in the Home would possibly be affected, and the moral influence of such surroundings would be injurious to the girls in the school.

At the time when this decision had to be made, the Committee were cheered by the announcement of a generous and unexpected gift—a legacy of £500 from the late Miss Ames, of Great Yarmouth. It appears to them that there is peculiar fitness in appropriating this sum towards the cost of acquiring these new premises, inasmuch as Miss Ames has for years been much interested in the Delhi Mission, and contributed specially to it.

A further ground for thankfulness in connection with this enlargement of the Delhi work is this: an anonymous friend has offered Miss Thorn to bear all the expense of the necessary alterations to fit the premises for our work, an offer which the Committee most gratefully accept.

BENARES.

The following letter from Miss Joseph gives an interesting account of the work in Benares:—

"This has indeed been a most trying year, owing to my own ill-health and that of some of the workers. May God grant that the coming year may bring for us less sorrow and trouble, if it be His will.

"Our Honorary Secretary, and Miss I. Angus, of Bhiwani, were here during the first week of December. Oh, we did enjoy their visit! I only wish they could have spared the time to make a longer stay here, and to see *all* that I wished to show them. They were heart-sick at seeing the abominations of idolatry in this most sacred and most ancient of Hindu cities. Their opinion is, that *all* who can should visit this city, for until they do, they cannot really know what idolatry is. In other places idolatry is heard of, talked of, and a little of it is seen; but not till you come to Benares can you have an adequate idea of the force and power, the horrors and degradations, of idolatry.

"Very refreshing it was to them to turn away from these and see the Christian work we carry on in this stronghold of Satan. They were charmed with some of our Zenanas, with our schools also. Our village school is only eighteen months old, yet the children had the life of Christ at their fingers' end, and some Old Testament stories also. Numbers of Scripture texts they repeated from memory, and sang heartily Christian hymns. Miss Angus was specially struck with their reverent manner at prayer, and thought they might put to shame English Sunday-school children.

"Our old school at Rajghat is far in advance of our village school. There the children had had Paul's two Epistles to Timothy for their Sunday lessons, and there was not a question over which they hesitated. Their answers were correct and full; and they went through all their exercises remarkably well. Eighteen prizes were given to the children of both the

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city and village schools for regular attendance on festival days, and seventeen prizes were awarded for regular attendance on Sundays. Those who carried off the first prizes had not absented themselves on a single Sunday or festival day; those who secured the second prizes had missed only one Sunday or festival day, in most cases on account of sickness, and those who won the third prizes had been absent but twice throughout the year. I think their coming on festival days reflects great credit on them, because children are naturally fond of turning out in their holiday suits and going to fairs; and these poor children have so little pleasure in their lives, that it requires a real act of self-denial to give up the fair and come to school.

"Then, there is our *Women's Sunday School*, composed of illiterate women, who can only be taught orally. Their knowledge of Gospel stories was considered good by our visitors. They repeated texts, which they had memorised, and sang two Christian hymns. It would do Christian women good to see the earnestness of these poor heathen women. Sometimes they are affected to tears when hearing of the sufferings of Jesus. May God enable every one of them to realise that their sins nailed Christ to the cross.

"The women are exceedingly earnest in seeking to know and understand the truth. They will soon finish the 'Peep of Day,' and go on to the 'Line upon Line.' . . .

"I must not omit to tell you of my strange experience in two villages last Sunday. Bhittári is a village which Miss Morris and Kapurni had visited three or four times, and had met with no opposition. On the contrary, one woman had opened her house to them, and called other women to hear them. Last Sunday I went to that village with Kapurni, and found that the friendly woman was absent, and her house locked up. We therefore penetrated further into the village, and took our stand in a shady spot. One woman brought out a bedstead for us to sit on, and we soon had a large audience. But before we commenced our work, a cross, disagreeable-looking woman came forward, and rudely told us that they did not want to hear us. I said, 'You may go, if you do not wish to hear us, but you have no right to disturb these who have come to hear.' We sang one hymn through, and then, just as I began to explain it, a man said, 'We understand it, most of us in this village are educated, and do not need to be taught, so will you please leave us?' I exclaimed in surprise, 'Do you know how to read? Then perhaps you will like to read some of my nice books.' It turned out that not one could read among them. Another man came forward, and very politely said, 'We have nothing against you; if you would smoke, we should be glad to offer you a smoke; but since you do not smoke, we have no means of showing our respect. We, however, object to hearing your preaching, so please oblige us by leaving our village.' There was no alternative, so we rose to depart, and viewing a small *new* village at a short distance, we proceeded to it. This village is called Churamanpurá. No sooner had we arrived there than the women exclaimed, all at once, 'Do not begin to sing here, for we have no pice to offer you.' I explained that we do not read and sing for the love of pice as their Brahmins do, that we did not want a single pice; we only desired to tell them about the true God and the way of salvation. This excited their suspicion all the more, and they inquired whether we had come in a carriage or on foot. We wished to know what difference that would make. They answered, 'If your carriage is waiting somewhere close by, then we are sure that you have come to snatch our children, place them in your carriage, and drive off swiftly to hand them over to Government, that they may be offered in sacrifice, and buried under the foundations of bridges and other important buildings which Government may anticipate erecting.' The idea is common among Hindus—that human sacrifices are necessary to insure success in the erection of bridges, &c., and that children are actually sacrificed for the purpose; hence some of the ignorant people, even in the city, used to hide their children, and keep themselves very anxious all the time the Dufferin Bridge was in building.

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"We stood some time speaking to these poor, ignorant creatures, and trying to dispel their fears, but they would not believe in the purity of our motive. Presently some men, who were working in a field hard by, called out to us, 'The women cannot understand you, come over and read to us.' I saw their only motive was to prevent the women hearing us, so I said, 'There is no shady place out there as here, we will sit here and read, and you come near and listen with the women.' They refused to come, and the women would not listen, notwithstanding the fact that I repeatedly warned them that the loss would be theirs if they refused to hear the Word of Life. . . . You will sympathise with me when I say that I began to feel depressed, as I had never before had such an experience, and I wondered if there would be any use trying another new village that morning; when, to my great relief, a crowd of women and children came running from Bhittári, expressing their regret at the treatment we had experienced there, and begging us to go back with them. We went, and they showed us two places in Bhittári where we were welcome. We sang, read, and spoke at both places to large and attentive audiences; and then as we walked from there to our Sunday-school at Saraiya (it was a long and fatiguing walk) a boy and his mother accompanied us. They happened to be related to the man in whose house the school is held. The boy promised to attend the school daily, and try to bring other children from Bhittári along with him. So this was a happy ending to a bad beginning. S. JOSEPH."

In connection with the *Autumnal Session of the Baptist Union* at Portsmouth, and the B.M.S. Gatherings, our Zenana Mission Meeting will be held on Wednesday afternoon, October 9th, at Elm Grove Chapel, Southsea, when the President, Mrs. Rickett, will take the chair.

We are asked to acknowledge in the *Herald*, a parcel of jackets, kindly contributed by the Silver Street Women's Bible-class, Taunton, by Miss Greedy, for the work at Barisal.

Moneys received between May 10th and June 10th, 1895.

Westbourne Park Y.W. C.A.	1	14	1
A Friend	60	0	0
Lewin Road, Streatham	1	0	0
Mrs Lane (debt)	5	0	0
Northampton, Grafton Street	1	0	0
Miss Dent	1	0	0
Ladbroke Grove Ch.	0	15	1
Bournemouth, Westbourne	0	11	0
Camberwell, Cottage Gn.	1	11	0
West Green	1	5	0
Bristol Aux.	16	8	0
Regent's Park	1	15	0
Halifax, Pellon Lane	1	0	9
John Street Chapel	4	8	10
M. L. S.	0	10	0
Miss Hicks, Sutton	0	6	0
Andover, Sale	12	0	0
Brixton, New Park Rd.	0	15	6
Camden Road Ch.	3	8	8
Sandhurst	0	13	0
Tenterden Y.P.S.C.E.	1	5	0
Forest Gate Y.W.B.C.	1	17	3
L. M. J.	0	6	6
Rawdon	8	3	6
Cardiff, Bethany	10	0	0
Bristol, Mr & Mrs Edward Robinson	100	0	0
Bassett Street, by Mrs Wilkin	5	0	0
Newcastle, Jesmond	1	2	0
Drummond St. Ch. Band	3	4	0
Leicester, A Friend	2	10	0
St. Helier	0	15	0
Walworth Road S.S.	24	0	0
Mr C. Wickenden Pratt (don.)	5	0	0
DONATIONS AT BREAKFAST.			
Miss Franklin Smith	2	0	0
Miss Southwell	1	0	0
Mrs Rickett	25	0	0
EASTER OFFERINGS.			
Norwood Aux.	1	9	6
Haverfordwest	1	13	3
Hampstead, Miss Franklin-Smith's Class	1	9	7
Redhill	1	13	3
Hammersmith	1	12	6
Gipsy Hill	1	3	7
Bradford, Westgate Ch.	1	10	0
Bournemouth, Boscombe	3	1	2
,, Lansdowne	2	10	0
,, Westbourne	2	8	1
Sheffield, Townhead St.	0	18	3
West Green	2	7	0
Brockley Road	8	17	0
Denmark Place Ch.	1	10	0
Ipswich, Burlington	2	7	0
Regent's Park Ch.	6	9	0
Halifax, Pellon Lane	1	11	9
Bath, Bethesda	0	7	0
,, Manvers Street	4	19	9
Sutton, Surrey	3	8	0
Brixton, New Park Rd.	1	13	6
Redruth	0	10	0
Camden Road	1	9	7
Falmouth	1	16	3
Bradford-on-Avon	0	15	0
Newport, Commercial St.	0	11	8
Great Yarmouth	1	19	2
Downton	1	2	0
Leicester, Arnsby	0	8	9
Clevedon	2	0	0
Brondesbury Chapel	1	10	6
St. Helier	1	5	2

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Miss ANGUS *and* Miss E. A. ANGUS, 5, *Ellerdale Road, Hampstead, N.W., and* Miss HILDA BOWSER, *Sunnyside, Richmond Road, Ealing. Cheques and P.O. Orders (to G.P.O) to be made payable to* A. G. ANGUS. *All parcels for India should be sent to* MISSION HOUSE, 19, *Furnival Street, Holborn, addressed to* Miss ANGUS.

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THE ZENANA
MISSIONARY HERALD,

BEING THE

MONTHLY PAPER

OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

AUGUST, 1895.

THE Committee have been considering the alteration of the time of the B.Z.M. prayer-meeting, at the Mission House, in order to suit the convenience of a number of friends who are anxious to attend. They propose to discontinue the monthly gatherings, and to hold special prayer-meetings on the last Friday afternoon of February, May, and November, at 3.30, at which meetings they will invite missionaries to be present and take part.

On Saturday afternoon, July 6th, in connection with the Young Men's Missionary Association, a garden party was held in the grounds of the Stockwell Orphanage, and a large number of friends, especially of young people, had a pleasant opportunity of meeting with several missionaries now at home on furlough. Mr. Baynes introduced the missionaries present, and spoke a few earnest words, urging the claims of the Mission work on the members of our churches; and in the evening a meeting, presided over by the Rev. F. B. Meyer, was held in the beautiful Memorial Hall of the Orphanage, and the Rev. Herbert Anderson and Miss Way (of Calcutta), Mrs. Dr. Watson and Rev. G. B. Farthing (of China), and Rev. J. G. Pike (of Orissa), gave short addresses. The gathering was one of great interest and enjoyment, and we trust that it may result in the renewed consecration to the cause of Christ in foreign Mission work of all who were present, whether they serve that cause at home or abroad.

BARISAL.

Our Girls' Boarding School at this station has lately been removed, and rebuilt in the compound of our Ladies' Home, thus enabling Miss Finch to have the children under her constant and immediate care; and she and Miss Moore send cheering accounts of the good work here.

Miss Finch writes:—

"Good news at last, and patience rewarded! The school is nearly finished, and the girls have returned and settled down in their new home. The day of the Zenana Breakfast Meeting at home, we were holding our

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opening meeting here, and I was wishing you could all be transplanted into my new schoolroom here. Mrs. Carey has hung texts and pictures on the walls, and we have 1 Cor. i. 9 painted on the blackboard and hung over the entrance. I am more glad about it all than I can tell you; we have prayed for it so long, and now God has sent such a gracious answer, how can we help rejoicing? One of my elder girls has just gone to Dacca as Miss Bergin's teacher, she is the first who has been trained from our school, and I hope she will be very useful. The Beel people are waking up; I have just had five new girls from Dhamshur, ages 14-16; a few years ago there would have been no unmarried girls of that age.

"Last Saturday week we went to a large meeting in connection with the education of women and girls. The Judge (an educated Bengali gentleman) presided, and the hall was full of native gentlemen, both Hindoos and Mohammedans. In the course of his address, the Judge urged that qualified native women should be sent to the Zenanas, visiting from house to house, and his idea was thoroughly approved of by those present. I think the remark is very suggestive; it shows in what way popular feeling lies. But, when that time comes, it probably means that many houses that are now open to *us* will be closed. *We* are welcomed now as the only means of contact with the outside world, and I feel strongly that while we have the opportunity, the open door set before us, we should make the most of it. There is room and opportunity for workers *now*, what the future may hold in store for good or bad, we know not. The people of India are waking up in some respects, let us see to it that we also arouse ourselves and 'buy up the time,' for we know not how short it may be. I have mentioned this because I think it is a matter which we really should consider; are we using to the full the advantages which God has given us, if not, they will certainly be withdrawn. "A. M. FINCH."

"The other day we made up a party and went across the river on a preaching expedition. There were my sister, Mrs. Carey, Miss Pike, Miss Finch, Rebecca the Bible-woman, and myself. The manji took us across in a dinghy with a small covered over-roof, and it was amusing as well as pleasant, for we were rather cramped for room, and if we moved about too much the water came in over the sides, so we had to be careful, and lie still; we could not sit up, as the roof was too low. On landing we went to a house and asked if we might sit down and sing and speak to them. The women seemed very much afraid, but they spread a mat and then retired to a safe distance. We started singing and then explaining, but they did not show much interest, and one woman who was bolder than the others exclaimed: 'Oh! we know we will go to hell; it is not likely that such as we would be taken to heaven.' It made us very sad to hear her speak so, and we tried to make her understand that it was to save such as she that our Saviour died.

"We had good gatherings of women at our different stopping-places, and I hope the seed sown that day will yet bring forth much fruit to the praise of our dear Lord. "E. MOORE."

CALCUTTA.

Mrs. W. Williamson writes:—

"We have this week recommenced work after closing for three weeks on account of the small-pox epidemic, which has been prevalent in Calcutta ever since the middle of December. The small-pox has abated somewhat, but there is a terrible amount of sickness still. We hear such sad stories as we go from house to house I heard to-day of a poor woman who had lost four grown-up sons in one week from cholera. Without the Christian's hope to comfort her, can we wonder that she has lost her reason? To-day I was shocked by the superstition of one poor woman. I could not help noting how sad she looked—even her pretty wee baby girl scarcely drew a smile from her. Presently the Bible-woman told me that just before the wee baby came a dear little girl of three had died suddenly of convulsions, and the poor mother would not be

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comforted. After a short time my helper asked where the elder girl was—had she gone to school? 'No,' said the mother, 'she has fever, so she cannot go to school, but she has gone to a friend's house.' And presently she told us that this friend and others advised her to get her little girl of six years old married as soon as possible. We both said, 'Why marry her so soon?' 'Oh,' said the poor ignorant mother, 'all my children die one after the other, and I am told that if I wish to save my daughter, the best way will be to give her away: if she belongs to some one else the gods will spare her life.' The darkness in these heathen minds often seems so dense that the light cannot penetrate it, but we know that 'with God all things are possible,' and this keeps us from being discouraged.

"Last February I had a very interesting experience at Serampore. I learned from the Bible-woman that at the time of the full moon in that month the Hindoo women considered it a great work of merit to bathe in the sacred river Ganges, and that it would be a good opportunity of preaching the Gospel and selling portions of Scripture. So, choosing eight of the strongest Bible-women, and with a good supply of Scripture portions and tracts, I started out. I shall never forget the sight at Serampore on the road to the river; there were crowds and crowds—rather a never-ending stream of women, hardly a man to be seen. It was, indeed, a glorious opportunity, and we made good use of it; the Bible-women worked well. Our plan was to station ourselves by the side of the road, spreading blankets on the ground, so that we could rest when tired. We sang a hymn to attract a crowd, and then one and another of us told out the message of salvation, while the others distributed tracts and sold portions of Scripture. It was wonderful how they listened, and how eager they were to buy books to read, so as to find out more about this strange new thing that they had heard. To the greater number it seemed quite new, but some had heard it before. One poor woman said, 'Oh, do come to my house and tell my bows these good words.' (Bows are daughters-in-law, young wives who are not allowed to go out.) We very soon sold 272 Scripture portions, and could have sold many more if we had brought them with us; and we distributed five hundred tracts. We returned home in the evening tired and with our throats hoarse from the strain of talking and singing for hours in the open air, but with hearts full of joy and thankfulness to our Lord and Master for permitting us to act as His messengers that day.

"I have very happy times in Baliaghatta, the district in which my little Hindu school is situated. The work in the district has increased so much since I began to visit amongst the homes of the scholars that it is sufficient to employ the whole time of one Bible-woman. A short time ago one of the little schoolgirls said to me, 'Mem, won't you go and see my mother? She would like so much to see you.' I replied, 'I will go to-day.' So, with the school servant for a guide, I set out at once, and was most heartily welcomed by the mother and grandmother of my little pupil. I had never been to the house before, but we became friends at once. I stayed half-an-hour or more, reading from my New Testament and talking to them, and at their request sang two hymns, Then I got up to go, but was pressed to stay longer; however, I told them I must go and see some of my other friends, so they must kindly excuse me. To my surprise the mother came forward, and tried to put two silver coins into my hand. I told them firmly I could not take money, but she continued to press it upon me. To my great relief her husband came to the rescue, and said in English, 'Will you please take it, and put it in your fund for the poor; we shall consider it a great insult if you do not accept it in some way.' So I turned to the woman and said, 'I will take it for Jesus.' 'Yes,' she said, 'take it for your Jesus.'

"A. WILLIAMSON."

MONGHYR.

"This has been a year of much sickness. Cholera has been unusually severe, and has lingered about the town in one part and then in another till nearly the close of the year. At one time it was so bad that Mr. Evans,

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acting on medical advice, urged us to close our work in the native part of the town for a week. The result of this sickness has been death and sorrow on every hand, and even in some of our houses. The suddenness with which cholera carries off its victims fills one with sadness. A school 'dhai' who had taken the girls to school as usual one morning, was gone by the next evening. Shortly after, the one who took up her work was also stricken down, but recovered, I am thankful to say. If she, too, had been taken, the school would have suffered seriously, and not another would have been found to do the work; as it was, I heard superstitious remarks being whispered about.

"Oh! it used to be so sad as I went from lane to lane to hear a poor creature giving vent to her grief in loud lamentations, or sitting on the doorstep, or in the lane with dishevelled hair, beating her chest, and in answer to enquiries I would be told: 'Her only son or her husband died yesterday.' Another poor woman lost her two children within ten days. How she did sorrow for her youngest—a boy. It is so hard to comfort them when they don't know Christ, and believe that after this life we shall not know those whom we have loved and served. Fellowship in suffering helps greatly, and to be able to say 'I know,' will raise tear-dimmed eyes as nothing will, and gain a listening ear.

"A short time since Miss Bion and I, with the help of two lady friends, showed the magic lantern to about 200 girls and women in the Chuá Bág School, where I have one of the Mohammedan schools. I dwelt especially on the story of the 'Good Samaritan.' Before leaving we sang a Bhajan chosen by themselves, 'Are háure manà Yishu Ko japua,' which they sang heartily. It must have sounded strange to many in that heathen village to hear the words of that hymn ringing out clearly in the night air. I found the picture representing the raising of the widow of Nain most appreciated, and after that the 'Feeding of the five thousand.' I have found that the Scripture incidents shown through the magic lantern make a much deeper impression on the minds of the women than when they are related.

"M. J. BION."

Moneys received between June 10th and July 10th, 1895.

Wandsworth Road, Victoria	2	1	8
Cambridge, Zion Ch. (Sale)	23	0	0
Woodberry Down	1	0	0
Westbourne, Sussex (Sale)	10	10	0
Devizes (Sale)	30	0	0
Islington, Cross Street	1	5	0
Northampton, College Street	73	3	0
Mrs. Kempster	0	5	0
Aberdare	1	6	4
Legacy from the late Mrs. Eliza Mackenzie	18	0	0
Metro. Tabernacle (acct.)	25	0	0
Clevedon	15	0	0
Cardiff, Bethany S S.	1	10	5
Miss Montgomery	0	10	0
A Friend in Pembrokeshire	0	5	0
Mrs. James's Bible Class	1	1	0
Mrs. Burgess ditto	1	5	0
Highbury Hill	0	5	4
Mrs. Vincent	1	0	0
Mrs. McNair	0	10	0
Bloomsbury Chapel	5	13	6
Hemel Hempstead	0	16	9
Miss Gale (don.)	1	1	0
Hendon	1	11	6
Mr. John Richardson	0	10	0
C. W., Brockley Road	0	12	6
Bournemouth	8	0	0
Leicester Aux.	29	15	7
M. T., Llanelly	10	0	0
Boxmoor	1	3	0
Westbourne Park	4	12	0
Mrs. Knapp	0	5	0
Manor Park	0	15	0
Mrs. Priestley	1	0	0
Guilsborough	0	10	0
Mr., Mrs., & Miss Cockbill	0	5	0
Mr. W. Macbeth	2	0	0
Blisworth	1	6	2
Regent's Park Ch.	0	15	0
Hampstead	15	8	5
A Friend, per Mrs. J. F. Smith	1	0	0
EASTER OFFERINGS.			
Enfield	1	13	3
Newcastle, Westgate Road	1	14	6
Andover	1	17	6
Wandsworth Rd., Victoria	8	2	2
Woodberry Down	0	11	3
Weymouth	0	12	0
Plymouth	14	14	10
Ealing, Haven Green	1	13	6
Brockley Road (add)	0	7	0
Walworth Road	1	0	0
Birmingham, Hamstead Road	0	19	3
Peckham Rye	1	1	0
Bloomsbury Chapel	1	13	7
Hemel Hempstead	0	6	4
South Norwood	0	7	0
Luton, Wellington St.	1	0	0
Hendon	4	11	0
Hampstead (add.)	0	5	0
BREAKFAST DONATIONS.			
Mrs Chadwick	0	10	0
Rev. W. R. Skerry	1	1	0
Rev. Dr. Angus	20	0	0

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OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

SEPTEMBER, 1895.

WILL all friends of our Zenana Mission kindly take notice that in connection with the Session of the Baptist Union at Portsmouth in October next, a meeting will be held on behalf of the Zenana Mission at Elm Grove Chapel, Southsea, on Wednesday afternoon, October 9th. Our President, Mrs. W. R. Rickett, will take the chair, and addresses will be given by Mrs. Timothy Richard, of China; Miss Way, of Calcutta; and Dr. Pringle, of H.M. Bengal Army. Two of the missionaries-elect—Miss Mannington and Miss Clare, who sail for India on the 25th October—will also be present.

A VALEDICTORY SERVICE will be held at the Mission House, Furnival Street, Holborn, on Tuesday evening, October 1st, 1895, to take leave of the following missionaries: Miss Way and Miss Annie Williamson, who are returning to Calcutta; and Miss Mannington, Miss Clare, and Miss Phillips, who are going out for the first time. Tea and coffee will be served from six to seven o'clock, and subscribers and friends are cordially invited to be present.

May we remind our readers that the season has again come round when we send out the welcome Christmas gifts of clothing and dolls for the Zenana pupils and school children to our ladies in India? All parcels and boxes should be sent to the Mission House, 19, Furnival Street, Holborn, *not later than September 15th*, addressed to Miss Angus, and with *the name of the sender outside* for identification. Particulars as to contents, value, and destination should be sent by post to Miss Angus. And it is specially requested that friends who send parcels will, if possible, bear the expense of carriage to India, insurance, and duty, which would otherwise be a heavy tax on the Mission funds. All articles sent, excepting cotton goods *in the piece*, are liable to a duty of five per cent.

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We are very glad to report the safe return to their spheres of labour of three of our ladies in China. After an enforced absence of three months at Tientsin, Miss Simpson writes from Chouping:—

"We arrived here on the 16th May, after a safe journey, and not such a cold one as when we went. Owing to the heavy rains we had some funny experiences on the road, many places were flooded, and our cart-wheels covered several times. The Yellow River had in some parts washed away its banks, so we were two hours and a half crossing, when in going we all got over in half-an-hour. We were very pleased when we saw the walls of Chouping. A number of the women had come to welcome us back; it was very nice to see them, and they, too, were so pleased. I do so long to be able to speak freely to them, it seems a weary waiting-time before we can make them understand us. While at Tientsin we had the opportunity of seeing the women's work and the girls' school carried on by the London and American Missions, which will be helpful to us when we commence work here. There are a number of women who are just longing to be taught, and last Sunday at the class it was delightful to see with what eagerness they listened to the Gospel message, and repeated the texts that had been given them to learn. Now the people are getting settled again, we hope much good will be done, and many of these dear women be led out of darkness into the light of God."

We regret to learn that Miss Kirkland is detained by illness at Shanghai.

Our missionary in the Kharrar district, Mrs. Davies, was out last cold season on a tour visiting the Christians and the heathen women in the various villages, and some extracts from her diary will give our friends some idea of this interesting, but arduous and trying, work:—

"Dec. 8th, 1894. Left Kalka, having with us two country carts, one for the tents, and one fitted up for our travelling, with a temporary straw roof. On the 10th we reached Parowl, where we used the Mission-room, but this, though large and spacious, was not water-tight, and when the rain came down in torrents the room leaked like a sieve, leaving scarcely a dry spot to stand on, and as the rain continued for three days, we were put to much discomfort. However, we had some nice large meetings of men in the evening, and women in the day-time, and after earnest prayer, we put before the Christian men the desirability for the future of contracting marriages for their sons and daughters among Christians, and not heathens, as hitherto, and of putting away all heathen rites and ceremonies—cutting the 'Kaise,' or long hair, worn by the men, which is part of their religious superstition, and removing from their midst a shrine called 'Lāl Bāig,' to which their women continued to offer gifts. The brethren, with one voice, agreed to break through these old customs, and to do all things in accordance with God's holy laws and Christian teaching, but when it came to destroying and removing the shrine, the women—the wives of our Christian men—were ready to give their lives to preserve it, so full of darkness and superstition were their hearts, and it was only after much trouble and weeping that it was removed.

"15th. A day of sunshine and warm weather. In the evening a crowd assembled round my tent, and we had a good time of reading and talking.

"18th. Started for Sialba and Nazri after an early breakfast. At both places had some gatherings of most attentive listeners, both men and women, some of whom followed us on our way, and only returned as the evening closed in. Very soon we were overtaken by the darkness, and our driver missing the right road, took us near the deep bank of a river bed, and

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for our bullocks stopping suddenly and refusing to go on, we should have been hurled down about ten feet into the sand bed of a river now almost dry. God's providence was watching over us, and we got out when the bullocks sat down and refused to budge, and so discovered what a narrow escape we had.

"16th. Started for Haripore, where we had a fair gathering of men and women who listened well, and joined heartily in the singing. We returned at sundown to Khiderabad, and after having been in the tent an hour I was surprised to see some men a few yards from the tent door with a lantern, digging a grave. On inquiry, I found it was a little girl who had died of small-pox, and that we had encamped in the midst of a Mohammedan burying-ground.

"On the 21st we reached Koorali late in the evening, and in bitterly cold weather, and here we gathered the men and boys for reading and singing, and a few women came also, but more from curiosity than from a desire after better things.

"24th. Went to Chitamla with Silas (the native pastor) and his wife, and had a good meeting in the house of one of the brethren. It was very cold and stormy returning home, and the straw roof of the bullock cart was nearly blown to pieces. At nightfall a severe hailstorm came on, with heavy rain, and nearly washed us out of our tents. Our camping-ground being low, the water rushed down from the road above right through the tents.

"25th. Christmas morning, bright and clear, though very cold—the sunshine was most welcome.

"26th. Went to Sialba for the day, and had two splendid meetings—one for men, the other for women, both most helpful and encouraging.

"27th. Walked out to Koorali, a village close by, where we were met by a mixed crowd, and a great deal of discussion and unprofitable talk took up much of our time. The chief speakers were a Hindu sirdar and a Mohammedan priest, who utterly rejected God's message of love. After causing some confusion among the ignorant people, they baffled themselves, and left suddenly, and then the rest heard us gladly.

"Further on we had a good hearty meeting among the Majbi Sikhs, and a number of women listened attentively, first to Silas, then to me, and we had a long, earnest talk.

"Jan. 1st, 1895. Started early to visit Koli, where we met with the Christians, and had a most encouraging time; the women seemed very affectionate and hospitable. They visited me the following morning, and we had prayer and reading with them.

"3rd. Visited Saipla, where we were received with great kindness by the people. This seems a most hopeful village, and we had a happy time discussing grave questions of the soul and the plan of salvation.

"9th. *Baraille.*—Our solitary tents on the wide Maidan attracted the attention of the people, who gathered round us. First a Sadhu drew near and entered into conversation with Nathanael, and while they were still in hot discussion one and another came and joined, and in a few minutes we had about eighty or ninety men collected, whom we invited to sit down and listen to the message from our God. All listened attentively to Nathanael's discourse of nearly two hours; and though, as usual, some reasoned foolishly, and were silenced by their own arguments, the majority seemed impressed.

"11th. In the afternoon we had a visit from a Sadhu woman, quite a lady in manner and conversation. She came to talk on religious subjects, and I gave her a cordial invitation to come and sit in my tent, but I soon

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found she had come, not to learn, but to teach us! She began to put forth her own doctrines as the only true and reasonable ones, and would listen to none of ours. Some of her teachings were too shocking to put on paper; but according to her belief, there is no God, no such thing as good or evil, future life or judgment, and with such doctrine spread in all the villages it is no wonder evil is uppermost in every heart, and Satan rules supreme. At 4 p.m. we had a meeting in the basti, and the women present were specially eager to hear, and seemed touched by the words spoken, and some promised to come to the tent for further instruction. The good impression was, however, hindered by one old man, who, having great influence with the people, filled their hearts with fear, by asking how they dared to leave the worship of Mata, the goddess of small-pox, unless they were prepared for the terrible afflictions that would result; and he cited, as an instance, the case of one man who had given up the worship of Mata, and who lies helpless from an injured leg. By means of his words, the hearts of the people were turned from the truth to darkness and idolatry again, and they were no longer willing to come out, nor to have a school established.

"12th. Had a farewell meeting with such of the basti folk as were willing to come despite the old man's teaching; and we have hope of a few standing firm.

"13th. At sundawn we set off after prayer for an outpouring of God's Spirit and blessing on the work attempted in this place. Before we had gone many miles out of the village the carts stuck in a puddle, almost knee-deep in places, and we had to wait until two more bullocks were brought to help us out. We travelled slowly all that day and the next, and it was about 1 o'clock a.m. on the morning of the 15th before we were again under the shelter of our own roof at Kalka, and able to lay our weary limbs in bed and sleep soundly after our long journey."

Moneys received from July 10th to August 10th, 1895.

Brixton, Wynne Road	4	15	0	Middlesborough, Newport Road ...	1	17	0
Forest Hill	0	10	0	Sutton-in-Craven...	5	3	6
Miss S. Foster	0	10	6	Brondesbury	2	12	6
Harrow, Byron Hill Chapel	3	12	4	Appledore	0	5	10
Mr. W. H. Gurney Salter	1	1	0	Camden Road Chapel	4	6	10
Windsor, Victoria Street...	0	19	0	Tarporley	2	13	0
Mrs. Houghton	2	0	0	Harlow	2	2	6
Richmond S.C.E.	0	13	0	Mrs. Norton	0	10	0
Wimbledon, Queen's Road	0	16	6	Mr. W. J. Benham, Breakfast Don.	2	2	0
Mrs. H. S. Perrin	0	10	6	Portsmouth District	81	4	9
Coventry, Queen's Road	3	0	0	Birmingham, Hagley Road	11	5	11
J. F., for Debt	10	0	0	Bradford, Ladies' Guild	60	10	6
Chipperfield	11	0	0	Highgate Road Chapel	8	16	10
Norwich, Unthanks Road	1	8	0	Rev. J. Saunders...	0	5	0
Bedford, moiety of amount collected	7	5	0	Miss Selfe Page	20	0	0
Ditto, United W.P.	2	5	0	Cirencester	3	0	0

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THE ZENANA MISSIONARY HERALD,

BEING THE

MONTHLY PAPER

OF THE

Ladies' Association for the Support of Zenana Work and Bible-Women in India and China

IN CONNECTION WITH THE

Baptist Missionary Society.

NOVEMBER, 1895.

OUR OCTOBER MEETINGS.

ON Tuesday evening, October 1st, a designation and valedictory service was held at the Mission House for the out-going missionaries. A. H. BAYNES, Esq., in presiding, referred to the special pleasure he always felt in taking part at such services, and to the great value attached to them by the missionaries themselves in after years. From a letter written some years back by one of our missionaries, now called to the higher service above, he quoted a touching testimony to the help and comfort she felt in time of loneliness and depression by looking back to her own valedictory service, and realising how the prayers of God's servants offered up then and since were working on her behalf. Mr. Baynes then introduced to the meeting the following workers for India:—

Miss WAY, of the Downs Chapel, Clapton, who is about to return with recruited health to her much-loved work in Calcutta.

Miss WILLIAMSON, formerly engaged in our Mission at Barisal, now taking up work in Calcutta.

Miss CLARE, daughter of Rev. R. B. Clare, of Dorchester, who is designated for work in the Behar Stations Mission.

Miss MANNINGTON, a member of Wellington Square Church, Hastings, whose special educational advantages will enable her to take an active part in the school-work in Calcutta.

Miss PHILLIPS, who came before the committee with Miss Macpherson's strong recommendation as one of her workers, and who is hoping to enter upon work at Bhiwani.

Mr. Baynes then introduced Miss GREIG, the only worker that the committee see their way, at present, to send to the vast Empire of China, and urged on the committee the deep need of responding to the earnest appeals of the wives of the B.M.S. missionaries not only in Shantung, but Shensi, and Shansi. Miss Greig is to live at Tsing Chou Fu with Misses Shalders and Kirkland, and to assist Mrs. Dr. Watson in her medical work.

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All the missionaries-elect testified to the great joy they felt in the realisation of their earnest desire to be sent into the Mission-field, and of their deep sense of their Master's presence, and comfort at this time of leaving home and friends.

Rev. W. BROCK then addressed to them words of sympathy and counsel, urging them to have faith in God; faith in the Word and promises of God; faith in the great work they had been called to do, and in its final triumph; and faith in their fellow-workers in the field.

Rev. E. MEDLEY commended them to the Divine care and guidance, and Dr. UNDERHILL concluded with the Benediction.

Our missionaries have proceeded to India by the following P. & O. boats: Miss Williamson by the *Caledonia*, on October 4th; Miss Phillips by the *Shannon*, on October 11th; and Misses Way, Clare, and Mannington by the *Malta*, on October 25th.

THE ZENANA MISSION MEETING at Portsmouth, in connection with the Autumnal Session of the Baptist Union, was held in Elm Grove Chapel, on Wednesday, October 9th.

Our President, Mrs. RICKETT, in her opening words from the chair, laid stress on the great importance of the work abroad, on account of the sad and suffering condition of the women, and asked from all present practical sympathy and prayers.

Mrs. TIMOTHY RICHARD, of Shanghai, who appeared in Chinese dress, in referring to the recent massacres, pointed out that these did not result from the hostility of the common people, among whom she had always met with hearty welcome and love. She narrated touching instances of the strong desire on the part of native women, even before lady missionaries had begun their work, who had heard the Gospel, to carry the good news back to their sisters in the villages, and to lead them to their Lord and Master. Mrs. Richard pointed out several ways in which our missionaries can render immediate and useful service, especially in the gathering together of groups of Chinese women to live near the missionary for a short time, to be instructed, and then return home as light-bearers, and also in school work. She also emphasised the great benefit derived by the women and girls in the spread of the Christian Endeavour movement among them.

Surgeon-Major PRINGLE, of H.M. Indian Army, bore noble testimony to the Mission-work in Bengal. He pointed out the first instance recorded of a Zenana missionary, the little captive maid in Naaman's household, pleading with strong faith that her master might accept the means of salvation. Dr. Pringle warmly congratulated the missionaries-elect on entering upon so high a calling. He referred with emotion to the deep debt of gratitude he owed to the late Dr. and Mrs. Buckley, of Orissa, in their Christian ministry to his own soul.

Miss WAY, of Calcutta, gave a short account of her methods of work, in schools, Zenana visiting, and itinerating journeys. The stories she told of the simple and earnest way in which the school children were gradually won over to Christ, and of the ready feeling and painful interest of the village women, as they looked at the pictures of our Lord's sufferings, were heard with deep sympathy. Miss Way closed with an earnest appeal to all, to consider individually how they could discharge their own obligation to God in the matter of missions, by giving their prayers, their money, and themselves.

The President then introduced the out-going missionaries, and after they had said a few words, the meeting was closed by the Benediction, pronounced by Rev. T. BARRASS.

ZENANA MISSION PRAYER MEETING.

The committee are anxious to secure a large attendance of ladies at the above prayer-meeting, to be held at the Mission House, Furnival Street, on Friday afternoon, November 29th, at 3.30. The committee hope that at

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these meetings in November, February, and May, various lady missionaries may be present and take part, and that there may be a large gathering of ladies from all the London churches; they would ask the officers and collectors in these churches to make these meetings as widely known as possible.

At the present time there is earnest need for prayer. For the workers abroad; the summer has been an unhealthy one in India, and many of our missionaries have been more or less laid aside; they feel in their weakened state the overstrain and burden which might be partially met by larger reinforcements of workers, were the funds forthcoming.

For the new workers special prayer is sought; that their footsteps may be guided day by day, that patience and perseverance and success may be granted them in the study of the language.

There is another class for whom prayer is specially asked. In many of the recent letters from different stations in India cases have been reported of secret disciples in the Zenanas who are suffering much persecution and peril; the nature of these cases is such that it is not possible to publish details of them, but very earnestly would we claim for them the blessing promised to those who are "persecuted for righteousness sake."

"THY KINGDOM COME."

As I passed the Fort in Agra, yesterday, I noticed the Union Jack flying over the chief gate. It occurred to me, how strange it would have been for one of the old Mohammedan emperors who built or inhabited that fortress to look forward to a time when a new Power should have arisen, and have claimed all these stately buildings for itself, and planted *its* banner upon them. I passed on by the many temples and shrines of false gods that line the river bank; and the thought came again, with a fuller and gladder meaning, that these, too, should give way to another kingdom, "which shall never be destroyed, but shall stand for ever."

Yet now, until its banner of love is unfurled over the whole earth, we have to cry, "How long, Lord, wilt Thou hide thyself?"

OUR CHRISTMAS GIFTS.

We have again been busy this September as in former years, in packing and sending off the Christmas gifts to our various Mission stations abroad; and we would convey the warm thanks of our missionaries as well as of our committee to the many kind friends, who have sent up boxes and parcels of all sorts and sizes; special thanks being due to those friends, who have accompanied their gifts with donations to meet the expenses of duty and carriage to India. These gifts have been valued at £240, and the cost of sending them out this year will be for freight and insurance about £30, for duty £12, making in all about £42, towards which about £26 has been sent in, and we hope for more contributions yet.

We have received this year 115 packages and parcels; and have despatched 40 cases and boxes of various sizes to India and China, all of which will be very welcome.

The following is the list of contributors:—Juvenile Missionary Working Party, St. George's Place, Canterbury, per Mrs. Frost; Mrs. Acason, Dublin; Mrs. Whitley, Southsea; Mrs. Sturt, London; Bristo Place Missionary Working Party, Edinburgh, per Miss Jackson; Miss E. Clatworthy, Plymouth; Miss Greedy's Class, Taunton; Y.W.B.C., Queen's Road, Wimbledon, per Miss Godfrey; Cotton Street Y.P.S.C.E., Poplar, per Miss Greenhill; Zenana Working Society, Wycliffe Church, Birmingham; Miss Piper, Bury St. Edmund's; Miss Barker, Eastbourne; Mrs. Ellis, Brighton; Miss E. K. Harding, Bristol; Misses Salter, Streatham Hill; Miss Barrass, Peterboro'; Queen's Square, Brighton, per Miss Chandler; Mrs. Adams, Kingsbridge; Mrs. Owen Smith, Bristol; The Elmhurst Zenana Working Society, Brighton, per Miss Ashwell; Coventry, Queen's Road, per Miss Bushill; Y.W.B.C., Lake Road, Portsmouth, per Mr. Blake; Mrs. Nickalls, Nailsworth; Persis Band and Salem Missionary Working Party, Dover, per Miss Johnson; Miss Airey, Streatham; Miss Poole, Stoke Newington; Sunday-school class, Hill Street S.S., Wisbech, per Miss Osborn; Mrs. Tritton, Norwood;

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Mrs. F. Benham, London; Mrs. Browne, Plymouth; George Street Chapel S.S., Ryde, per Miss Clarkson; Manvers Street Chapel, Bath, per Miss J. Millard; Happy Hour Members, Foot's Cray, per Mrs. May; Mrs. Lane, Highgate; C.E.S., Romilly, per Miss Thomas; Mrs. Lacey, Hereford; Sutton-in-Craven, per Mrs. Horsfell; Young People's Missionary Band, New Park Road Chapel, per Miss Burgess; Sunday-school class, East Grinstead, per Miss Young; Miss Franklin Smith, Hampstead; Mrs. Crossley, Hebden Bridge, Mrs. Wright, Kingston-on-Thames; Mrs. Pullen, Southampton; Miss Timmis, Birmingham; Loughborough, Baxter Gate, Junior C.E.S. and Sewing-class, per Miss Clarke; Young People's Working Society, per Mrs. Lewis, Brockley; Mrs. Taunton, Redlynch; Miss Whitby's Bible-class, Bridgwater; Mrs. Ewing, Wandsworth; Lansdowne Zenana Society, Bournemouth, per Miss Elford; Stockwell Orphanage Bible-class, per Mrs. Burgess; Selly Park, Baptist Zenana Society, Birmingham, per Mrs. Williams; Mrs. Horn, Southsea; West-End Church, Hammersmith, per Mrs. Page; Mrs. Finch, Bristol; Miss B. Webb, Hampstead; W. P., per Miss Friston, Catford; Broomhaugh, per Mrs. Antram; Mrs. Percy, Berwick; Mrs. Jones, Horsforth; Mrs. Farrer, Hampstead; Working Meeting, by Mrs. Rickett, Hampstead; Glasgow Aux. Coleraine; Westgate Road Working Meeting, Newcastle, per Mrs. James Angus; Friends at Harlow, per Mrs. Taylor; Y.W.B.C., Maze Pond Chapel, per Mrs. Allen; Y.W.B.C., Sutton, Surrey, per Miss Weeks; Mrs. Coombs, Castle Carey; C.E.S. and Sunday-school, and other friends, Cotham Grove, Bristol, per Miss Gotch; Mrs. Gould, Chigwell; Working Party, Ferme Park, per Miss Williamson; Manchester Aux., per Mrs. Helm; Miss Williams, Holyhead; Friends at Bramley, per Mrs. Stephenson; Sydenham Baptist Chapel, per Mrs. Warren; Mrs. Burgess, Peckham; Barnet Tabernacle, Missionary Working Party, per Mrs. Sennett; Miss Rawlings and Miss Wade, Clapton; Mrs. Whitaker, Bratton; Harrow, Byron Hill Church, per Miss M. Smith; Y.P.S.C.E., Osmaston Road, Derby, per Mrs. Marples; Miss Pitts, Addlestone; Young People's Mission Band, Wadham Street, Weston-super-Mare, per Miss Leonard; Mrs. G. L. Johnson; Leamington; Mrs. Southwell, Child's Hill; Harrogate, per Miss Dickie; Miss Rocke, Hampstead; Miss Leader and Miss E. Harvey; Hendon C.E.S., per Mrs. Allen; Mrs. Taylor Smith's class, per Mrs. McPherson, Exeter; Young People's Working Party, Coleford, per Rev. W. Ross; Cambridge, Zion Chapel Working Party, per Mrs. Carley; Portsmouth Aux., per Miss Byerley; Mr. Pike, Walworth; Counterslip Junior C.E.S., Bristol, per Mrs. Knee; Mrs. Robinson, Boscombe; Liverpool, Kensington Chapel Young Women's Missionary Society, per Mrs. Walter; Mrs. Bergin; Miss J. L. French, Hitchin; Bible-classes, Wood Green, per Miss Coxill; Mrs. Bentley, Chipping Norton; Mrs. Underhill, Hampstead; Young Ladies' Working Meeting, Woodberry Down, per Mrs. Morgan; Grange Road Chapel, Birkenhead, per Mrs. S. W. Bowser; and Miss Blackwell, Northampton.

Moneys received from September 10th to October 10th, 1895.

Brixton, New Park Road (omitted in September)	2	18	6	Stockwell Chapel	0	9	8	A Friend, per Mrs. D. Jones	0	10	0
Ryde	2	14	6	Northampton, additional	1	17	0	Mrs. Warden	1	0	0
Wallington Bible-class	0	14	0	Hemel Hempstead	0	18	9	Mission House Meeting Collection, less expenses	0	12	6
Thrapston	4	4	0	Yeovil	6	15	0	Camden Road Ch.	3	6	6
Readers of "Christian"	0	18	3	Hebden Bridge	41	10	0	Regent's Park Chapel	1	2	7
G. J. H., Newport	0	10	0	Bournemouth	3	18	7	,, Y.P.S.C.E.	0	14	0
Blaenau Gwent	20	0	0	Mrs. Burgess' Bible-class, Stockwell	1	1	0	Mr. G. E. Hopwood	2	2	0
Scarboro'	0	9	6	Wood Green	5	19	4	Mrs. Perry, by	0	10	6
Mrs. Whitley, by	14	2	0	Liverpool Auxiliary	7	19	6	British and Foreign Bible Society, grant on account	72	0	0
Harrow-on-the-Hill	0	17	6	Misses Franklin	2	2	0	"A Little One"	0	5	0
Mrs. Weatherley	0	5	0	Halifax, Pellon Lane	1	4	0	Liskeard, E. O.	0	12	0
Leicester Auxiliary	9	5	0	Hampstead, Heath St.	24	2	11				
Mr. and Mrs. E. Rawlings	50	0	0	Do., Miss Franklin Smith	1	10	0				
Accrington	0	12	6	Coventry, Queen's Road	3	0	0				

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